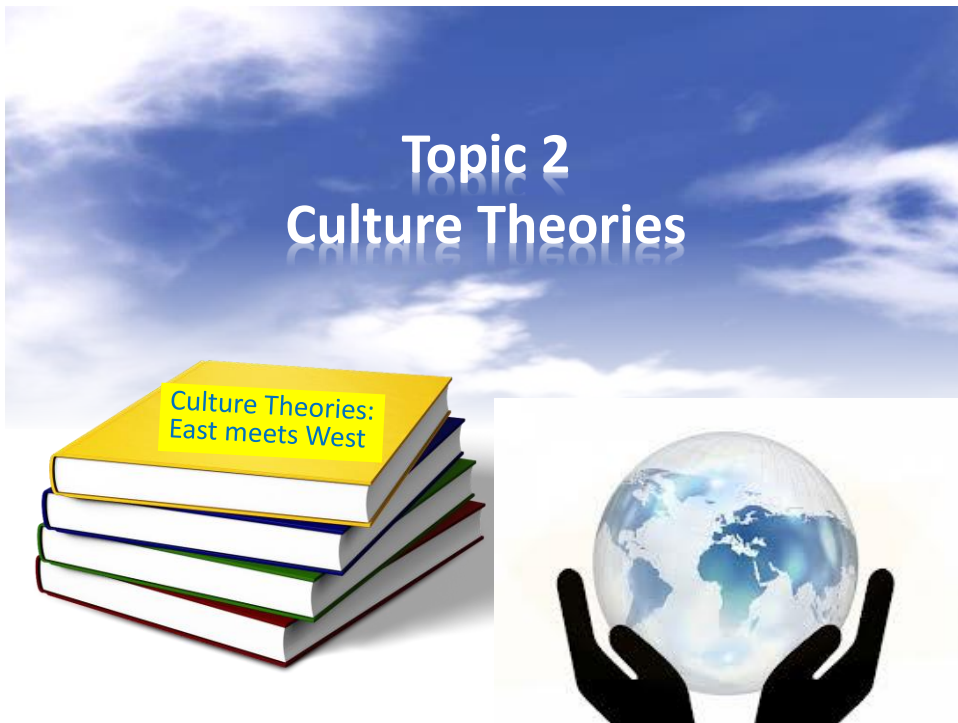




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Defining Culture



- What is culture? Definitions:
- Raymond Williams (1983): “is one of the two or three most complicated words in the English language.”
- Edward T. Hall (1959), a pioneer in the study of culture and intercultural communication → “culture controls behavior in deep and persisting ways...”
- “Culture is the luggage we carry with us in our daily lives and when we travel abroad. It is a set of objectives and subjective elements that shape perception and define our worldwide” (ibid.: 169).
- Hall (1976: 16): “Culture is man’s medium; there is not one aspect of human life that is not touched and altered by culture.”

see Schmidt et al., 2007: 20



Fisher (1988) defines culture as :“It is shared behavior. It is behavior imposed by sanctions, rewards and punishments for those who are part of the group” (see Dahl, 2001).



