

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
УНІВЕРСИТЕТ МИТНОЇ СПРАВИ ТА ФІНАНСІВ**

**МЕТОДИЧНІ РЕКОМЕНДАЦІЇ ТА ЗАВДАННЯ ДО ПРАКТИЧНИХ
ТА САМОСТІЙНИХ ЗАНЯТЬ**

З ДИСЦИПЛІНИ «КРОС-КУЛЬТУРНА КОМУНІКАЦІЯ»

підготовки фахівців ступеня вищої освіти «бакалавр»

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Методичні рекомендації та завдання до практичних та самостійних занять з дисципліни «Крос-культурна комунікація» ступеня вищої освіти «бакалавр» спеціальності 035 «Філологія»/ укл. Токарева А.В., Чижикова І.В.–Дніпро: Університет митної справи та фінансів, 2021. – 102 с.

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ПЕРЕДМОВА

На розвиток сучасного суспільства впливає багато чинників, найбільш важливим із яких зараз постає тенденція глобалізації світу.

Зміна соціальних й політичних пріоритетів сьогодення зумовлює зміни у сфері надання освітніх послуг. Формування освітньої політики здійснюється не на рівні держав, а на міждержавному, міжнаціональному рівнях, коли основні пріоритети проголошуються в міжнародних конвенціях і документах та є стратегічними орієнтирами міжнародної спільноти. Відбувається перехід від виховання громадянина певної країни до виховання громадянина світу, що, в свою чергу, актуалізує необхідність всебічного дослідження аспектів спілкування між представниками різних культур і наукового пошуку умов і засобів формування відповідних умінь та навичок.

Методичні рекомендації для практичної та самостійної роботи з дисципліни «Крос-культурна комунікація» у систематизованому, дидактично виваженому вигляді представлено матеріали, спрямовані на розвиток міжкультурної компетентності (МК) студентів як філологічних так і економічних спеціальностей.

Авторська добірка завдань спрямована на розвиток когнітивного, процесуального та афективного компонентів МК. Завдання, представлені у даному посібнику, подані англійською мовою.

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**Завдання, спрямовані на розвиток когнітивного
компоненту МК.
(Activities to Develop Cognitive Component of IC)**

Activity 1: What is Culture?



When in Rome, do as the Romans do

It is true that comparisons of national cultures often begin by highlighting differences in social behaviour. The Japanese do not like shaking hands, bow when greeting each other and do not blow their nose in public. Brazilians form unruly bus lines, prefer brown shoes to black and arrive two hours late at cocktail parties. Greeks stare you in the eye, nod their heads when they mean no and occasionally smash plates against walls in restaurants. The French wipe their plates clean with a piece of bread, throw pastry into their coffee and offer handshakes to strangers in bistros. Brits tip their soup bowls away from them, eat peas with their forks upside down and play golf in the rain.



What is culture? Is it social behaviour, language or historical events? Look at the proposed list and choose the four factors which you think are the most important in creating a culture.

climate

institutions

ideas and beliefs

cuisine

language

arts

religion

geography

social customs and traditions

historical events

ceremonies and festivals

Explain your choice.



Back in 1977, W. Brembeck compared culture to an iceberg only the tip of which is visible, whereas a very large part of the iceberg is difficult to see or grasp.

Classify the following artefacts as "Visible Culture" or "Invisible Culture" correspondingly and restructure the culture model proposed by W. Brembeck.

Assumptions

Attitudes

Behaviours

Beliefs

Customs

Dress

Heroes

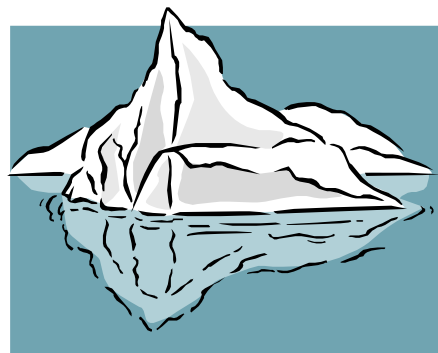
Perceptions

Symbols

Traditions

Values

World Views



Explain your choice.



Across cultures people build professional relationships in different ways. Susanne M. Zaninelli analyzed the impact of cultural differences on the ways people manage first meetings. In her analysis she uses the metaphor of peaches and coconuts to describe different cultures. Read the text and answer the questions after it.

Peaches and coconuts – the art of managing small talk

The coconut culture

People from a coconut culture are more reserved and only offer a thin layer of their private 'space'. Therefore they may appear serious and a bit distant during initial social conversations – this is the 'hard shell' you experience when you first meet coconuts. It can mean that not much personal information is shared in the beginning; this is perceived as being polite. For peaches, it's difficult to get to know a coconut fast.

Solving the peach-coconut challenge

When peaches and coconuts meet, misunderstanding is common. Peaches can see coconuts as cold and difficult to get to know, because they don't engage much in social conversation. On the other hand, coconuts can see peaches as too friendly, superficial and even impolite because they ask too many personal questions.

The peach culture

Peaches, on the other hand, are seen as relatively more sociable. They like 'large talk' with people they don't know. They like to share personal space with others and even talk about private aspects easily.

Peaches are more likely to smile a lot and be enthusiastic towards others. This is politeness. Of course, they still keep a small area, the 'peach stone', private from others.

The peach and coconut metaphor highlights important cultural differences and tells us that what we think is polite may be seen as impolite by others. The answer? To be effective across cultures we should firstly not misinterpret signals we receive from others. Understanding the meaning of signals gives both sides the freedom to stay as we are. We also could become more flexible and adapt our style to people from different cultures- to be more 'peachy' with the peach and more like a coconut with coconuts, so that the other side feels comfortable. Perhaps we should become 'pea-nuts'!

1. What is the style of polite small talk for a coconut?
2. What is the style of polite small talk for a peach?
3. How can peaches and coconuts negatively judge each other?
4. The article ends, 'Perhaps we should become 'pea-nuts'. What does this mean?



Do you think that cultural awareness is important for business people? Why/ Why not?

How important are the following things when doing business in your country? Are they:

a) important b) not important c) best avoided?

exchanging business cards
shaking hands
kissing
socialising with contacts
small talk before meetings
accepting interruption
using first names

formality (how you dress, how you talk to colleagues, what names you use, etc.)
punctuality
humour
giving presents
being direct (saying exactly what you think)

Activity 2: Differences in Cultures: Business Cultures through the Main Managerial Dilemmas



Increasingly, managers must deal with multiple ethnic groups with very different cultures. Thanks to globalization, you are likely to work with Japanese, French, Chinese, German and all sorts of other nationalities. It is important to recognize that people from different cultures are different in a variety of ways, including different ways of looking at things, different ways of expressing personality or goodness.

Cultures vary along some dimensions. For example, High context vs. Low Context cultures, Monochronic vs. Polychronic cultures, Future or Present vs. Past Oriented cultures, Universalist cultures vs. Particularist cultures, Individualism vs. Collectivism, Affective vs. Neutral cultures.

High context vs. Low Context cultures.

A low context culture is one in which things are made explicit (or spelled out). There is considerable dependence on what is actually said or written. In contrast, a high context culture is one in which less is spelled out explicitly and much more implicit or communicated in indirect ways.

Interactions between high and low context peoples can be problematic. Japanese can find Westerners to be too blunt. Westerners can find Japanese to be secretive and unforthcoming with information. French can feel that Germans insult their intelligence by explaining the obvious, while Germans can feel that French managers provide no direction.

Low context cultures include Australian, English Canadian, English, Finnish, German, Irish, New Zealand, Scandinavia, Switzerland, United States (excluding the Southern United States).

High context cultures include African, Arab, Brazilian, Chinese, Filipinos, French Canadian, French, Greek, Hungarian, Indian, Italian, Japanese, Portuguese, Russian, Southern United States.

Monochronic vs. Polychronic cultures.

Monochronic cultures like to do just one thing at a time. They value a certain orderliness and sense of an appropriate time and place for everything. They do not value interruptions. In contrast, Polychronic cultures like to do multiple things at the same time. A manager's office in a Polychronic culture typically has an open door, a ringing phone and a meeting all going on at the same time.

Interactions between types can be problematic. German businessman cannot understand why the person he is meeting is so interruptible by phone calls and people stopping by. Is it meant to insult him? When do they get down to business? Similarly, the American employee of a German company is disturbed by all the closed doors – it seems cold and unfriendly.

The Germans, the United States, Canada or Northern Europe tend to be monochronic.

Polychronic cultures include Latin America, the Arab part of the Middle East, the sub-Saharan Africa, the French.

Future or Present vs. Past Oriented cultures.

Past-oriented societies are concerned with traditional values and ways of doing things. They tend to be conservative in management and slow to change those things that are tied to the past. Present and Future oriented societies see the past as passed. They have a great deal of optimism about the future and think they can shape it through their actions. They view management as a matter of planning, doing and controlling (as opposed to going with the flow, letting things happen).

Past-oriented societies include China, Britain, Japan, most Spanish-speaking Latin American countries.

Present-oriented societies include some Spanish-speaking Latin American and many African countries.

Future-oriented societies include the United States, Brazil.

Universalist cultures vs. Particularist cultures.

Universalist cultures adhere to standards which are universally agreed to by the culture in which we live. "Do not lie. Do not steal. Do unto others as you would have them do unto you" (the Golden Rule), and so on. They stay loyal to the law and tend to believe in the value of principles that apply to everyone equally. Particularist cultures focus on the exceptional nature of present circumstances. They are primarily loyal to their individual relationships, and feel that loyalty carries more moral weight than any abstract principle.

Business people from both societies will tend to think each other corrupt. A universalist will say of particularists, "they cannot be trusted because they will always help their friends"; a particularist, conversely, will say of universalists, "you cannot trust them; they would not even help a friend".

Universal cultures are The Swiss, the Americans, and the Canadians.

Particularist cultures are in China, Russia, Korea, Venezuela, and East Germany.

Individualism vs. Collectivism.

In individualist cultures, individual uniqueness, self-determination is valued. A person is all the more admirable if they are a 'self-made man' or 'makes up their own mind' or show initiative or work well independently. Collectivist cultures expect people to identify with and work well in groups which protect them in exchange for loyalty and compliance.

A market research firm conducted a survey of tourist agencies around the world. The questionnaires came back from most countries in less than a month. But the agencies in the Asian countries took months to do it. After many telexes, it was finally done. The reason was that, for example, American tourist agencies assigned the work to one person, while the Filipinos delegated the work to the entire department, which took longer. The researchers also noticed that the telexes from the Philippines always came from a different person.

Many of the Asian cultures as well as Japan, China, or most Mediterranean countries are collectivist, while Western Europe, North America, and Australia & New Zealand cultures tend to be individualistic.

Affective vs. Neutral cultures.

In relationships between people, reason and emotion both play a role. Which of these dominates will depend upon whether we are affective, that is we show our emotions, in which case we probably get an emotional response in return, or whether we are emotionally neutral in our approach. Members of cultures which are neutral do not telegraph their feelings but keep them carefully controlled and subdued. In contrast, in cultures high on affectivity people show their feelings plainly by laughing, smiling, grimacing, scowling and gesturing; they attempt to find immediate outlets for their feelings.

There is a tendency for those with norms of emotional neutrality to dismiss anger, delight or intensity in the workplace as "unprofessional". For example, North Europeans watching a south European politician on television disapprove of waving hands and other gestures. So do the Japanese, whose saying "Only a dead fish has an open mouth" compares with the English "Empty vessels make the most noise".

Affective cultures are Italy, France, the U.S., Singapore.

Neutral cultures are Japan, Indonesia, the U.K., Norway, the Netherlands.



Test yourself.

1 During a negotiation process in Italy, two members of the Italian team are constantly answering telephone calls. Why does it happen?

- A. It means that they don't take much interest in your proposal.
- B. To make foreigners feel discomfort and reveal their 'weak sides' is a well-known tactics.
- C. They may be answering the phone calls of their top managers, not to do which would be impolite.

2 Western partners ask a young Japanese manager those questions that are within the range of his competence. He answers them but looks downwards. He...

- A. hides something and chooses an answer to defend himself.
- B. shows his respect to the guests.
- C. takes no interest in the conversation and wants to stop it as soon as possible.

3 What statements given below describe high context communication?

- A. The most important part of information is explicitly expressed.
- B. Interlocutor possesses the most of information and it is not necessary to inform him/her.
- C. Little information is presented in a decoded, main part of the message.
- D. A and B.
- E. B and C.

4 Which of the following statements describe a typical behaviour in low context cultures?

- A. There are wide information channels between family members, friends and colleagues.
- B. There is a line between private life, social relations and other day-to-day aspects.
- C. Every time people get into cooperation with others, they need detailed introductory information.
- D. In day-to-day communication no detailed introductory information is needed.

5. What statements may describe a representative of monochronic cultures?

- A. They are low context and need information.
- B. They are used to short-term relations.
- C. The speed of their actions depends on the relationship.
- D. They can easily switch to another activity.
- E. They can handle many different activities at a time.

6. What statements may describe a collectivist society?

- A. Person identifies oneself as a member of a community.
- B. Person identifies oneself with his/ her personal qualities and achievements.
- C. People value their personal wellbeing higher than the wellbeing of the group.
- D. Group wellbeing is above everything.

7. What statement out of the given below may describe neutral cultures?

- A. To reveal one's emotions openly is natural.
- B. Emotions must be restrained.
- C. To show anger, anxiety or any other strong emotion at work is not professional.
- D. If a partner doesn't show emotions he hides his real feelings behind the 'mask of deceit'.
- E. Emotions distort objectivity.



Choose a country and try to characterise it using the above-discussed cultural dimensions.

Activity 3: Recognizing Stereotypes - 1



Write nationalities next to the countries, for example, Ukraine-Ukrainian.

Spain _____, England _____, Greece _____, Egypt _____,
Italy _____, France _____, Belgium _____,
Brazil _____, Japan _____, Germany _____, India _____,
Mexico _____, Ireland _____, Portugal _____,
Turkey _____, Sweden _____, Hungary _____,
China _____, Poland _____, America _____,
Switzerland _____, Norway _____, Argentina _____,
Britain _____, Holland _____, Scotland _____.



Which group of people or nationalities do you think are being described below?

Discuss in pairs.

1. They're always in big groups.
2. They talk too loud.
3. They're good dancers.
4. They smoke too much.
5. They think they're the best.
6. They're bad drivers.
7. The women are beautiful.
8. The men are womanizers.
9. They're all rich.
10. They're all blond-haired and blue-eyed.



Parkland Research Europe survey

Parkland Research Europe carried out a detailed study of European attitudes by asking 185 business executives, lawyers, engineers, teachers and other professional people from seven European countries. These were Germany, France, Britain, Switzerland, Italy, the Netherlands, Belgium. The resulting publication, *Guide to National Practices in Western Europe*, gave some idea of what Europeans think of each other. It revealed many widely held stereotypes, but also came up with a few surprises. Below, there are some data from this survey.

GERMANS	Liked themselves best of all. Most Europeans agreed that the Germans had the highest proportion of good qualities. They considered themselves very tolerant, but nobody else did. They saw themselves as fashionable. Others found them square.
FRENCH	Not really admired by anyone except the Italians. Other Europeans found them conservative, withdrawn, superficial, hedonistic. Also not very friendly. The French agreed on the last point.
BRITISH	Mixed reactions. Some found them calm, reserved, open-minded, trustworthy; others deemed them hidebound, insular and superior. Everyone was unanimous that the British had an excellent sense of humour. The British most admired the Dutch.
ITALIANS	Generally considered by everyone to be lazy and untrustworthy, and the Italians agreed! Most also found them to be very vivacious, charming, hospitable and noisy. Hardly anyone loved the Italians except the French.

DUTCH	Most admired people in Europe-except by their neighbours-the Belgians. Everyone agreed that the Dutch are hard-working, thrifty, good-natured, tolerant and business-minded. The Netherlands, however, was not considered a good place to live in.
BELGIANS	Least admired in this group. They see themselves as easy-going and diligent workers. Other Europeans consider them undisciplined and narrow-minded-and lousy drivers!

As a follow-up to this study, businessmen were asked to imagine they were setting up a multinational company. They had to choose a national for the positions of president, managing director, chief cashier, public relations officer and unskilled labor.

The Germans came out of this exercise smelling of roses! They were universal choice for the top jobs, and also first choice for skilled workers. The Italians were relegated to the unskilled jobs; the French received massive support for the light-weight public relations post.

According to the economist in charge of Parkland Research 'No European picked an Italian as president or chief cashier. Moreover, no Italian or Frenchman picked one of his own nationals as chief cashier!

What might have been the choices, if all nationalities had been eligible for the above posts. Would the Japanese have swept the board? Surely not! Could a Japanese be chosen as chief cashier over a Swiss? And then, what about the Americans? They would surely force their way into organization structure of this multinational company. And there again, there could be room for an industrious Chinese or a shred Russian.

A **stereotype** is a belief that all people from a culture behave in a certain way. It is an opinion based on one's own cultural values and prejudices and on little information about the other culture. For example, a woman from a culture that values hard work looks at people from a fictional land called Zibi. In Zibi, people work at their jobs about five hours a day. So, the woman says, "People from Zibi are lazy." This is a stereotype because she states that every person from Zibi is the same and it is an opinion based more on the woman's own values than on any thoughtful observation of Zibian values or lifestyle.

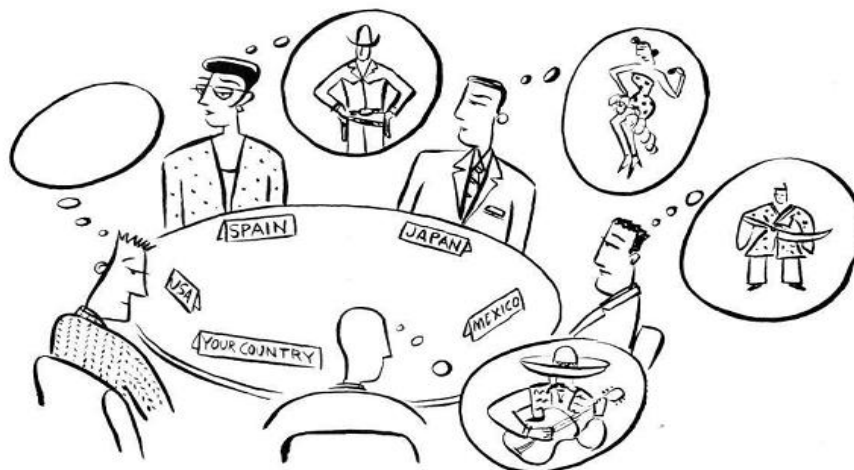
However, in every culture there is a standard way of doing things. The cultural **generalizations** describe those standards and the values that guide those standards. For example, one could make a generalization about Zibians and say, "People in Zibi work about five hours a day. They spend the rest of the day taking care of family and farming. Family life is highly valued." A generalization is based on observation, not prejudice. It explains the standard practices of a culture but does not determine how every person in that culture behaves.



With a partner, discuss the difference between a stereotype and a cultural generalization. Then read the following statements about the fictional country called Zibi. Decide which are stereotypes (S) and which are cultural generalizations (G). Circle the language that makes some of the statements stereotypes.

- _____ 1. Zibians are selfish.
- _____ 2. In Zibi gifts are often presented at the end of a negotiation.
- _____ 3. It may take two or three days to get an appointment with a Zibian.
- _____ 4. Zibians never let you know what they are thinking about. They always try to confuse you.
- _____ 5. In Zibi, many businesspeople invite their colleagues to their homes for dinner to talk about work.
- _____ 6. Arriving on time in Zibi usually means arriving ten minutes after the agreed time.

Activity 4: Recognizing Stereotypes - 2



Work in pairs and discuss the following questions:

1. What stereotypes do these people have about each other?
2. What stereotypes are there of people from your country?
3. How do we get stereotypes? Where do they come from?



Do we understand each other? (A Case Study)

The following are two letters, both written by employees of a British-based international public relations firm. The two employees work together as editors.

To the Editor-in-Chief:
I am writing you to tell you of some problems I have been having with the other editor in the office, Sakiko Fujita. We don't work well together. She seems to depend on me for most all the ideas and decisions. I seem to carry the responsibility all the time.

To give you an example of our **tensions**, I will describe what happened between us today. This morning we were working on an article. I found that I was doing all the work. She didn't contribute to the discussion. When I finally asked her what she thought of my decisions, she **hesitated**. Then she only said that she thought my work was interesting and she would think about it more. I am very **frustrated**. She doesn't give me her opinion or ideas. How can I work with someone who doesn't communicate or give **feedback**? I want to move forward with our work but I can't with her. How can I get her to take on more responsibility?

I know that part of the problem is communication. She doesn't seem to listen to what I am saying. She rarely looks at me when we speak. And she sits so far away. She is a very reserved person. I **can't figure out** what is going on in her head.

I hope that you can talk to her and get her to be more involved in our work. As things are now, our **collaboration** is not at all productive.

Sincerely,
Edmundo Montaya Reyes

My Dear Friend Noriko,

Hello. How are you? I hope everything is going well.

*I am not doing so well. Life at GTP International has been difficult lately. One of my **colleagues** is very difficult to work with. He seems only to **consider** himself. He doesn't know how to share work space or work responsibilities.*

Part of the problem is that he has difficulty listening carefully to people. When we work together, he rarely asks me for my opinion. He just talks all the time! When I try to offer my opinion, he interrupts me. For example, today we had to make some important changes in an article. He told me what he wanted, and when I tried to say it wasn't the best idea, he just didn't want to listen to me.

*I feel a bit uncomfortable with him. He sits very close and looks at me all the time. I try to get some distance between us but he just pushes closer. He doesn't give me room to talk or think. I think his **behavior** is a little aggressive.*

*I don't know what to do. Maybe I should ask for a transfer to a different office. It is too hard for us to work together. I don't think we can **resolve** our differences. Tomorrow I will mention my problem to the editor in chief. I think she will understand.*

Thanks for listening to me and my troubles.

With love,

Sakiko

Underline all the complaints Sakiko had about Edmundo in her letter and all the complaints Edmundo had about Sakiko in his letter. Put the complaints in the correct categories in the chart:

	Sakiko says about Edmundo	Edmundo says about Sakiko
Eye contact	<i>He looks at me all the time</i>	<i>She doesn't look at me when we speak</i>
Physical distance		
Cooperation		
Giving opinions		
Listening		

In the situation described above, there are two people from different countries working together. They each have their individual style, personality, and experiences, but they also have cultural expectations. They expect other people to behave according to their own cultural ways. For example, Edmundo expects Sakiko to look at him while they speak to each other. In his culture eye contact is an important part of communication. When she doesn't frequently look him in the eye, he thinks that she isn't listening to him. He understands her behaviour according to his culture's rules. But Sakiko is acting in accordance with her own cultural rules. In her culture it is common to look away from time to time. When he doesn't, she feels uncomfortable with him.



Read the following list of expectations. Decide which are Edmundo's and which are Sakiko's. Share your answers in groups. The first one is done for you.

1. When people are working together they usually sit close to each other. Closeness indicates interest and cooperation. _____
2. A man should give a woman some physical distance. Physical distance shows respect for a person's space. _____
3. People should invite each other to say something in conversation. One should ask questions or remain silent so that the other person has a chance to say something. _____
4. One should begin speaking even if the other person is speaking. If one doesn't interrupt, one will never speak. _____
5. Silence expresses disinterest or boredom. _____
6. People often disagree with each other. It is normal to have different opinions. _____
7. People should give their opinions and not wait to be asked. It is the individuals responsibility to say what he or she feels. _____
8. One should express disagreement carefully. An open disagreement could offend or embarrass someone. _____
9. It is not polite to speak while someone else is speaking. _____
10. People may be silent for a few seconds if they are thinking about something. One should respect the silence and not interrupt it. _____
11. If there is a conflict, one should try to resolve it indirectly so that no one is embarrassed. _____
12. It is impossible to resolve a conflict without facing it directly. _____



Problem Solving: You are the editor-in-chief. You want to keep both Sakiko and Edmundo because they are both excellent editors. How can you help them resolve their conflict? With a partner, talk about a possible solution. Write out a plan of action that will help the two employees resolve their differences. Think about the following questions:

1. Why are Sakiko and Edmundo having problems with each other? What specific behaviours are causing the misunderstandings?
2. What small things can they do to work together better on a daily basis?
3. What is the best way for you, the editor-in-chief, to communicate with them? Should you write them each a letter? Or should you call a meeting with both of them?
4. How much should you, the editor-in-chief, be involved in their cultural misunderstandings?

Read your action plan to the class. As a class, discuss the advantages and disadvantages of each solution.

Activity 5: How strange! Use of anecdotes to develop intercultural competence



Anecdotes presented below are drawn from real intercultural experiences and interactions described by persons sensitive to 'culture'. Anecdotes are grouped according to the social context in which they took place, i.e. dining, shopping, teaching. Anecdotes can serve as an aid to learners in storyline creation.

Dining

Quite a number of examples refer to the area of dining. Dining etiquette seems to vary substantially from one country to another.

A Polish lady invited for dinner in Paris

An Englishman, a Spaniard and myself were invited for dinner by a Parisian family. All three of us arrived at their door at the same time. Our host asked us to come in...and there was a whole confusion about the order of going in. I tried to go in first, but I did not have the time as the Englishman had already preceded me. The Spaniard then kept the door open for me and made a gesture inviting me in before him. We passed some comments trying to hint to the Englishman his mistake. I do not think he understood.

I had always believed that it is a universal principle of politeness to let the ladies in first, at least in Europe. The Spaniard, too had evidently the same rule of etiquette. It was the Englishman who seemingly practiced a different way of behaving.

A Maltese lady in an Austrian restaurant

At the end of a meal in an Austrian restaurant we were about to pay for our meal when the waiter handed the bill to the Austrian member of the group. He took the bill, worked out how much each of us had to pay as we had all chosen a dish that cost roughly the same, but then turned round to ask how many pieces of bread each one of us had eaten.

I found this very strange as it was my first experience of having to pay for each slice of bread consumed. In my culture and others I was familiar with, bread was always served at table for free.

A Maltese lady in a Parisian café

One thing which I found extremely strange (and irritating) on my first visit to Paris was the fact that plenty of people eat their lunch standing up because they have to pay extra for the right to sit down.

Nobody would dream of eating standing up in a public place in my home country.

Shopping

A Maltese gentleman in Italy

Some years ago, when I lived in Italy as a student I remember that one day I needed to buy some salt. I found it very strange to have to buy salt from a 'tabaccaio', a shop that sells tobacco and cigarettes! In my experience salt is always and only bought in a supermarket or grocery store and by no stretch of the imagination could I tell that the 'tabaccaio' would sell salt. To find out about this I had to explicitly ask someone about where I could obtain salt.