Importance of understanding Culture

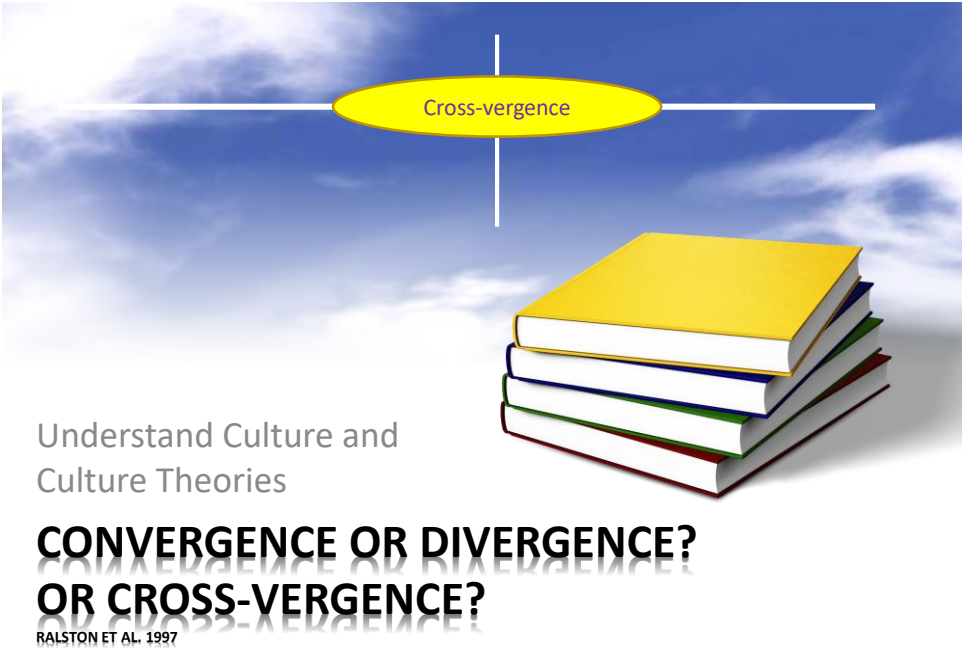
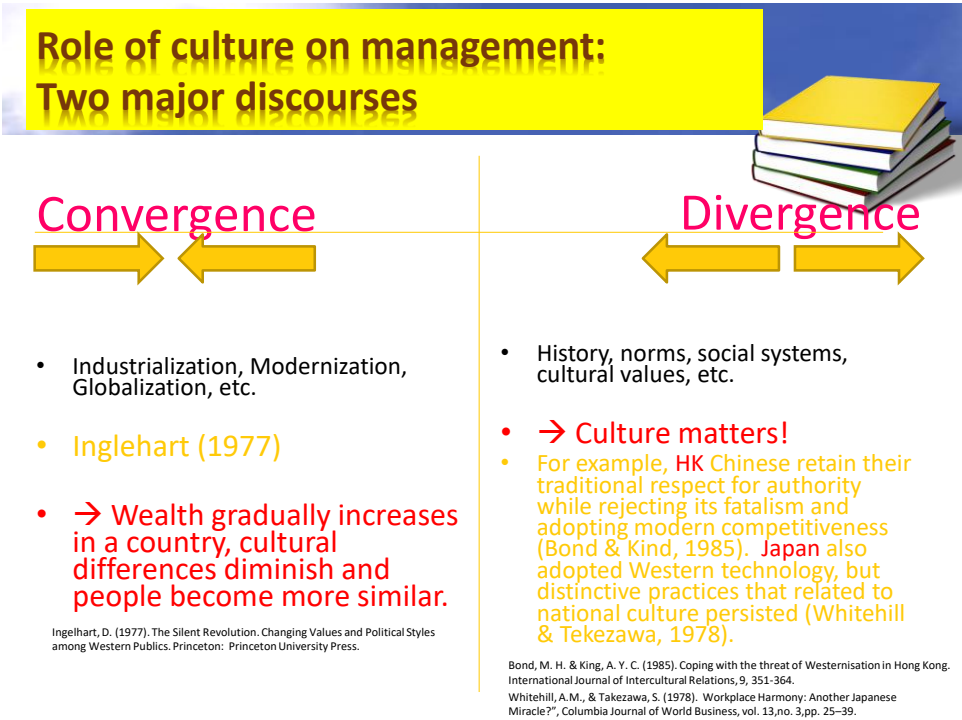


- People are **more mobile** and more likely to traverse into cultures different than their own.
- In the **past**, most people were born, lived, and died within a very limited geographical area; this is no longer the case!
- **Today**, people from one country and culture to another has become commonplace! (Schmidt et al., 2007: 19).
- → **Expatriate**
- As the global economy becomes more dependent on cross-cultural national working relationships, managers may find themselves involved in joint decision-making or working in close proximity to one another (Ralston et al., 1993: 21).
- → Understand and learning the techniques or skills of how to cooperate with people from different cultures is essential under today's culturally diversified workplace!