A French lady in China

I had just arrived in China and found myself in front of a cake stall. Having repeated some essential phrases for survival to my Chinese friend before departure, proud of myself and quite sure of the pronunciation, I pointed my finger at the object I wanted and said: "Those two" in Chinese. She took a bag, and started filling it with cakes. To be sure I showed her two fingers and repeated "Those two". The seller hesitated a little, looked at my fingers and continued to put

more cakes in the bags. “No, no, no. Two”, I told her agitatedly putting my two fingers on my nose. She nodded, reached for one more cake and put it in the bag...Finally I took it into my hands and explained that I did not want so many. It was only later that the gesture I had made placing the two fingers (the thumb and the index finger pointing outwards) on my nose meant eight.

Most of the time we use gestures to make ourselves understood when we do not have the language. In this case, however, gestures did not help. On the contrary!

Other

An English lady walking with a Spanish lady in London

When walking down the street chatting to a Spanish person, I have noticed that if the conversation becomes particularly interesting, they will stop walking and stand in the middle of the pavement in order to talk more animatedly.

I find this odd. Normally in England we concentrate on where we are going/reaching our goal! It shows how Spanish people prioritize interaction over ‘getting things done’.

A Luxembourgian teaching in America (Wisconsin)

High School in America and traditional High School (Lycée) in Luxembourg are like chalk and cheese. One incident, which I will never forget, took place on my first day of teaching. Although I was aware of being responsible for managing my own classroom (I needed for example to organize my own Christmas decorations, plants and paper tissues), I was rather taken by surprise when my attention was drawn to the fact that I basically had to leave my classroom door open while teaching.

Culture shock! This is unheard of in Luxembourg where teachers tend to lock themselves in and wouldn’t dream of leaving the classroom door open.

A British lecturer teaching in Thailand

I was lecturing in Thailand where the Buddhist tradition is very strong. At some point I asked the class of students to divide themselves into groups. Each group was to imagine that they were a family, a part of the village. At the end of my explanation when I expected them to start working, someone raised up their hands and asked, “But who is going to be the Buddhist monks?” I realized that I had been completely ignorant of this aspect of their culture where the Buddhist monks are a central feature in the life of any community.



Now try the storyline method to create your intercultural story (or an anecdote?)

The storyline method provides a structure for organizing learning and involves three basic components of a story: the **setting** or scene, the **characters**, and the **plot** or critical events.

The setting and the scene: the first choice that has to be made in class is that of a specific location from the target culture. This could be done by discussing its geography, climate, vegetation, etc in order to form a clear picture of the place in students' minds.

The characters: name, age, birthday, physical features, family, personality characteristics, special skills, leisure activities, occupation, conditions of work etc. You can think of the relationship between their characters, choose a hero and other minor characters.

The plot: remember that good stories are credible ones and must be unravelled gradually. Ideally a story should start with an effect and to attract the readers’ attention it should be sensational, dramatic or even outrageous! It is important to keep time sequences well-balanced. Furthermore, as the characters interact, try to bring out the scene to life by giving descriptions full of colour, smell and taste.

For example: *Imagine you are a couple spending their honeymoon in Scotland. You visit a sea-side area where you feel hungry and want to obtain some food. Write about your adventures until you eventually satisfy your hunger.*

The scene	Specify location and make a visual representation of the scene.	e.g. Portobello, a suburb of Edinburgh, Scotland which lies on the coast having a long promenade.
The characters	A couple on their honeymoon.	e.g. Madeleine and Mario, both teachers from Italy visiting Scotland for the first time.
The plot	<ol style="list-style-type: none"> 1. Prepare a story outline. 2. Make a list of the causes and effects that provide for a climax. 	<p>Story outline</p> <p>Madeleine and Mario walk along the promenade in Portobello on a bright but windy Saturday afternoon in August.</p> <p>After a while they feel hungry and decide to get something to eat.</p> <p>First they ask for a snack at an outlet by the beach. Walk some distance to sit on a bench on the promenade facing the sea.</p> <p>Then they find that it is too sweet and would like to buy some salt to taste.</p> <p>They go to a grocery store. They do not find salt, but buy a few other things only to find that the shop only provides paper bags not strong enough for their goods.</p> <p>They leave everything there and go to a bakery. This time they try asking for 2 loaves putting their two fingers to their nose, but are given 8 loaves.</p> <p>Etc.</p>

Activity 6: The Art of Gift-giving

Gift-giving is an art. It is an ancient social tradition, and is taken very seriously in many parts of the world. In most places, business relationships are built upon personal relationships, and appropriate gifts are a very important means of cementing those bonds. But unfortunately, even if you have the best intentions, some gifts can send the wrong message.



Read the following situation then answer the questions.

A young American man had been dating a Hungarian girl for six months when he was invited to his girlfriend's house for dinner. It was a first visit at the girl's parents' house and the young man felt somewhat nervous about it. To be on the safe side, he dressed up a bit and brought along what seemed to him a nice bottle of wine for his future father-in-law as well as a pretty bouquet of flowers for his future mother-in-law. The conversation went smoothly and the food was delicious except for the fried fish that he found too greasy. However, throughout the whole evening he noticed that the girl's mother was very reserved, almost unfriendly with him. The day after he was wondering what he had done wrong to deserve such cold treatment.

What went wrong? Here are some ideas. Choose the best explanation.

1. The wine was from a region that does not produce good quality wine, so bringing a bottle like that was offensive.
2. The fact that he did not eat too much of fried fish was an insult to the mother who had spent long hours shopping for it and preparing a traditional Hungarian dish out of it.
3. The flowers were chrysanthemums which are considered as cemetery flowers in Hungary. Receiving a bouquet of them spoiled the mother's mood even if she knew the man came from a different culture.
4. The young man was wearing blue jeans with a decent blue shirt and a sweater. This was definitely not formal enough for the parents for such an occasion.

Pandora's Box

Many of us feel ambivalent about gift-giving. We feel pressured into buying people gifts at holidays, birthdays, weddings, graduations, anniversaries, and other celebrations. We may not like the majority of gifts we receive ourselves.

Of course, once you've decided to give something, you have to choose the right gift. In business, giving the wrong gift can be worse than giving nothing at all. A business gift needs to enhance your relationship with your client - not harm it.

Within our own business culture, we usually can avoid selecting inappropriate gifts. We know not to give wine to an alcoholic, or calorie-laden food to someone who is dieting. We know to avoid gifts that might offend on racial or religious grounds. But how do you avoid giving the wrong gift in a culture where you don't know the rules?

The easiest way is to ask an expert. This person could be a native of that culture or someone who specializes in cross-cultural gift-giving.

What will an expert advise? Primarily, he or she will steer you away from gifts that have hidden meanings. For example, in much of Asia clocks are risky choices. In Chinese, the word for "clock" sounds like the word for "death." This gives clocks a negative association. Many younger Asian executives will say that they don't believe in such superstitions. Nevertheless, they would not ever give a clock to someone of their parents' generation.

Another taboo item is the knife. In cultures ranging from Latin America to Asia, giving a knife symbolizes severing a relationship. You give a knife to indicate that you are no longer friends. Since a business gift is intended to cement relationships, this is the worst possible message to send! Again, not all people in Latin America or Asia adhere to such beliefs. Younger executives might accept a gift of a knife without reading any negative meanings into it. But why take the chance?

All gifts should be wrapped. In some cultures, wrapping paper, too, has special connotations. For example, red is considered an auspicious color by the Chinese. In Hong Kong, monetary gifts are given to employees at the Chinese New Year in red envelopes, so wrapping paper with a red pattern is a good choice. White, however, is associated with funerals in China - white gift wrap should be avoided.

The wrapped gift should be presented appropriately. As a general rule, this means to hand someone a gift with both hands. To do so one-handed may be insulting in cultures as diverse as Japan and Saudi Arabia (if done with the left hand in the latter country).

Finally, don't pressure the recipient to open a gift at an inappropriate time. In the U.S. and most of Europe, we open gifts immediately. But in Asia, gifts are opened later, privately. This is to protect the gift-giver from embarrassment if the gift is inappropriate.

Within our own families, we often excuse poor gift choices with the adage, "It's the thought that counts." But people in different cultures have different goals, priorities, traditions, and perceptions. A foreign business partner cannot be expected to recognize your good intentions. So make it easy on both of you - select the appropriate gift!



Answer the following questions about gift-giving in your culture. Share your answers with the class.

1. On what occasions do you give gifts to business colleagues? (On birthdays? For the New Year?)
2. What kinds of gifts might you expect from colleagues? (liquor, pens, books, other?) Would expensive gifts be appropriate?
3. How should a person respond when given a gift? Should the person open the gift in front of the giver or wait to open the gift when alone?
4. How do you thank someone for a gift?
5. On the same occasion what is the difference between an employee's gift to a supervisor and a supervisor's gift to an employee? Who gives the bigger gift? Why?

Activity 7: Hospitality across cultures



Look at the cartoon and answer the following questions:

1. Where are these people?
2. What are these people doing?
3. Are they friends or work colleagues? How do you know?
4. What is the purpose of having a party with work colleagues?



Now read the case-study material and discuss the questions that go after it.

AN OFFICE PARTY

An American manager by the name of Bill Morris worked for an American multinational firm. One year he was transferred to France. When he began working in the French office, he wanted to get to know his employees and show them that he was friendly and interested in a good work relationship. He decided to throw a party for the whole office. He thought it would be a good way to get acquainted with everyone in a less formal environment. He invited everyone in his office, including secretaries and executives, for a big party in his elegant apartment. Everyone accepted the invitation. He was pleased that no one had declined his invitation.

At his apartment Morris served a buffet of snack foods and drinks. The employees could help themselves to whatever they liked. The manager liked this casual style of parties. As an informal and relaxed host of the party he could show them that he was an open person and easy to talk to. Morris feels these are important qualities of a manager and boss.

The party, however, was not a success. The employees were very uncomfortable as guests. They felt they didn't know Morris well enough to be in his home. They thought he was showing off his money by inviting them to his elegant apartment. They also were not comfortable with one another because they were not used to socializing together.

1. Why did Bill Morris decide to throw the party?
2. Why did Morris want his party to be casual?
3. According to Morris what are good social qualities of a manager and boss?
4. Why were the employees uncomfortable at Morris's party?

Below is the list of cultural expectations. Put an *M* next to those you think may express Bill Morris and an *E* next to those of the employees. The first is done for you as an example.

- e.g. *A manager should be formal with his employees.* E
1. Work relationships and social relationships are separate. _____
 2. A good work environment develops from good social relationships at the workplace. _____
 3. A manager should be an easy person to relate to. _____
 4. A manager should show a clear sense of authority. _____
 5. Home is a private place for family and close friends. _____
 6. Inviting people to one's home is a sign of generosity and hospitality. _____
 7. All the employees in the office should feel like one big family. _____
 8. A manager should be able to socialize with any employee in his or her office. _____
 9. Inviting business colleagues one hardly knows to one's home is just showing off. _____



The company which sent the manager to France has heard that things aren't going well in the Paris office. You are to investigate the different cultural backgrounds of the manager and the employees. Then you will develop a solution.

Step 1: Read the French cultural information (text A) and the American cultural information (text B).

Text A: French Cultural Information	Text B: American Cultural Information
<p>In France there is some emphasis on class differences. People usually do not socialize across social and economic classes. Different levels of the company, such as secretarial and executive levels, are associated with different classes. So, in office life, secretaries and executives are not expected to socialize together.</p> <p>The boss represents authority. The boss should not be too casual or social with his employees. If the boss is too relaxed, the employees lose their respect for his or her authority.</p> <p>In France, the home is a private place where only close friends or family are invited. Business colleagues usually socialize in restaurants or other public places.</p> <p>Business entertainment is very different from social entertainment. It is much more formal. It is usually limited to a business lunch or dinner in a restaurant. For social entertainment, the French rarely throw parties. It is much more common to have a small dinner party where everyone sits down together to eat. The informal come-and-go style of a party is not popular.</p>	<p>In the United States, differences in social and economic classes exist, but they are not emphasized. Although colleagues from different classes may not socialize together frequently, there usually is at least one small event where all employees come together. The most common events are Christmas parties and company picnics. Because equality is highly valued in the United States, formal situations that emphasize class differences are avoided. Social events are usually casual and relaxed.</p> <p>The boss has authority but should not abuse it. As much as possible, the boss should just be one of the workers. For this reason American bosses are usually casual and informal with their employees. Because it is believed that good social relationships build a good work environment, bosses often throw parties to build a sense of unity among the employees and to strengthen employee identity with the company.</p> <p>It is common in the U.S. to invite business colleagues or other acquaintances home for a dinner party or cocktail party. The home is a place of hospitality and entertainment. In the</p>

	<p>U.S., there is not a big difference between how people socialize with colleagues and with friends. Both kinds of socializing are informal and relaxed. The party is a popular way of entertaining. Instead of a formal dinner at a table, often Americans entertain with an informal buffet or just cocktails and a snack. In addition to parties, common social activities include playing sports, going out for drinks after work, and going to sports or cultural events.</p>
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Step 2: Based on the texts, give the answers to the questions after the texts.

1. Is it common to socialize with employees from different levels of the company (in France and in the USA)?
2. What is the role of the boss in the social life of the office (in France and in the USA)?
3. Is the style of entertaining colleagues formal or informal (in France and in the USA)?
4. Is it common to entertain business colleagues at home? Why or why not (in France and in the USA)?
5. What is different about socializing with friends and socializing with colleagues (in France and in the USA)?
6. What are common ways of socializing with business colleagues (in France and in the USA)?
- 7.

Step 3: Develop a solution to the situation, for example, by writing out a plan for Bill Morris and his employees that compromises between their two office cultures.



What are the rules of hospitality in your country?

Activity 8: Mind your Gestures



Gestures Quiz: How well do you know different body gestures? Where in the world are they appropriate? And if they're not, what do they mean? Take this True/ False quiz and find out just how well you would adjust to different cultures without changing your body language.

1. To beckon with your index finger in North America means 'come here'. True/ False
2. Pointing in the Middle and Far East is considered impolite. T/ F
3. Making a 'V' sign (also known as the 'peace' sign) in Europe with your palm facing away from you and your palm facing towards you mean the same thing. T/ F
4. Smiling in Japan may signify you are angry or confused. T/ F
5. Sitting with the soles of your feet showing is a sign of respect in France. T/ F
6. Patting Asian students on the head is a sign of affection. T/ F
7. Passing an item to someone with one hand in Japan is very rude. T/ F
8. Waving your hand with palm facing outward to greet someone is a serious insult in Nigeria. T/ F
9. Nodding your head up and down in Bulgaria means 'yes'. T/ F
10. Eye contact everywhere in the world is considered a sign of honesty and reliability. T/F
11. Shaking hands with the opposite gender is common in Muslim and Orthodox Jewish environments as well as Eastern Europe. T/F
12. In the Middle East kissing may occur between males followed by a long period of close proximity. T/F
13. In Japan, the thumb is considered the fifth digit; a raised thumb will order five of something. T/F
14. Although forming a circle with fingers to indicate 'OK' is common in the US, in most of the Middle East and parts of Africa-notably Nigeria, this symbol can be obscene. T/F

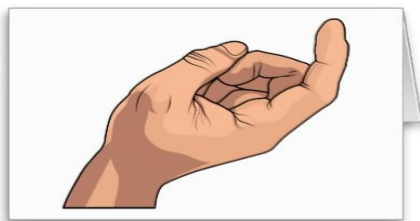


V for Victory

Sociolinguists divide cultures into high-context and low-context countries. In a high-context culture, important information is transmitted in nonverbal or indirect ways. Japan is a very high-context country, as are France and most Arab countries. On the other hand, in low-context cultures such as the U.S.A., the U.K. and Germany, you say what you mean. Virtually all the information is communicated within a direct statement.

However, even in low-context cultures, nonverbal cues can be useful. Gestures help to emphasize a point, or to communicate something that should not be articulated out loud.

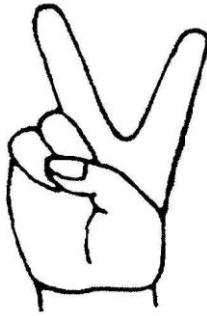



Since gestures have different meanings in different parts of the world, they can also cause confusion. Here are five gestures common in the U.S.A. and the English-speaking portions of Canada which may confuse newcomers to North America.



The "come here" gesture:

With the palm up, the forefinger wiggled at the person summoned.

This gesture is rarely made to a superior, but is commonly used among peers, or in summoning service personnel (such as a waiter or porter). It is also sometimes used in sexual situations, when it is archaically referred to as a "come hither" gesture. It is confusing to some foreigners, since most of the world

	<p>uses a full-hand scooping motion to summon a person.</p> <p>The peace sign (also known as "V for victory"): With the palm out, forefinger and index fingers are pointed upwards and split into the shape of a "V." This sign achieved its greatest popularity in North America during the 1960s, when it came to signify "peace." Winston Churchill popularized it in the U.K. earlier, as the "V for victory" sign during the Second World War.</p> <p>The meaning of this sign does not change in the U.S.A. if it is accidentally done backwards (with the palm in rather than out). However, it becomes an obscene gesture in the U.K. when reversed in this manner. English-speaking Canadians may also recognize this meaning.</p>
	<p>Thumbs up: With an outstretched fist, the thumb is extended straight up.</p> <p>"Thumbs up" as a positive gesture quickly gained popularity in the U.S.A., especially as a visual signal in noisy environments. Pilots unable to shout "All's well!" or "Ready!" over the noise of their engines used it frequently. With a slight backwards tilt, this gesture is used for hitchhiking. However, in most of the Middle East and parts of Africa (notably Nigeria), this symbol can be obscene. In Japan, the thumb is considered the fifth digit; a raised thumb will order five of something!</p>
	<p>The "A-OK" sign: With the palm out, the thumb and forefinger are curled into a circle, while the other fingers are extended upwards.</p> <p>While this means "all's well" in North America, in France it signifies "zero" or "nothing," and in Denmark or Italy it can be taken as an insult. In Brazil, Guatemala and Paraguay, it is considered very obscene.</p>
	<p>Pointing: A single outstretched finger (usually the index finger, sometimes the thumb) to designate an object or person. Although "it's not polite to point," children - and many adults - frequently do. Pointing at objects is not considered rude, and useful for foreign nationals who don't know the name of something. Pointing at people is not polite, perhaps because of its use in court, to point out wrongdoers. In many cultures, pointing is done with a toss of the head, a thrust of the chin, or even a pursing of the lips. In Asia, the entire open hand is used, except in Malaysia, where the thumb is preferred.</p>

In your country what are the acceptable gestures in professional and social settings?

Activity 9: International Colours and Symbols

Certain colours and symbols can have a tremendous impact in different cultures. Colour combinations can be so powerful, they can influence voters and sway elections.



In terms of corporate identity nothing creates a more powerful first impression than colour. But what do the different colours say to us? Read on and find out.

Red

Red means power and energy and suggests a bold, competitive, go-getting attitude. Red excites us. It is particularly prevalent on anything designed to appeal to men. In the Far East, the colour also symbolises good luck and is consequently used by many Asian companies such as Canon, Sharp and HSBC. It is no surprise that arguably the world's most recognisable logo, Coca-Cola, predominantly features red.

Blue

Blue is the world's favourite corporate colour and evokes coolness, calmness and authority. It also denotes intellect, trustworthiness and dependability, which is why it is a favourite with sectors such as banking and insurance. Over 60% of all company logos are blue. Well-known corporate blues include IBM, General Motors, Ford, Pepsi, Wal-Mart and Microsoft.

Purple

Purple has been the colour of leadership and luxury since the Roman Empire, when only the imperial family were allowed to wear it. Although Yahoo! and the telecommunications company NTL pair it with yellow and green, purple is rarely used on its own as a corporate colour. The big exception to this is the confectionery giant Cadbury, who originally chose purple in the late 19th century because it was said to be Queen Victoria's favourite colour.

Green

Green is the colour of money, nature and, in many cultures, jealousy. While its money connotations are exploited by companies such as Britain's biggest bank Lloyds TSB, the colour is also used by petroleum giant BP, for whom it represents an environmental stance. Green now generally stands for something quite specific and often very political.

Yellow

Yellow is a youthful and fun colour. For this reason, it is perhaps the perfect colour for the photographic company Kodak. Many countries' business telephone directories are yellow and the colour is also popular with construction companies.

Brown

Brown suggests solidity, neutrality and straightforwardness. Perhaps the most recognisable corporate brown is that of the United States delivery company UPS. However, the company actually started using the colour in 1917 for the simple common sense reason that brown vehicles didn't show the dirt picked up from dusty roads.

Orange

Being bold, bright and lively, orange catches the eye. It's young, fresh, energetic and dynamic. The phone company previously known as Microtel was so dedicated to the colour that it simply renamed itself after it. Other notable oranges include budget airline easy-Jet and the drugs giant GlaxoSmithKline. Pentium and Reuters have both incorporated orange into their existing blue colour scheme.



Choose some of the following businesses and discuss what corporate colour(s) would be most appropriate for them. You could also discuss other businesses.

- investment fund
- electronic goods
- fast food restaurant
- upmarket restaurant
- car hire
- courier service
- health food products
- estate agent
- fitness club
- music shop
- waste disposal
- clothing for teenagers
- energy supplier
- DIY company
- supermarket
- beauty salon
- toyshop
- airline
- advertising agency
- language school



While politicians may be delighted to influence an election by their flag, they may overlook the adverse reactions resulting from the misuse of a flag, or its colours.

When not to display the flag

McDonald's made a serious mistake when they developed a disposable placemat illustrated with flags from different countries. It disturbed some patrons to deface the flag-decorated placemats with ketchup, fries, etc., and then throw them in the trash. After many complained to management, McDonald's pulled the placemats.

A more significant error is repeatedly committed during World Cup competitions. Ill-informed promoters create and sell World Cup soccer balls, decorated with the flag of each country that qualifies for the finals. Unfortunately, every time Saudi Arabia makes the Cup finals, some promoter puts their flag on a soccer ball, offending not only the Saudis, but Muslims in general. The name of Allah is on the flag of Saudi Arabia and must be treated reverently. Allah's name may never be associated with any commercial purpose...and it is particularly taboo to touch Allah's name with the foot! (The foot is considered unclean in many parts of the world, notably the Middle East.)

How people react to colours

Although some scientists believe that the chemical reactions from the colour-sensitive cones of the eyes to the pituitary gland generate uniform emotional responses in all people, cultural anthropologists disagree. In his book *Blunders in International Business*, David Ricks states that green may make Swedes feel healthy (or think of cosmetics), but people who live around the equator may associate green with disease. Clearly, people are not all alike, and their interpretations or reactions to colours and symbols vary greatly, depending upon their cultural background and physical location.



Just consider how one colour, RED, can be perceived around the world.

Seeing RED

In the UK and France, red is considered the most masculine of the colours, not blue.

In parts of Africa, dark red is a colour of mourning, or can be blasphemous.

When someone dies, Buddhists write his or her name in red.

In China, Japan and much of Asia, red is an auspicious, lucky colour.

A red circle (in a logo or a design element) can remind people who were occupied by Japan during WWII of the Japanese flag. Not a good idea in the Philippines.

The familiar red logo of Coca-Cola is almost synonymous with the United States, but sometimes generates feelings of Anti-Americanism. One firm "Mecca-Cola" has imitated the highly identifiable red can with white cursive lettering to promote a political agenda opposing US global hegemony.

Finally, in Russia, Romania, Moldova and many countries of the former Soviet Union, red is still associated with blood and communism. According to Professor Andrei Muntean of Drexel University, you will not see a leader like Russian President Vladimir Putin wearing a red tie. While he is quite aware that red is the "power tie" of choice in the West, he generally opts for more subdued colours: serious dark blue, brown or even black neckwear. If Mr. Putin selects a somewhat lighter blue tie, it's an event!

Whether your event includes an ad campaign, a new logo, a floral arrangement, or just your day's attire, your colours definitely convey messages (intentional or otherwise) to those around you. Each shade is perceived differently in the countries you target, so be sensitive in your selection of colour and symbols, or the target may be you!

Activity 10: Cross - Cultural Business Blunders

When businesses begin to market across cultures, they frequently encounter linguistic problems. Translating product and company names can be difficult; translating advertising slogans can be downright impossible. Over the years, some of the largest and most marketing-savvy companies have made some of the biggest translation blunders.



The following cultural blunders are presented in order to illustrate how crucial cultural awareness is in international business today.

- Translating English brand-names or slogans into Asian languages can be particularly difficult. When you chose the closest approximate sound to your brand-name, the resulting word can have an undesirable meaning. In the 1920s, when Coca-Cola was first translated phonetically into Chinese, the resultant phrase meant "bite the wax tadpole."
- Pepsi too had problems with Chinese when their slogan "Come Alive with the Pepsi Generation" was translated for a Taiwanese billboard as "Pepsi brings your ancestors back from the dead." KFC (formerly known as Kentucky Fried Chicken) found that its "Finger-Lickin' Good" slogan was translated into Chinese as the admonition "Eat Your Fingers Off."
- Even when a translation is accurate, marketing can be undermined by local slang. David A. Ricks' classic book *Blunders in International Business* (1993, Blackwell Publishing) notes that automobile companies have had lots of trouble in foreign markets. For example, the classic example of a bad automobile name goes to General Motors Corp., when the Chevy Nova was marketed in Latin America without a name change. Technically, the word "nova" means the same in English and Spanish: an exploding star. But when spoken aloud, it also sounds like the Spanish phrase "no va," which means "it does not go." Sales were poor in Latin America until GM changed the model's name to Caribe.
- But translation blunders aren't confined to big businesses. Small businesses also make some bonehead mistakes. When the Pope visited Miami some years ago, an ambitious Anglo entrepreneur wanted to sell T-shirts with the logo "I saw the Pope" in Spanish. But he forgot that the definite article in Spanish has two genders. Instead of printing "El Papa" ("the Pope"), he printed "La Papa" ("the potato"). There wasn't much of a market for selling shirts that proclaimed "I saw the potato."

Some more examples

- A US telephone company tried to market its products and services to Latinos by showing a commercial in which a Latino wife tells her husband to call a friend, telling her they would be late for dinner. The commercial bombed since Latino women do not order their husbands around and their use of time would not require a call about lateness.
- Proctor & Gamble used a television commercial in Japan that was popular in Europe. The ad showed a woman bathing, her husband entering the bathroom and touching her. The Japanese considered this ad an invasion of privacy, inappropriate behaviour, and in very poor taste.
- An American business person refused an offer of a cup of coffee from a Saudi businessman. Such a rejection is considered very rude and the business negotiations became stalled.

- A Japanese manager in an American company was told to give critical feedback to a subordinate during a performance evaluation. Japanese use high context language and are uncomfortable giving direct feedback. It took the manager five tries before he could be direct enough to discuss the poor performance so that the American understood.
- Leona Helmsley should have done her homework before she approved a promotion that compared her Helmsley Palace Hotel in New York as comparable to the Taj Mahal-a mausoleum in India.
- A golf ball manufacturing company packaged golf balls in packs of four for convenient purchase in Japan. Unfortunately, pronunciation of the word "four" in Japanese sounds like the word "death" and items packaged in fours are unpopular.



What is the lesson from this all?

Can you contribute with your example of a cultural blunder?