Culture and its related terms



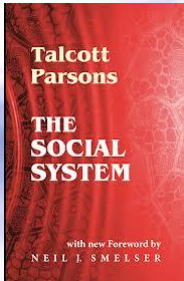
- **Nation**: a political term, a legal term binds a geographic region (i.e. Japan, mainland China, the US, France, Germany).
- **Ethnic group**: a wide variety of groups who might share language, historical origin, religion, home culture (i.e. African Americans, Asian Americans).
- **Race**: biological in nature, physical similarities (i.e. skin color, eye shape).
- **Subculture or co-cultures**: groups of people co-existing within a larger culture, ethnic and racial groups share both a common national boundary with larger collectivity as well as many of the other aspects of the prevailing macro-culture (i.e. mainland China, HK, Macau, Singapore, Taiwan → Chinese societies → Confucian, speak Chinese, etc.)
- Etc.



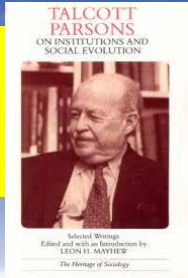
Culture Theories

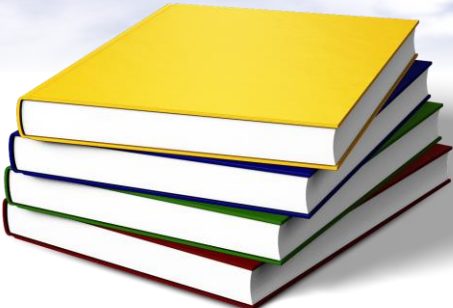


1. Parsons' (1951) concept of Pattern Variables
2. Kluckhohn and Strodtbeck's Value Orientation (1961)
3. Schwartz Value Inventory (1992, 1994)
4. Trompenaars and Hampden-Turner's Seven Value Orientations (1997)
5. Hall's Low- and High-Context Cultures (1976)
6. Hofstede's six dimensions of cultural differences (2001 book/2020 website)



(1) Talcott Parsons (1902-1979)





Parsons' (1951)
Concepts of Pattern
Variables



1. Self-collective orientation: emphasize on **personal** achievement and responsibility or **group achievement** and joint responsibility?
2. Affectivity-affective neutrality orientation: immediate or delayed gratification? Show their feeling plainly by laughing, smiling or **control/hide their feeling**?
3. Universalism-particularism orientation: treat people equally or respond to people on their specific merits? **Focus on rules or relationships**?
4. Diffuseness-specificity orientation: perception of public versus private space? In diffuse cultures, everything is connected to personal life; specific cultures, **private and public life** clearly separated.
5. Ascription-achievement orientation: ascribe **status** to people by age, class, gender, education, race or ethnic group? Or just their own efforts/personal accomplishments.
6. Instrumental-expressive orientation: relational interactions with others with instrumental consideration, **or tend to value friendships for their own sake**?

(see Schmidt et al., 2007)

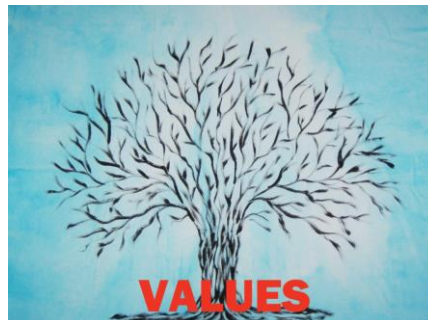
(2) Kluckhohn & Strodtbeck's Value Orientation (1961)



- Kluckhohn and Strodtbeck (1961) identify five dimensions towards "Value Orientation." These dimensions include:

- (1) human nature
- (2) person-nature
- (3) relational,
- (4) activity, and
- (5) time orientation

- (see Schmidt et al., 2007)





ORIENTATIONS – THREE POSSIBLE DIMENSIONS

1. Human Nature -- Good – Neutral (Mixed) - Evil
2. Person Nature -- Mastery – Harmony - Subjugation
3. Relational -- Individualistic - Collateral – Lineal (*Lineal: based on groups with hierarchical relationships)
4. Activity -- Doing – Being in Becoming or Growing - Being
5. Time -- Past - Present - Future

Source: Hills, M. D. (2002). Kluckhohn and Strodtbeck's Values Orientation Theory. *Online Readings in Psychology and Culture*, 4(4). <http://dx.doi.org/10.9707/2307-0919.1040>