Activity 11: Marketing Across Cultures



There are some products that can be marketed around the globe without much variation in the marketing strategy or ad campaign. These are usually durable goods that vary little between markets (e.g., machine parts) or flagship brands that are known across borders. One example of such a brand is Coca-Cola.

There are, however, obstacles to the global strategy. Some of the obstacles relate to the products themselves. Other obstacles relate to the ad campaigns. Some countries limit or prohibit commercials on TV. Also many countries require local participation in advertisements so that often ads must be remade locally. Countries also vary on what they consider acceptable advertising material. In the United States and Asia, partial nudity in general advertising is not acceptable; in Western Europe it is. Finally, some countries prohibit advertisements that do not reflect local culture, as they fear colonization of the local culture.



Look at the photo of McDonald's restaurant and answer the questions after it



1. In what country is McDonald's based?
2. Where do you think this McDonald's restaurant is?
3. Are there any McDonald's restaurants in your country?
4. Have you eaten at McDonald's in different countries?
 - a. Does the food taste different at McDonald's in different countries? How?
 - b. Does the menu offer a different selection of food in different countries?
 - c. What remains the same about McDonald's restaurants across cultures?
5. Why do you think McDonald's has been so successful worldwide?



Read the text about **Blue Diamond Almonds Company**. Analyse the advertisement of the company's product in the US, using the given questions.

BLUE DIAMOND ALMONDS

What is the difference between the U.S. and Canadian markets? Not much, most people would say. But Blue Diamond, a food company based in California, found that there are indeed significant differences. Blue Diamond had run a successful advertising campaign for its almonds in the United States. The TV ads used American almond farmers and a humorous message. But

when tested in Canada, the same commercials didn't work. The Canadians found the ads too silly. They also said they prefer to buy products from Canadian farmers. So Blue Diamond hired a local advertising agency to create commercials that targeted its Canadian market. The new commercials expressed positive feelings for Canadians in both French and English. They used Shakespeare, Napoleon, and Michelangelo's David to promote "Blue Diamond Almonds—The Classic Snack." Since the development of this promotional campaign, Blue Diamond's sales in Canada have increased.

The product, as well as its ads, must be adapted to reach new markets. In the United States, Blue Diamond offers eight different almond flavours that appeal to American tastes. The flavours include a spicy barbeque and a ranch style. In Japan it markets twelve different products, eight of which were developed just for the Japanese market. An example is Calmond, a snack of cut almonds and dried sardines. Another example is a miso soup mix with almonds. Blue Diamond also produces an almond cracker for Japan's many cracker consumers. In Mexico, Blue Diamond markets lemon and chilli flavoured almonds. In Korea, it markets soy flavoured almonds. In Saudi Arabia it markets sweet honey almonds and in Canada it markets a salt and vinegar flavour.

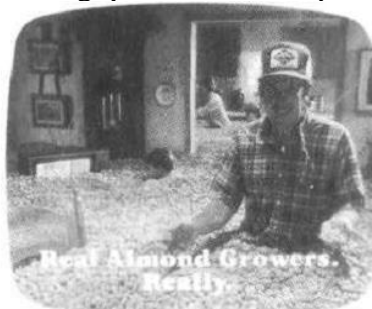
Blue Diamond packaging also varies around the world. The words on the Blue Diamond can are translated into eighteen different languages. The actual can is smaller and thinner in Korea and Japan because consumers have less space for storage. Blue Diamond also plans to market the smaller can in Eastern Europe, so the product will be more affordable.



Now look at the advertisement for Blue Diamond in the United States. Answer the following questions with a partner.



"FAMILY I"
QCCO 3007



GROWER: Hi, we're almond growers. We always have almonds around the house.



WIFE: Usually, not this many.



GROWER: Kathy says I bring my work home with me.



Now, I love almonds. I love 'em plain, salted, smokehouse... whatever. I love 'em all.



WIFE: But we can't eat 'em all.



GROWER: That's where you come in. Help us out here, will ya?



ANNCR: (VO) Blue Diamond Almonds. Eight great tastes. And lower prices, too.



GROWER: A can a week, that's all we ask.

1. Do you like this ad? Why or why not?
2. Why do you think Americans liked this ad so much?
3. This ad targeted people with a high-middle income. Do you think this ad would be successful in that market in your country? Why or why not?



Good Earth Peanuts wants to start exporting overseas. It would like to duplicate Blue Diamond's success in the world market. The company has hired you to develop a marketing strategy for promoting its product as a snack food in your country.

You are to develop a promotional campaign for Good Earth Peanuts. With your country in mind, write out a campaign strategy, then produce an advertisement to use in the campaign. Present your promotional campaign and your advertisement to the class.

Activity 12: Management and Employee Relations across cultures



Look at the cartoon and answer the following questions:

1. Who is the manager in the picture? How can you tell?
2. The following is a short description of three different management styles. Check the one you think is being used in the meeting:

_____ **Autocratic:** The manager tells the workers exactly what to do. Workers have little or no participation at any level of decision making.

_____ **Democratic or Participative:** The manager asks workers for opinions and ideas to solve problems. The manager often makes the final decisions, although at times, the workers may have decision-making power.

_____ **Laissez Faire:** The manager gives all decision-making power to the workers. The manager has little control or input.

3. What management style are you most familiar with?



ARE TWO MANAGERS TOO MANY?

Three years ago, a German manufacturer of domestic electrical appliances (hairdryers, blenders, coffee grinders, etc.) opened a plant in Tijuana, Mexico.

The company has two assembly line managers; one is German and one is Mexican. Nine months ago, a new German assembly line manager was sent over to replace a returning manager. The returning manager was not successful with managing the assembly line employees during his stay. The new manager is Ms. Mara Graus. Working alongside Ms. Graus is the Mexican manager, Pablo Arango, who has been at the plant from the beginning. Both managers share responsibilities. They are responsible for teaching the German-based assembly line technology to the workers. They are also responsible for four floor supervisors who oversee the thirty assembly line workers.

From the beginning the two managers have disagreed on many management policy issues:

Ms. Graus feels that Mr. Arango is too friendly with subordinates, both the supervisors and assembly line workers. Mr. Arango, in contrast, feels that Ms. Graus is very cold and unfriendly to subordinates. Mr. Arango feels that the floor supervisors should be given more responsibility and control over their workers. He feels they should be given more information related to their jobs and more decision-making power. Ms. Graus feels that they have enough information to carry out their jobs and that she and Mr. Arango should be making all the decisions. Ms. Graus feels that the assembly line workers have low company morale. She believes that competitions in which workers with the greatest output are rewarded with a bonus would raise company spirits. Mr. Arango feels such competitions actually lower morale not raise it. The disagreements have become so serious that Ms. Graus and Mr. Arango are no longer able to effectively manage the assembly line.

Answer the questions based on the text.

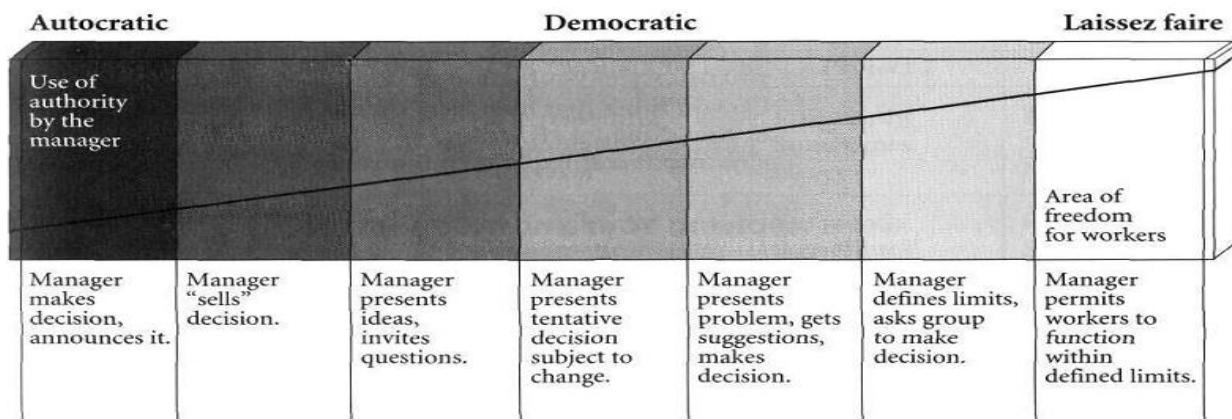
1. What are Ms. Graus and Mr. Arango's responsibilities as managers?
2. What are some of the problems the two managers have with each other? Consider the following: a) subordinates: b) control: c) competition.
3. Which management style do you think Ms. Graus has? Mr. Arango?
4. What reasons do you think Ms. Graus might have for not being friendly with subordinates? What reasons do you think Mr. Arango might have for being friendly with subordinates?
5. What reasons do you think Ms. Graus might have for wanting to keep control and decision-making power? What reasons do you think Mr. Arango might have for not wanting to give supervisors more control and decision-making power?
6. Why might a competition raise or lower morale?



Decision-making and management style around the world

Management style depends on both individual and cultural factors. Each manager has a different way of managing the people who work for him or her, but at the same time, many cultures have a dominant management style. For example, in Saudi Arabia and Nigeria, many managers make all the decisions without the workers' input. They feel they are responsible for making decisions that are best for the workers, much like a parent's relationship to his or her own children. In Japan, many managers ask their workers for their input before making a decision. Group consensus about a decision is more important than what one individual thinks is right.

The following chart shows a range of management styles and how these styles affect the way decisions are made.



1. If you are (were) working under another person, what kind of management style does (did) your boss have? Where would he or she fit on the continuum?
2. Do you think your culture has a dominant management style? If yes, describe it. If no, what are some of the different styles you can see in your culture?
3. Do you think that managers should follow a consistent style or that different styles are appropriate in different circumstances? Explain your answer.



Management and Employee Relations — Employee Programs

In the case study, Mr. Arango and Ms. Graus were both concerned with employee satisfaction and morale. A big issue these days in U.S. businesses is how to keep employees satisfied. It is believed that employees who are satisfied will be more productive and loyal to the company. This means employees will take fewer sick days, come to work on time, and be able to deal with their work better. Some companies therefore offer a range of programs to promote employee satisfaction and well-being. The chart gives some examples of these programs.

Read the chart and indicate whether the programs are common, occasional, or rare in your country ?

Program Offered:	In My Country, This Program Is:
1. Day care or child care: Employees' preschool children are taken care of at the workplace in a special center.	___ common ___ occasional ___ rare
2. Child care grants: Money is given by the company to the employee to help pay for child care away from the workplace during parent's work hours.	___ common ___ occasional ___ rare
3. Family leave: Employees are given time off for maternity leave, being new fathers, or taking care of sick relatives.	___ common ___ occasional ___ rare
4. Fitness centers: Gyms and fitness classes are provided at the workplace or employees are given memberships or membership discounts to fitness centers away from the workplace.	___ common ___ occasional ___ rare
5. Counseling: The company provides counseling about different social issues, for example, eldercare (caring for elderly parents), alcoholism, and child care.	___ common ___ occasional ___ rare
6. Flexible work hours: Employees start and finish work earlier or later in the day depending on their needs (for example, 7:00-3:00, 8:00-4:00, 10:00-6:00).	___ common ___ occasional ___ rare
7. Job-sharing: Two people share one job working on different days or at different times of the day.	___ common ___ occasional ___ rare

Work in groups of three or four people. Imagine that your group is a management team in charge of selecting special programs to offer employees. Decide which programs from the chart you would like to offer. Rank your choices from most important to least important. Be sure to consider the following points:

- How does the employee benefit from the program?
- How does the company benefit from the program?

Most Important	1. _____
↓	2. _____
	3. _____
	4. _____
	5. _____
	6. _____
Least Important	7. _____

1. If you are working or have worked, what kind of employee programs do you or have you had?
2. Are there any employee programs that companies in your country must offer because of government laws (e.g., maternity leave, day care)?
3. What type of employee programs would you like to have in your ideal job?

It's interesting to know that



Argentina

is the largest, the richest, the most influential, the most scenic and colourful and certainly the most enigmatic country out of the 18 independent Spanish-speaking republics in Central and South America. Among its culture values are: eloquence, courtesy, conceit, distrust of authorities, emotion, feeling of superiority over other South Americans, family closeness.

Argentineans sit close to interlocutors and often pat their arm or grip their elbow to show trust. Their sense of time is typically South American. They can be quite unconcerned about punctuality.

Meetings with Latin Americans are more complicated than with, say, Nordics or Australians. A lot of small talk is expected, and Americans and Northern Europeans need to give clear signs of respecting the national honor of their counterparts. Initial proposals are often far from realistic conclusions, and protracted haggling is part of the process. Argentineans can be very persuasive. Agreements reached are often somewhat inconclusive and strict adherence to contracts is questionable. Argentineans conduct meetings and negotiations in a courteous and sophisticated style. They tend to overanalyze in the Latin manner and can be quite opinionated.

Argentineans can be won over by a combination of intellectual argument and open friendly disposition. It is advisable not to dwell on the country's numerous political problems and financial disasters.



Britain

For decades the British film industry, enriched by the talents of such actors as Alec Guinness, Peter O'Toole, John Gielgud, Ralph Richardson, Alastair Sim, George Cole and Charles Laughton, has put the typical Englishman on the screen for the world to see. The BBC, in such admirable programs as *Upstairs, Downstairs* and *Yes, Minister*, has reinforced the image.

The Englishman dresses in tweeds or a three-piece pin-striped suit and a Burberry raincoat on rainy days. He wears a bowler hat, carries a black umbrella with a cane handle and has a pink newspaper tucked under his left armpit. He goes to church on Sunday mornings and eats roast beef with Yorkshire pudding for Sunday lunch. He is a man of principle, insists on fair play for underdogs, does things in a proper manner and shows more affection for horses, cats and dogs than for children, foxes and grouse. When not in his Club (no ladies allowed), he sits in the local pub with gardeners and game wardens, with whom he sips warm beer called real ale. Often he has tea with the vicar, with whom he discusses the Church of England, farming, poaching, the village fête and his years with the Guards.

This powerful stereotype of the British character has been etched on other nations' minds by several generations of British films. Huge populations abroad, including the Japanese, Indians, Southeast Asians and Africans, still subscribe to it and send their children to Britain to be educated along the same lines.

The majority of British people bear little resemblance to the stereotype. What are real English people like? The class system is still in evidence in Britain but in fact most British people could be called middle class. Whatever the status, a pattern of behaviour can be observed. Yes, they are a nation of queues, and probably the only time British people complain vociferously is when someone jumps ahead in the queue. British people today hold nothing sacred. While royalty is respected, the Royal Family is often ridiculed, both in the press and on TV. If the British can laugh at themselves, so can the monarchs—what could be more democratic than that?

Humour is a saving factor in British life—some say it is a product of a fickle climate—and many English people feel that as long as there is humour, there can never be utter despair.

It is true that British people love detective stories. The fact is, the British have a strong conspiratorial streak—they love plotting. Apparently polished and sophisticated in diplomacy, the British are masters of intelligence gathering and political blackmail. And yet British people regard themselves as honest, reasonable, caring and considerate. Their originality often borders on the eccentric, but it is true that throughout history they have been lateral thinkers with great powers of invention.

At business meetings, the British are rather formal at first, using first names only after two or three encounters. After that they become very informal (jackets off, sleeves rolled up) and first names will be used and maintained from then on. British people like to show themselves as family oriented and it is normal for you to discuss children, vacations and reminiscences during and between meetings. Humour is important in business sessions in the U.K., and it is advisable for you to arrive well stocked with jokes and anecdotes. People who are good at this should use their talent to the full. British people expect you to match story with story and an atmosphere conducive to doing business will result.



Canada

Today Canada is arguably the most multicultural country in the world. In 2000, over 12 million Canadians, or 40 percent of the population, were reported as having an ethnic origin other than British or French. Among the larger groups are German, Italian, Ukrainian, Dutch, Polish, Chinese, Vietnamese, Korean, Jewish, Caribbean, Portuguese, Finnish and Scandinavian. Over 60 languages are spoken by more than 70 ethnocultural groups across the country. Among its culture values are: honest, friendly, easy-going, practical, humorous, tolerant, but critical of U.S, often traditional, fair, gentle, generous, parochial, pioneers, independent, low key, uncomplicated, love family, internationally impartial.

Canadian managers behave in a subdued manner and are expected by their staff to be truthful, trusting and egalitarian. Though results oriented, their route to success is governed by common sense rather than aggressive methods. Canadian leaders have big homes and fine cars, but they rarely talk about their possessions or money.

Canadians are generally punctual, though the vast expanses of land in the prairies and in the north make people more relaxed about scheduling and other things. They are not obsessed by the time-is-money concept.

Canadians are polite listeners and rarely interrupt a sensible speech or presentation. It is, however, a basic tenet of Canadian education that even young people may challenge the precepts of others. Canadians excel in courteous give-and-take debate.

Meetings are essentially democratic and everyone is allowed to air their own views. Decisions are not rushed and a certain amount of caution is advised, but Canadians of all origins dislike wasting time. Agreement is sought rather than dictated and negotiations must lead to a clear action plan. Pragmatism is the order of the day. Rhetoric and overly tough talk are not generally appreciated. Humour is always welcome.



China

China is not only the world's most populated country, it also boasts the planet's oldest civilization—an agricultural-based society formed on the Yellow River 5,000 years ago. What are these superior Chinese values? They are: modesty, tolerance, courtesy, thrift, patience,

respect for elderly, sincerity, loyalty, family closeness, tradition, self-sacrifice, kindness, patriotism, diligence, harmony, learning, respect for hierarchy, adaptability, conscientiousness, sense of duty, pride (no losing face), undemanding nature, friendships, gentleness, wisdom.

Consensus is generally highly valued in China. In companies controlled by the state, a leadership group (often invisible) will decide policy. In the developing expansion of capitalist-style companies, leaders are emerging with reputations of competence; also, locally elected officials (e.g., mayors) are becoming influential in the business sphere and may have only loose ties with Beijing. In Chinese family businesses (and there are many), the senior male is the patriarch and generally follows the usual nepotistic structure.

The Chinese are extremely punctual and abhor wasting anyone's time.

The Chinese are courteous and considerate interlocutors in the Asian manner, but they are more direct than the Japanese and some other East Asians. They do not depart from their polite behaviour but often ask you bluntly how you feel about certain important matters. This enables them not to contradict or devalue your opinions. Although they will express any criticism of their partner indirectly, a general pleasant openness helps Westerners feel they know where the conversation is going. Mild flattery is appropriate from both sides.

Younger Chinese, particularly, wish to gain access to American and European "modernity" and respond well to interlocutors who display no arrogance. Finns and Swedes, with their modest and caring speech styles, are especially well-received in China. Other Nordics, as well as Britons, Canadians, New Zealanders and South Africans do not find it hard to get along with the Chinese. Latins and Americans, however, often talk too much for Chinese tastes, though the flexible Italians have had great success in establishing their brand names in Beijing and Shanghai.

As far as meetings are concerned, it is often necessary to make appointments one or two weeks in advance with officials, only a day or so with entrepreneurs and acquaintances. You should turn up on time. When saying farewell, the Chinese mention their imminent departure early on in the meeting, as opposed to Westerners who delay it until just before leaving. A Chinese prolongs the farewell on the street, perhaps accompanying you part of your way.

It is good manners in China to show courtesy as often as possible. This involves excessive humility and self-disparagement. All good Asians are self-effacing, but the Chinese take it to ridiculous lengths. You may try to fit into the picture by being a good listener, by using deference and understatement in your replies, by never mentioning your impressive business or academic qualifications and by trying to get in the back row when someone takes a photograph.



Finland

The Finnish character remains mysterious to outsiders. Here we have an outstanding example of a hero nation, one with a virtually unblemished record in its internal and international dealings. Finns sweep their nation's achievements under the carpet in periodic fits of pessimism and self-debasement. Foreigners are cleverer than we are, they say. We are rustic, gullible and easily deceived. We cannot learn languages (a myth) and we are rude and clumsy. It is hard for the British and French to imagine a nation that has triumphed over so much adversity can fall prey to an inferiority complex!

The Finns, probably on account of exceptional historical and geographical circumstance, have a higher degree of national self-consciousness than most peoples. It is a characteristic they share with the Japanese, Chinese and the French, although the Finns are less chauvinistic. They are acutely aware of the special nature of their own culture, but they are also interested in cultural relativism, that is to say, the ways in which they differ from others. They discuss this subject at length and tend to develop complexes that do not always correspond to reality. The question of the Finnish difference once had its primary involvement in the arts, literature and

assertion of political independence. Today Finland raises its head in the development and conduct of international business.

Finnish managers, like Finnish army officers, usually lead from the front and they generally strike the right balance between authoritarianism and consultative style. Although the ice breaks slowly, foreign managers in Finland will find that the informal business climate gives them freedom of action. They will not be encumbered by too many manuals, systems or hierarchical paths. Finns leave work early, but they start early and can have achieved a fine day's work by the time most Britons are heading for lunch. Finnish employees are honest, reliable, punctual and generally loyal. Bureaucracy is kept at a minimum.

In Finland, the concepts of space and time are clear-cut and unambiguous. A Finn needs ample mental and physical space—47 inches (1.2 meters) and “Do not follow me around.” As for the use of time, you do not waste any and you arrive for meetings and appointments on the dot.

The more you have to do with Finns, the more you will realize that they are, in effect, perfectionists. When working with Finns you should try to set clear goals and define objectives. Finnish businesspeople wish to have both their responsibility and authority well defined. They do not want one without the other. Also appeal to the inner resources of Finnish individuals to achieve the task under their own steam and to be fully accountable for it. Finns like to demonstrate their stamina in a lone task. They do not like being closely supervised; they prefer to come to you with the end result.

You should listen well to Finns, for when they eventually have something to say, it is often worth listening to. You have to watch for subtle body language, as they have no other. You can be humorous on any occasion, you can talk about the cultural values of others, but do not praise the Swedes too much. Finnish newspapers are among the best and most objective in the world, so they are probably better informed on most matters than you are. Show lively interest in Finnish culture—it is rewarding in any case. Make it clear that you know that Finland and Finnish products are high tech.



France

French people live in a world of their own, the centre of which is France. They are immersed in their own history and tend to believe that France has set the norms for such things as democracy, justice, government and legal systems, military strategy, philosophy, science, agriculture, viniculture, haute cuisine and savoir vivre in general. The French, like the Japanese, believe they are unique and do not really expect you will ever be able to conform completely to their standards. In order to get the best of your dealings with the French, you have to study their psychology and tactics when they enter commercial transactions. They approach negotiation in a very French manner, which includes the following characteristics:

- ◆ They arrive at a meeting formally dressed, regarding it as a formal occasion.
- ◆ Surnames and formal introductions are used, and seating will be hierarchical.
- ◆ Politeness and formal style will be maintained throughout negotiations managed by the French.
- ◆ Logic will dominate their arguments and lead them to extensive analysis of all matters under discussion. They will pounce on anything illogical said by the opposition.
- ◆ Meetings will be long and wordy.
- ◆ They do not present their demands at the beginning, but lead up to them with a carefully constructed rationale.
- ◆ They reveal their hand only late in the negotiations.
- ◆ The French try to determine the other side's aims and demands at the beginning.

- ◆ The French are suspicious of early friendliness in the discussion and dislike first names, removal of jackets, and disclosure of personal or family details.
- ◆ They pride themselves on quickness of mind but dislike being rushed into decisions. For them, negotiation is not a quick procedure.
- ◆ They rarely make important decisions inside a meeting.
- ◆ They will prolong discussion, as they regard it as an intellectual exercise during which they are familiarizing themselves with the other party and perhaps discovering their weaknesses.
- ◆ Their objectives are long-term; they try to establish firm personal relationships.
- ◆ They will not make concessions in negotiations unless their logic has been defeated, which often makes them look stubborn to some.
- ◆ During deadlock they remain intransigent but without rudeness, simply restating their position.
- ◆ They try to be precise at all times. The French language facilitates this.
- ◆ They believe they are intellectually superior to any other nationality.
- ◆ They often depart from the agenda and talk at length on a number of issues in random order.
- ◆ British and Americans often complain that the French talk for hours but make no decisions. (The French clarify their own thoughts through extensive discussion before arriving at any decisions or taking action.)
- ◆ They arrive at the negotiation well informed in advance, but seeing things through French “spectacles” often blinds them to international implications. Sometimes they are hampered by their lack of language skills.



Germany

The basic characteristics of German business culture are a monochronic attitude toward the use of time; for example, a desire to complete one action before embarking on another; a strong belief that Germans are honest, straightforward negotiators; and a tendency to be blunt and disagree openly rather than going for politeness or diplomacy. Hierarchy is mandatory, often resulting in exaggerated deference for one’s immediate superior and CEO. The German boss is an extremely private person, normally sitting isolated in a large office behind a closed door. American and Scandinavian senior executives prefer an open door policy and like to wander round the corridors and chat with colleagues. This horizontal communication contrasts with the German vertical system, where instructions are passed down to immediate inferiors only and kept rigidly within one’s own department.

Germans have great respect for possessions and property. Solid buildings, furniture, cars and good clothing are important for them and they will try to impress you with all these things. You should acknowledge the grandeur of German possessions and not be afraid to display your own solidity, facilities, and so on. Germans wish to believe you are as solid as they are. When advertising your company’s products to Germans, you should put as much as possible in print. Germans are unimpressed by flashy television advertising, clever slogans or artistic illustrations. Their newspapers are full of heavy, factual ads giving the maximum amount of information in the space available.

Working life and private life are usually kept strictly separate. Privacy is important and when a door is closed (as they often are), you should knock before entering.

Germans like to get close before greeting. They avoid shouting hellos across a crowded room or waving dramatically in airport arrival halls. Making a public scene of this sort would be seen as an emotional loss of control or discipline.

Germans are the most punctual of all peoples. Foreigners arriving late for appointments will be reminded of their lateness, which will be seen as a sign of unreliability by Germans. “Arriving late” may mean a delay of only two or three minutes. Schedules, action plans and deliveries are strictly observed.

Germans value their leisure time greatly and will not welcome your attempts to cut into it with work. Meetings on Friday afternoons, when many offices close early, are not popular.

The German communication style is frank, open, direct and often loud. Truth comes before diplomacy. Arguments are logical, weighty and thought out well.

Germans listen well because they are disciplined and always willing to learn more. They have a long attention span when absorbing information and especially like repetition and plenty of background information. Germans rarely expect or want to be entertained in a work context. They are serious-minded and when they hear your carefree comments, they may interpret them as important statements and ask for more information, examples or details.



Japan

The Japanese are culturally very different from anyone else, their uniqueness probably deriving in the main from three principal factors: their history of isolation, the crowded conditions imposed by their geography, and the Japanese language itself. Packed together in large numbers in big cities, the Japanese developed complex social skills, which led to the phenomenon known as the web society—that is, great interdependence between all members of a group and an abundance of moral and social obligations, both vertically and horizontally. It all begins at birth. Whereas Western babies are soon separated from their mothers and put in a room of their own, Japanese children are kept close to their parents’ side day and night, for two or three years. Western children quickly develop initiative on their own and gain early experience in problem solving. Japanese children, by contrast, are encouraged to be completely dependent on those close to them and to develop a sense of interdependence that will stay with them throughout life.