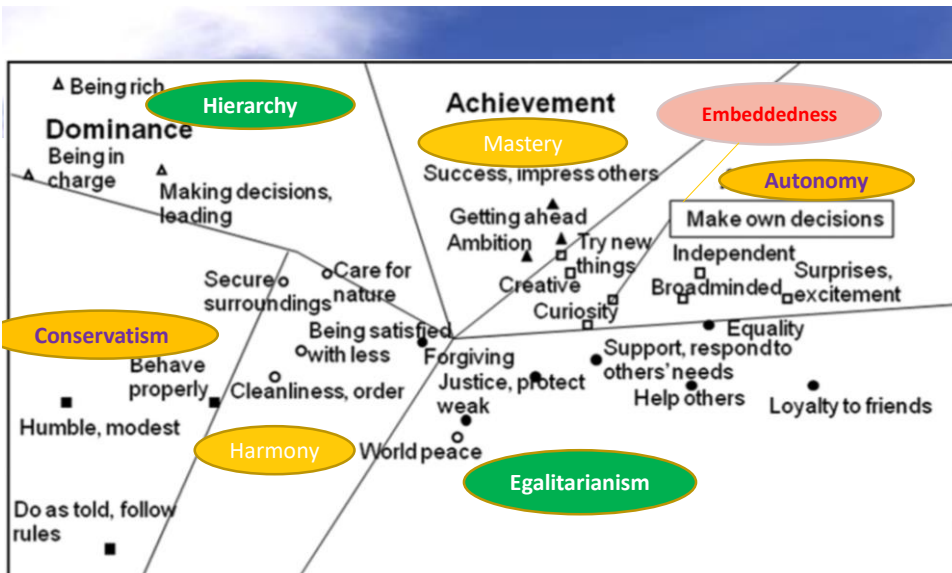
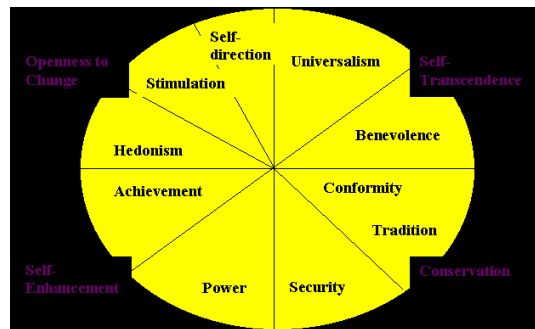


Example: Activity orientation

- **The activity orientation focuses on three types of human activity – doing, being and being-in-becoming of growing.**
 - A doing orientation emphasizes productivity and tangible outcomes (i.e. the US, HK)
 - The being orientation is characterized by a sense of spontaneity, emotional gratification, and personal balance (i.e. Central and South America, Greek and Spanish cultural groups)
 - The being-in-becoming or growing is concerned with who we are and places importance on personal and spiritual development, Japan, for example, emphasizes doing as well as growing personally and spiritually (Schmidt et al., 2007).
- → *Being-in-becoming of growing (Process is important!!)*
- → *Doing (Result is more important!!)*

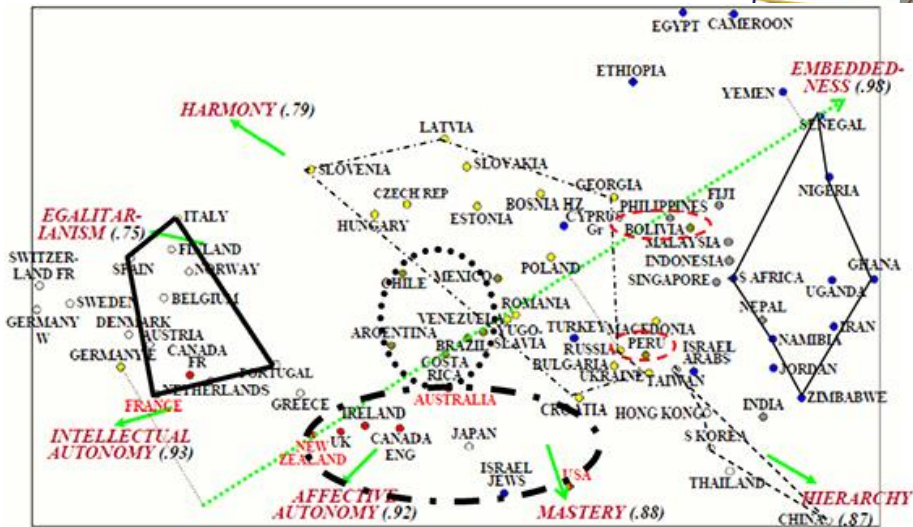
(3) Schwartz's Models (10 Values)

- Schwartz (1992, 1994) conducted a wide survey of over 60,000 people and identified 10 common values that acted as 'guiding principles for one's life'.



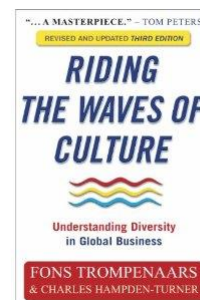
Seven Cultural Differences
(see Sagiv & Schwartz, 2000)

see Sagiv & Schwartz, 2000

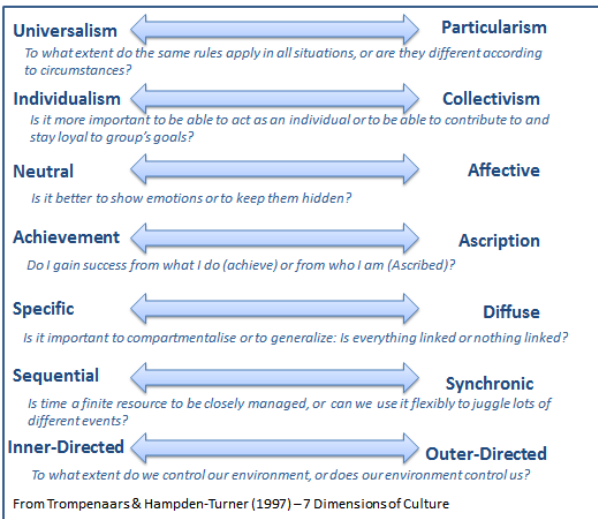


(4) Trompenaars and Hampden-Turner (1997)

- In their book "Riding The Waves of Culture" (1997), Trompenaars and Hampden-Turner identify seven value orientations.
- They classified cultures along a mix of behavioral and value patterns. Their research focuses on the cultural dimensions of **business executives**.
- Official website
<http://www.thtconsulting.com/website/index1.asp>



Seven Dimensions



Cultural dimensions: Trompenaars

Cultural dimensions	Scale anchors	
<i>Universalism-particularism:</i> Relative importance of applying standardized rules and policies across societal members; role of exceptions in rule enforcement.	Universalism: Reliance on formal rules and policies that are applied equally to everyone.	Particularism: Rules must be tempered by the nature of the situation and the people involved.
<i>Individualism-collectivism:</i> Extent to which people derive their identity from within themselves or their group.	Individualism: Focus on individual achievement and independence.	Collectivism: Focus on group achievement and welfare.
<i>Specific-diffuse:</i> Extent to which people's various roles are compartmentalized or integrated.	Specific: Clear separation of a person's various roles.	Diffuse: Clear integration of a person's various roles.
<i>Neutral-affective:</i> Extent to which people are free to express their emotions in public.	Neutral: Refrain from showing emotions; hide feelings.	Affective: Emotional expressions acceptable or encouraged.
<i>Achievement-ascription:</i> Manner in which respect and social status are accorded to people.	Achievement: Respect for earned accomplishments.	Ascription: Respect for ascribed or inherited status.
<i>Time perspective:</i> Relative focus on the past or the future in daily activities.	Past/present oriented: Emphasis on past events and glory.	Future oriented: Emphasis on planning and future possibilities.
<i>Relationship with environment:</i> Extent to which people believe they control the environment or it controls them.	Inner-directed: Focus on controlling the environment.	Outer-directed: Focus on living in harmony with nature.

Specific People**(Clear separation of a person's various roles)****Germany, UK, US**

Be direct and to the point.

Focus on people's objectives before you focus on strengthening relationships.

Provide clear instructions, processes, and procedures.

Allow **people to keep their work and home lives separate**.**Diffuse People****(Clear integration of a person's various roles)****China, Japan, and in most Confucian societies**

See an overlap between their work and personal life.