The web society structure is advantageous to the Japanese businessperson in terms of what many Westerners today call networking. The Japanese, although great respecters of privacy, are very gregarious in business situations. Consequently, the spider’s web of which they are part provides them with an unrivalled high-context information network.

Among its culture values are: ultra-honesty, modesty, shyness, distrust of verbosity, sense of duty, hospitality, uneasiness with foreigners, protection of everyone’s face, sense of honour, ultra-politeness, belief in Japanese uniqueness, punctuality, avoidance of debt, mutual obligations.

Although living and working in crowded conditions (home, office and factory), the Japanese are essentially non-tactile and apologize immediately to anyone they bump into or inadvertently touch or brush against. Japanese are very punctual and often turn up 15 to 20 minutes early for appointments.

Japanese behaviour is strongly affected by the nature of their language. Japanese is often described as a vague or ambiguous language. Long indirect clauses usually precede the main statement. No Japanese boss would say “Tidy up the office.” They are obliged to say to their subordinates, “As we have some important visitors coming at twelve o’clock and since we wish them to get the best impression of our company, perhaps we could improve the orderliness around here.” Another way in which the language reflects the society is the lack of a reported

speech mechanism in Japanese. Japanese people do not like to report other people's statements; failure to be accurate could result in embarrassment or injustice.

The following list includes those points most important to remember when negotiating with the Japanese:

- ◆ The first person you contact in a Japanese company (or who contacted you) will be present throughout the negotiating period.
- ◆ The Japanese normally negotiate in teams, each member of which has a different specialty.
- ◆ The members of the team may change or increase, as the Japanese wish as many members of their company as possible to get to know you.
- ◆ There will be a senior staff member present who will dictate tactics, but he is rarely the one who does the talking. Each member will ask questions within the field of his or her competence, using the best linguist as the interpreter.
- ◆ Their questions constitute an information-gathering process only. They are not about to make a decision based on your answers.
- ◆ However strong the team, they will have to refer back to the head office. Therefore, no decision will be made at the first meeting and probably not at the second.
- ◆ Their decisions will eventually be made by consensus; therefore, no person will stick out as an individual.
- ◆ The Japanese are willing to go over the same information many times to avoid later misunderstandings.
- ◆ Their decisions are long-term, for example: Do we want these people as partners in the future? Do we trust them? Is this the right direction for the company to be heading? Big decisions take time.
- ◆ The Japanese will break off negotiations if the other side is too blunt, impatient or fails to observe protocol.
- ◆ They never say no, never refute entirely another's argument and never break off negotiations as long as harmony prevails. This leaves them room for renegotiation some time in the future if circumstances change.
- ◆ They will show exaggerated respect to your senior negotiator and expect you to do the same to theirs.
- ◆ Negotiating style will be non-individualistic, impersonal and unemotional, but emotion is important (it is just under the surface). Logic and intellectual argument alone cannot sway the Japanese. They must like you and trust you wholeheartedly, otherwise no deal!



Spain

There is only one England or France, but there are several Spains. Castilians are in the majority and continue to dominate, but you would do well to check on a Spaniard's origins when beginning to do business with him or her. Galicians are practical and melancholy, sharing some common ground with British, Dutch and Nordics. Aragonese stubbornness finds an echo in Finnish *sisu*. Basques have a talent for industry and commerce and, along with Finns, Hungarians and Estonians, stand apart from Indo-European ancestry. Northern Europeans and Americans share the cult of efficiency with Catalans, who face France rather than Spain. On the other hand, they have little in common with two other regions— Asturias, where the people are extremely haughty, and Andalusia, where everyone is an orator and timetables are for cats and dogs.

Spaniards are generally friendly and affable, extremely hospitable when hosting. Enthusiastic small talk and socializing precede and procrastinate getting down to business. When they do formulate strategies, their proposals are often only “outlines” and vague to begin with. They maintain a genial stance throughout, but they are nobody’s fools. Like other people, they buy and sell and are friendly, but they look at you in an old-fashioned way and they are more interested in you than in your goods.

You must work hard at making a Spaniard like you. If you succeed in this, the business will follow automatically. You must show you have a heart and that you do not take everything seriously. Northerners have big hearts, but some are often experts at hiding them. You need to talk to Spaniards with a twinkle in your eye. Their “distance of comfort” is much closer than that of most Europeans and they like both physical and eye contact. They are more robust than French, Italian or Portuguese people—they are the roughest of the Latins.

Spaniards are very human. When conversing with them it is best to forget the dictates of time, admit that some roguery actually exists in your country, confess to a few private sins or misdemeanours, ask them some rather personal questions, stay up drinking with them until 3:00 in the morning and in general let your hair down.



Sweden

In a survey conducted among 100 Swedish businesspeople, the compilation of their values yielded the following list: conscientiousness, honesty, loyalty, tolerance, equality, love of peace, love of nature, cleanliness, kindness, modesty. It is not without significance that the respondents chose 10 positive values and no negative ones. Laine-Sveiby, a cross-culturalist, comments that Swedes fail to see themselves as others see them; in this respect they differ from the more worldly Danes and also from the Finns, who are extremely interested in cultural relativism and constantly worry about what others think of them. Swedes, on the other hand, worry very much about what other Swedes think!

Swedish management is decentralized and democratic; the hierarchical structure of the typical Swedish company has a decidedly horizontal look about it. Power distance is small and the manager is generally accessible to staff and available for discussion. There will be fewer echelons in a Swedish firm than there would be, for instance, in France or Germany. There is actually a Swedish law (MBL) that stipulates that all important decisions must be discussed with all staff members before being implemented! The rationale is that better informed employees are more motivated and consequently perform better. In Sweden, as in Japan, decisions may be considerably delayed, but, once made, are unanimous; everyone in the company will subsequently be pulling the same way.

Geert Hofstede, in his well-known study of business cultures, concludes that of all those covered in the survey, Sweden is the most feminine. In masculine cultures the dominant values are success, money, rewards, objects and possessions. In feminine ones interpersonal aspects, quality of life, physical environment, rendering service and nurturance are considered more important—in short, the creation of a caring society.

When dealing with Swedes, remember:

- ◆ They believe that they are honest and always tell the truth.
- ◆ They don’t like to contradict their own colleagues.
- ◆ They believe strongly in their group consensus, so don’t ask them for quick, individual decisions.
- ◆ In spite of their caring nature, they are more deal- than people-oriented, so you can always be pragmatic.

- ◆ They entertain well and generously when this is part of their program; do not hesitate to reciprocate.
- ◆ Although they run out of small talk after 10–15 minutes, their jokes and anecdotes are first-class! Tell some of your own.
- ◆ They are formal in toasting and expect speeches during and after dinner.
- ◆ They are extremely informal in address, so use first names.
- ◆ Silence in Sweden is not necessarily negative. Like Finns, they are reflective and rather introverted. Give them space.
- ◆ Your best approach is to defer to their wish for long, all-round consultation; demonstrate clearly your own patience and understanding, allied to firmness and integrity.



Turkey

Turkey is a large country with a low population density. There is generally a “distance of respect” of more than one meter between speakers. Having said that, Mediterranean Turks are somewhat tactile among friends (this is usually confined to one’s own sex). In many towns and villages, men dancing with men is a common spectacle. Foreigners are often invited to participate—don’t be shy! Things take time in Turkey and people turn up late for appointments. In business circles their style is exploratory—they are very interested in all forms of change that lead to progress. They are polite and courteous (more than Westerners), but they wish to be seen as Western and modern. They show natural exasperation at being rejected by the West, but they are patient and persistent in trying to open and maintain acceptable communication channels.

Meetings are usually conducted in a friendly, semiformal atmosphere. As hosts, Turks are extremely polite. They are by no means inexperienced at negotiating, given their immense exposure to trading in the vast, enduring Ottoman Empire. Haggling is normal for them and they are disappointed if it does not ensue. Starting prices bear little relation to the intrinsic value of items. Turkish salespeople who are beaten down, or simply rejected, keep their cool, showing no signs of anger or annoyance. Doors are kept open for future deals. Turks are willing to take risks in business, though they exercise a natural caution when investing in new and sizeable projects. Looking at markets, they know the value of their geographic location (“the bridge between East and West”).

Turkish food and coffee are unique; enjoy them. Turks also produce and drink wine, as well as their own strong spirit, *raki*. Men wear ties less frequently than in European countries, though dress for both men and women is, in the main, typically Western.



The USA

The United States of America has the world’s largest economy—four times greater than anyone else’s (with the exception of Japan). America is first in volume of trade, first in industry, first in food output and first in aid to others. They spend, too, being the top consumers of energy, oil, oil seeds, grain, rubber, copper, lead, zinc, aluminium, tin, coffee and cocoa. They have the four busiest airports in the world and fly three times more passenger miles than anyone else. They have the world’s longest road network and longest rail network. They own more cars, telephones, refrigerators, television sets, VCRs, dishwashers, microwave ovens and cellular phones than any other people. They are the top tourist spenders and also gross the biggest tourist receipts (twice as much as popular France, in second place). The U.S. leads the rest of the world

as water users, polluters and consumers of newsprint. They also have among the highest rates of divorce and murder.

American businesspeople have the reputation of being the toughest in the world, but they are, in many respects, the easiest to deal with. That is because their business philosophy is uncomplicated. Their aim is to make as much money as they can as quickly as they can, using hard work, speed, opportunism and power (also of money itself) as the means toward this end. Their business decisions are usually not affected by sentiment. The single-minded pursuit of profit results in their often being described as ruthless.

They, too, are used to informality, first names, humour, persistence, bluntness, technical competence, give-and-take bargaining and general consistency in sticking to what has been agreed. They also wish to conclude the deal without unnecessary time wasting or labyrinthine procedures. Yet care must be exercised; Americans are fast talking, and if the language is English, there may be certain traps. With Americans one always has to read the “fine print,” for their apparent openness and trust in the other party are usually underpinned by tight legal control in their contracts, and they will not hesitate to sue you later if you do not comply with every clause you have put your name to.

At meetings, Americans show the following tendencies:

- ◆ They are individualistic; they like to go it alone without checking with the head office. Anything goes unless it has been restricted.
- ◆ They introduce informality immediately: take their jackets off, use first names, discuss personal details, for example, family.
- ◆ They “put their cards on the table” right from the start, then proceed on an offer and counteroffer basis. They often have difficulty when the other side doesn’t reveal what they want.
- ◆ They want yes in principle and will work out details later. But they can be very tough in the details and check on everything in spite of apparent trust.
- ◆ They often lack patience and will say irritating or provoking things (“Look at our generous offer”) to get things moving.
- ◆ They are persistent. There is always a solution. They will explore all options when deadlocked.
- ◆ They are blunt; they will disagree and say so. This causes embarrassment to Japanese, Arabs, Italians and other Latins.
- ◆ Americans often know little of such matters as saving face, correct dress, use of business cards, social niceties and formalities important to Arabs, Greeks, Spaniards, and others.

**Завдання, спрямовані на розвиток процесуального
компоненту МК**

(Activities to Develop Processual Component of IC)

Activity 13: Managing first meetings



Task: Role play a first meeting. Student A, you are the visitor: read your role card. Student B, you are the host and will meet the visitor: read your role card. Student C should observe the meeting and give feedback: use the observer feedback form. Then change roles and repeat the role play.

Student A Visitor

You arrive on time at the company headquarters in Zurich for a meeting with James Schiro, a colleague working on the same international project. You work in a local company business unit – you choose the country. The purpose of the meeting is to discuss the progress of the project. If James Schiro is not there to meet you, ask when he will be in the office.

Student B Host

You work at the company headquarters in Zurich. Your boss is James Schiro. James just told you that he will be ten minutes late for a meeting with a visitor who is about to arrive at the office. He has asked you to look after the visitor until he arrives. When the visitor arrives, explain the situation to the visitor and make him/ her feel comfortable with small talk until James arrives. As you talk, observe your visitor and choose a style of communication which works for both of you.

Student C Observer

Observe the dialogue and be ready to give your feedback on the following points a) First introduction (greet politely; explain situation-write examples); b) Small talk (ask questions; find common ground; create positive atmosphere – write examples); c) Body language (helps the conversation) – write examples.

Cultural tip When you meet people for the first time, greet them politely and warmly. Use a mix of open and closed questions during the first conversation. Try to discover what things you have in common. Be sensitive to the cultural background of the other person during the meeting.

Activity 14: Walk-in-Their-Shoes



This **task** will assist one-language speakers to appreciate the effort that “new” second language learners and speakers exert while communicating in their nonprimary language.

Process:

1. Ask participants to choose a partner and decide who will go first.
2. Facilitator gives the following instruction: “Now tell your partner about the town you grew up in. Start. Oh WAIT!!! As you share this information insert a COLOUR every seventh word, using a different colour each time. Go!”
3. After two minutes ask that they switch and the other partner do the same.

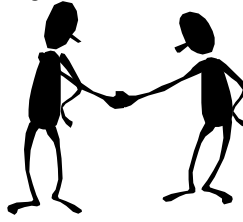
Debriefing Questions:

1. How did you feel when you were the speaker? What did you do?
2. How did you feel when you were the listener? What did you do?
3. How effective were you?
4. What did you learn?
5. How can you use this awareness as you interact with others who are speaking a second or third language?

Debriefing Conclusions:

1. Second-language speakers can feel awkward, can take longer to find the word they want to communicate, and may be limited in the words available to them.
2. When listening to second-language learners, the listener can get impatient and/or may try to help by giving them a word.
3. Using empathy from your own experience can increase effectiveness for both the listener and the speaker.