They believe that good relationships are vital to meeting business objectives, and that their **relationships with others** will be the same, whether they are at work or meeting socially.

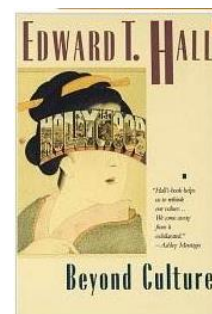
People spend time outside work hours with colleagues and clients.

Focus on building a good relationship **before** you focus on business objectives.

See Nardon, L. & Steers, R. M. (2009). The culture theory jungle: divergence and convergence in models of national culture. In R. S. Bhagat & R. M. Steers (eds). Cambridge Handbook of Culture, Organizations, and Work, pp. 3-22. New York: Cambridge University Press.

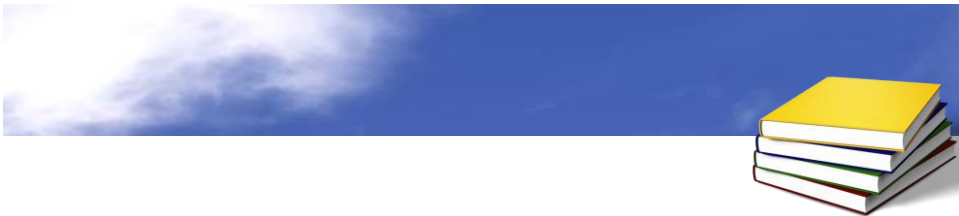
(5) High-/Low-Context Cultures (Hall, 1976)

- Hall (1976) identified high-context and low-context cultures.
- high and low context concept is primarily concerned with the way in which information is transmitted, that is to say communicated.
- According to Hall, all "information transaction" can be characterized as high-, low - or middle - context.





- "High context transactions feature pre-programmed information that is in the receiver and in the setting, with **only minimal information** in the transmitted message.
- Low context transactions are the reverse. **Most of the information must be in the transmitted message** in order to make up for what is missing in the context." (Hall, 1976: 101).
- The high/low context concept remains one of the most frequently used concepts when analyzing, for example, face-to-face communication.



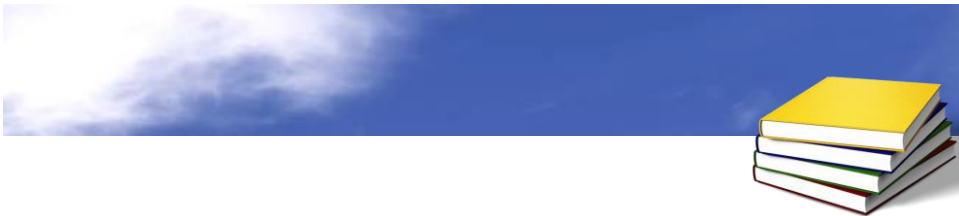
- **Words and word choice become very important in higher context communication**, since a few words can communicate a complex message very effectively to an in-group (but less effectively outside that group), while in a **lower context culture, the communicator needs to be much more explicit** and the value of a single word is less important.



– **Lower Context Culture**

- German-Swiss
- German
- American
- English Canadian
- French Canadian
- French
- Italian
- Spanish
- Mexican
- Greek
- Arab
- Chinese
- Korean
- Japanese

– **Higher context Culture**



- For example, many business negotiators, particularly from the West, find it difficult to deal with Chinese business negotiators. Often they have been found to encounter severe problems understanding their counterparts, and interpreting correctly what their counterparts want to convey.
- Although clearly it is not only the high/low context concept that makes communication difficult, the high/low context concept may well play an important role in the **difficulties encountered when a person from a high context country, such as China, communicates with a person from a low context country, such as Germany.**

• Dahl, 2004

Example:



- In high-context culture like Japan/S. Korea:
 - Another factor that is common to Confucian-oriented business people is an extreme reluctance to say no quickly and clearly to a proposition. Typically they will simply let things drag on, while at most giving off very subtle hints that the project is not going to go anywhere. One of the most common and clear-cut gambits for shelving a proposal is to say, "We'll think about it." Direct rejection is not common in private or business setting.
 - "keul seh" (Korean) or "kangae sasete itadakimasu" (Japanese)
 - (Let me consider it...)
 - ?%=Consider it? OR =No thank you!
 - More implicit! You have to guess!
 - Japan: *Haragei* = read their belly (mind)...
 - Korea/Japan: *Kibun* = sense the feelings of others
 - Cantonese: read one's eyebrows and forehead

A brief summary



- Harmony (Sagiv & Schwartz, 2000) appears to be closely related to the Person-Nature relationship in Kluckhohn and Strodtbeck's (1961) Value Orientations.
- Some of above cultural dimensions can be regarded as nearly identical to Hofstede's dimensions. Others offer a somewhat different perspective.

(6) Hofstede's Five Dimensions (2001)

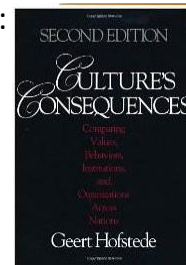


- Hofstede (2001) measured the cultural differences in 72 countries since the 1970s. Hofstede derived his culture dimensions from examining work-related values in employees of IBM. The five dimensions include:

- 1) large/small power distance;
- 2) high/low uncertainty avoidance;
- 3) individualism vs collectivism;
- 4) masculinity vs femininity; and
- 5) long-term vs short-term orientation

(*also refer to Pragmatic vs Normative in 2010)

Video: <https://geerthofstede.com/training-consulting/online-lectures/>



1) Power Distance



- Power distance refers to the extent that power differences are accepted and sanctioned in a society.
- Questionnaire item:
- How frequently, in your experience, does the following problem occur: employees being afraid to express their disagreement with their managers?

2) Uncertainty Avoidance



- Uncertainty avoidance is the extent to which the members of a culture feel threaten by uncertain or unknown situations.
- Questionnaire items:
 - How often do you feel nervous or tense at work?
 - Company rules should not be broken – even when the employees thinks it is in the company's best interest.
 - How long do you think you will continue working for IBM (this organization)?

3) Individualism-Collectivism



- Individualism-collectivism is the extent to which one's self-identity is defined according to individual characteristics or by the characteristics of the groups to which the individual belongs on a permanent basis, and the extent to which individual or group interests dominate.
- Questionnaire item:
 - How important is it to you to have a job that leaves you sufficient time for your personal or family life?

4) Masculinity-Femininity



- Masculinity/femininity is an equally powerful, yet often understated, dimension. Hofstede defines this dimension as follows: "masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life); femininity pertains to societies in which social gender roles overlap (i.e., both men and women are supposed be modest, tender, and concerned with the quality of life)" (Hofstede, 1994: 82-3).

4 dimensions



Large Power Distance vs. Small Power Distance	Individualism vs. Collectivism
Masculinity vs. Femininity	High Uncertainty Avoidance vs. Low Uncertainty Avoidance

6 DIMENSIONS



- A **fifth dimension** was added in 1991 based on research by Michael Harris Bond, supported by Hofstede, who conducted an additional international study among students with a survey instrument that was developed together with Chinese professors. That dimension, based on Confucian thinking, was called **Long-Term Orientation (LTO)** and was applied to 23 countries. In 2010, research by **Michael Minkov** generated two dimensions using recent World Values Survey data from representative samples of national populations. One was a new dimension, and the second was more or less a replication of the fifth dimension. The number of country scores for the fifth dimension could now be extended to 93. On one hand, the fifth dimension of Bond and of Minkov correlate strongly, yet the constructs are not fully identical. The country scores used on this site are the scores of Minkov's research. Sometimes, it also refers to **Pragmatic versus Normative (PRA)**.
- In the 2010 edition of *Cultures and Organizations*, a **sixth dimension** has been added, based on Michael Minkov's analysis of the World Values Survey data for 93 countries. This new dimension is called **Indulgence versus Restraint (IND)**.
- Source: <http://geert-hofstede.com/national-culture.html>

The latest two dimensions



Pragmatism or Long-term Orientation


- This dimension describes *how every society has to maintain some links with its own past while dealing with the challenges of the present and future*
- **Scores high** → e.g., take a more pragmatic approach: people encourage thrift and efforts in modern education as a way to prepare for the future.
- South Korea, Mainland China, Japan, and Germany
- → **strong propensity to save and invest, thriftiness, and perseverance in achieving results.**

Indulgence

- This dimension is defined as *the extent to which people try to control their desires and impulses*, based on the way they were raised.
- Relatively weak control is called "indulgence" and relatively strong control is called "restraint".
- **Hong Kong's score** on this dimension is very low at 17, this indicated that it is more restrained. The UK and US → Moderately high at 69 and 68
- **Restrained societies do not put much emphasis on leisure time and control the gratification of their desires.** People with this orientation have the perception that their actions are restrained by social norms and feel that indulging themselves is somewhat wrong.

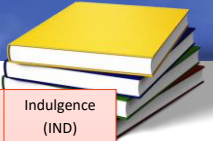
Source: <http://geert-hofstede.com/national-culture.html>

Index Values




Country	Power Distance (PDI)	Individualism (IDV)	Masculinity (MAS)	Uncertainty Avoidance (UAI)	Pragmatic (PRA)	Indulgence (IND)
Japan	54	46	95	92	88	42
Hong Kong	68	25	57	29	61	17
South Korea	60	18	39	85	100	29
Mainland China	80	20	66	30	87	24
Taiwan	58	17	45	69	93	49
Malaysia	100	26	50	36	41	57
Vietnam	70	20	40	30	57	35
Singapore	74	20	48	8	72	46

Index Values




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Japan	54	46	95	92	88	42
Hong Kong	68	25	57	29	61	17
South Korea	60	18	39	85	100	29
Mainland China	80	20	66	30	87	24
United States	40	91	62	46	26	68
United Kingdom	35	89	66	35	51	69
France	68	71	43	86	63	48
Germany	35	67	66	65	83	40

Index Values



Country	Power Distance (PDI)	Individualism (IDV)	Masculinity (MAS)	Uncertainty Avoidance (UAI)	Pragmatic (PRA)	Indulgence (IND)
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South Korea	60	18	39	85	100	29
Mainland China	80	20	66	30	87	24
Spain	57	51	42	86	48	44
Portugal	63	27	31	99	28	33
Greece	60	35	57	100	45	50
Italy	50	76	70	75	61	30

Index Values



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South Korea	60	18	39	85	100	29
Mainland China	80	20	66	30	87	24
Brazil	69	38	49	76	44	59
South Africa	49	65	63	49	34	63
India	77	48	56	40	51	26
Russia	93	39	36	95	81	20

Example: High/Low Uncertainty Avoidance



- In the Uncertainty Avoidance Index (UAI),
- Japan/S. Korea ranked very high, rating 92/85 → High
- HK/China/UK ranked very low with rating 29-35 → Low
 - (Hofstede, 2001: 151)

UAI: Differences?



- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ul style="list-style-type: none"> • High (Japan/S. Korea) • Precision and punctuality come naturally • The uncertainty inherent in life is felt as a continuous threat that must be fought • Conservatism, law and order • What is different is dangerous • Appeal of purity | <ul style="list-style-type: none"> • Low (HK/China) • Precision and punctuality have to be learned and managed • The uncertainty inherent in life is relatively easily accepted and each day is taken as it comes • Openness to change and innovation • What is different is curious • Appeal of novelty and convenience |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Extra marks to your in-class participation!! (In-class task)



Hofstede's six dimensions

- Reading the six dimensions (get some ideas about the definition of each dimension)
- Compare two/three countries in which you are interested in...
- click: <https://www.hofstede-insights.com/product/compare-countries/>
- Any implications relating to work culture or management?

Sharing

- Write down your ideas/implications after your self-learning
- Individual task
- In-class verbal presentation only (about 5 students)

Online Task 1 – coming soon!



- Don't worry if you cannot join the in-class participation this time!!
- You can also join next time, with equal opportunities to all students!
- You can also do the online task 1 – to be posted with other questions in week 3/4.

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Weekly Online Readings



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- Nardon, L. & Steers, R. M. (2009). The culture theory jungle: divergence and convergence in models of national culture. In R. S. Bhagat & R. M. Steers (eds). *Cambridge Handbook of Culture, Organizations, and Work*, pp. 3-22. New York: Cambridge University Press. (E-book at the CityU library)