Activity 15: A Fair Shake



This **task** will help the participants to 1) experience how it feels to have your identity redefined; 2) experience how it feels to change a “conventional” gesture like shaking hands; 3) recognize cultural discomfort in general and comfort with physical contact specifically.

Process:

1. Have everyone circulate in the room until you give a signal for them to stop and shake right hands with the nearest partner, announcing their first name and repeating what they hear. This should go on a number of times so everyone has a chance to meet.
2. Give new instructions: Think of an adjective starting with the first letter of your first name and a noun starting with the last letter of your first name (e.g., Pallid Rabbit for Peter).
3. Ask participants to begin circulating again and shake left hands as they meet, exchanging their new names (the two words).

Debriefing Questions:

1. How did you feel during the second round of introductions? Why?
2. What are the cultural issues that could arise during this exercise?
3. How did it feel to be asked to change your name? Who could this happen to in “real life”?
4. How did you feel during the third round of introductions?
5. What went through your mind as you were asked to use a different part of your body with which to introduce yourself?
6. What cultural misperceptions could happen during the simple act of introducing ourselves?
7. What communication techniques could be used to reduce the potential for misunderstanding?

Debriefing conclusions:

1. There are many cultural ways of introducing ourselves and they have implications for how we perceive each other and communicate thereafter.
2. When people are asked to change a “natural” behaviour (e.g., moving from right to left hand) it can feel very awkward and take considerable energy to remember to do it “right.” Others can be advantaged and use less energy (e.g., people for whom their left hand is their dominant hand have just been given an advantage, perhaps for the first time ever).
3. When people are asked to change their identity it has emotional implications.
4. There are considerable cultural differences in the acceptability of touching: who, where, how, and so on.

Activity 16: What Would You Do?



This **task** will help to 1) describe range of “appropriate” responses in a given scenario; 2) explore the diversity of communication styles within the group.

Process:

1. Ask participants to read and decide how they would respond to each of the following situations:

<p>Situation 1: You have been asked to prepare a one-hour presentation. The day before the presentation, your colleague says you have just 10 minutes to present. You are frustrated about the change. What would you do?</p>
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<p>Situation 2: One of your co-workers comes to your office frequently and interrupts your work. What would you do?</p>
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<p>Situation 3: You are at an important social function and an acquaintance at your table makes a comment that offends you. What would you do?</p>

<p>Situation 4: You are at a meeting and a colleague compliments the work you have done, so much so that you feel embarrassed. What would you do?</p>
--

2. Have the participants to record individual responses and place them on the appropriate situation chart (Situation 1, Situation 2, Situation 3, and Situation 4).

3. Ask participants to choose one situation to stand next to. Balance the four groups.

4. Ask each group to examine the responses to their situation, using the Communication Styles Handout.

the Communication Styles Handout
<p>Direct Communication Style: Get to the point. “Don’t beat around the bush.” Brevity and being linear are often rewarded.</p>
<p>Circular Communication Style: Telling a story or providing enough information so the point “speaks for itself.” A great deal of information is provided, allowing the listener to reach the conclusion on his or her own.</p>
<p>Indirect Communication Style: Bringing up the point in such a way that the individual can “save face” and maintain positive feelings. Harmony in relationships is a higher priority than exactness or speed in communication.</p>
<p>Person-centered Communication Style: Communication is a vehicle for building personal relationships. Verbal and non-verbal communication have the ability to enhance or damage relationships because the meaning and message are often closely integrated with the identities of the communicators.</p>
<p>Idea-focused Communication Style: Communication around ideas involving critical thinking or passionate discussion is essential for showing commitment to the ideas and people involved. Lively debate between friends, family, or co-workers is satisfying and can positively impact relationships.</p>

5. Cluster responses into “style” preference.

Debriefing Questions:

1. Which style preferences were presented for your situation?
2. Was there one style that was preferred? Not present on the chart?
3. What are some advantages of the preferred style? What might be a disadvantage of that style?
4. How might the other preferences apply to this situation?
5. How might miscommunication occur if the sender and receiver have different style preferences?

Debriefing conclusions:

1. A wide range of communication style differences exist within every culture.
2. Minor communication style differences can have major effects on interactions and relationships.

Activity 17: How Would I Say That?



This **task** will help to 1) recognize the influence context has on communication style; 2) explore how the goal or purpose of the communication influences style; 3) observe ways cultural values and/or gender roles influence a communicator’s style; 4) observe how status/power roles influence communication style.

1. Give brief overview of “speech acts” listed on handout.

How Would I Say That? Handout (sample speech Acts)

1. Give a compliment about the clothes someone is wearing.
2. Give a compliment about a well-written memo, e-mail, or paper.
3. Request time off from work or class to attend a family funeral.
4. Request more challenging projects at work or school.
5. Use humour to lighten the mood after a stressful meeting.
6. Explain that you will not meet a deadline.
7. Request new office furniture or a change of office/dormitory.
8. Thank someone for his or her help with a project.
9. Praise a colleague for a well-run conference or event.
10. Critique a supervisor or teacher for being late to a meeting.
11. Critique a subordinate or a friend for being late to work.
12. Tell a family member you are not going to a family dinner.
13. Tell a family member you are not going to a cousin’s wedding.
14. Apologize for taking a week to respond to an e-mail.
15. Apologize to a friend for forgetting you had dinner plans and you have now made another commitment.
16. Give someone feedback about how their performance could be improved.
17. Tell someone that something they said offended you.

2. Divide participants into small groups (6–8). Each group draws three cards with different speech acts (e.g., “give a compliment to a co-worker” etc.)
3. Ask individuals to jot down how they would personally communicate the speech act. Participants then share their response with the group.
4. Remind group members to pay special attention to diversity in responses.

Debriefing Questions:

1. Which speech acts were easy?
2. What differences within the group surprised you?
3. How might culture affect individual responses/expectations?
4. How might gender affect some speech acts? Male/female?
5. How did the communication change when family members were involved? Was it easier or more difficult to deal with the family members? Why or why not?
6. How did you feel when you communicated a need to a supervisor or family elder?

Debriefing conclusions:

1. Cultural values and/or gender roles influence the way we send and receive messages.
2. Status/power roles influence communication styles.
3. Generational expectations often differ in style and expectation, especially related to age, status, and direct vs. indirect communication.
4. Although we may have preferred styles, other style choices are available.
5. “Receiver’s” style is an important factor to consider.
6. Context (where/when the message is sent) influences communication style.
7. It is important to be clear about your goal or purpose for the communication.

Activity 18: Toothpicks



This **task** will help to 1) explore how nonverbal communication impacts the message received; 2) recognize the importance of learning the nonverbal rules of another culture; 3) observe how nonverbal messages can be cultural and/or gender specific; 4) experience silence as it impacts communication; 5) experience the feeling of behaving inappropriately when the rules are unspoken.

Materials:

Flip chart listing rules; toothpicks (10 per participant); index cards with a “Nonverbal Rule” on each card; eight different coloured dots to code the cards that have the same nonverbal rule.

Process:

1. Give each participant a card and explain the objectives of the activity.
2. Review these rules on the chart or slide:
 - Follow the rules on your card.
 - Talk with someone who has a different colour dot on his or her card.
 - Do not share the “rule” on your card.
 - Try to figure out the difference in your nonverbal communication rules.
3. Ask participants to find someone with a card that has a different colour dot from theirs and begin discussing a common topic (e.g., What is one of your favourite movies and why? Place to travel? Hobby or pastime?)
4. Tell participants that when the person they are speaking with violates their nonverbal rule, they are to give the person violating the rule a toothpick.
5. After 3–5 minutes, ask participants to switch to another person with yet a different colour dot and repeat this several times.
6. After approximately 10 minutes call time and prepare to debrief.

Debriefing Questions:

1. What did it feel like to participate? To give toothpicks? To receive them?
2. How easy or hard was it to discover what someone else’s non- verbal rules were?
3. What does this activity suggest about how easy or hard is it to interact when you don’t know the rules?
4. Describe some nonverbal differences that you encountered. Are there other ways nonverbal behaviour can differ?
5. How do nonverbal behaviours affect communication? Personal interactions? Perceptions of others?
6. Were you comfortable with periods of silence? How might that affect communication?

Debriefing conclusions:

1. Nonverbal behaviour can have a great impact on communication.
2. Learning the nonverbal “rules” in a new culture can help to prevent misunderstanding and personal embarrassment.
3. Many communication “rules” are taken for granted by the people within a culture. It is important to be observant and to ask appropriate cross-cultural questions to enhance understanding.

4. Silence may be a part of a communication style. Learning to allow for silence can enhance overall communication effectiveness.

Nonverbal “Rules” for “Appropriate” Communication

1. You find direct eye contact offensive. When you speak, you try not to look people directly in the eye; instead, you avert your eye contact from listeners. If someone looks you in the eye, give him or her a toothpick.
2. You like to know that people are listening when you speak and you expect that people show they are listening by nodding their heads. You nod your head when others speak. When you are speaking, if listeners are not nodding their heads, give them each a toothpick.
3. You find people standing closer than 18 inches or half a meter away from you offensive. Stand at quite a distance from people and give them each a toothpick if they come too close.
4. During conversations you find tapping one’s feet or fidgeting offensive. Try not to do this when you speak to people and give them each a toothpick if they do this when you are speaking with them.
5. You like when people get their ideas out quickly in conversations and you are easily distracted by vocalized fillers such as “um,” “ah,” and “er.” If people do not speak quickly enough or if they use vocalized fillers, give them each a toothpick.
6. When speaking, you pause frequently and you do not like to be interrupted until you finish speaking. You do not interrupt others when they speak. If people interrupt you and do not give you enough time to pause, give them each a toothpick.
7. When listening carefully you stand with your arms folded firmly in front of you so that nothing can “intrude” on your attention. If your conversation partner is standing with a “relaxed” posture, give her or him a toothpick.
8. Smiling during a conversation indicates to you that the conversation is not being taken seriously. If your conversation partner is smiling while you talk, give him or her a toothpick.

Activity 19: Building Cultural Bridges to Communication



This **task** will help to 1) identify barriers to cross-cultural communication; 2) recognize cultural differences to the same barriers; 3) discuss effect of barriers on relationships/productivity; 4) develop strategies to decrease barriers.

Process:

1. Introduce the objectives for this activity.
2. Distribute the Intercultural Communication Handout and briefly review.

Intercultural Communication Handout
<p>Introduction: <i>Communication style preferences are learned and rooted within culture. We learn our culture from the "inside," so we tend to assume that everyone else views the world the same way we see the world. Even the mastery of a foreign language cannot guarantee an individual will meet with success in an intercultural setting. Awareness of these three aspects in cross-cultural communication can be used to enhance understanding.</i></p>
<p>External and Internal Culture</p> <p>Whether a culture is national or organizational, it is important to be aware of the meaning that lies beneath observable behaviour.</p> <ul style="list-style-type: none"> • External culture can be studied in history, geography, political science, and the arts. Understanding external, objective aspects of a culture can foster greater understanding. • Internal culture is culture implicitly learned. Internal culture includes subjective knowledge that is unconsciously held, including shared values, beliefs, assumptions, and behaviours. Internal aspects of culture cause the greatest misunderstandings in cross-cultural encounters.
<p>High Context and Low Context Cultures</p> <p>Cultural communication falls along a continuum from high context cultures to low context cultures.</p> <ul style="list-style-type: none"> • High context cultures have a long tradition of commonly shared values and understandings. Communication is more implicit and internalized; it is transmitted in subtle ways. Nonverbal cues are very important. The environmental setting, gestures, and mood are part of the message being communicated. • Low context cultures have a preference for explicit and direct information. Specific and in-depth explanations are the expected norm. In low context cultures, individuals are usually more competitive. They tend to be more analytic rather than holistic in their problem solving.
<p>Monochronic and Polychronic Time</p> <p>Differences in basic time systems are also a source of frustration and misunderstanding in cross-cultural communication. These are two different ways to perceive time. Each approach has advantages and disadvantages.</p> <ul style="list-style-type: none"> • Monochronic time usually is found in industrialized societies. Time is blocked into allotments and one task at a time takes precedence. When the scheduled time is "up" the person is expected to move on. • Polychronic time means being involved with many different things at one time. There is no sense of "wasting time" or "running out of time." There is more of a focus on people and relationships. Time is experienced very differently.

3. Divide the group into teams of 4–6.

4. Have one member of each team draw a cultural scenario card.
5. Ask each team to read the scenario and identify barriers to communication:

Questions for Scenario Review:

- What communication barriers are evident in this scenario?
- What cultural factors may be related to the barrier(s)?
- How might the barrier(s) impact relationships? Team functioning? Workplace productivity?
- What specific behaviours could help decrease or remove the barrier(s)?

Cultural Scenarios

You are German, working on a multicultural team in Belgium. You begin your work day at 08:00 and leave each day at 17:00. Several members of your team (from Spain and France) “wander in” well after 08:00, heading directly for coffee. These team members regularly arrive late and rarely offer a morning greeting. You do not respect their lack of punctuality and wonder how you will be able to work with them on the new assignment.

You are working as a purchasing agent for a boat repair company in the Seattle area. You are Taiwanese. You have been able to negotiate “best price” deals for your employer on parts from a Taiwan manufacturer. Today your U.S. employer has received some bad news and he is very angry about a family matter. He begins to yell at you, showing you no respect.

You are a thirty-year-old German female. Your company has recently purchased a Russian business and you are assigned to manage an office in a small Russian village. The current office supervisor is a fifty-five-year-old Russian male. He will remain in the office and report directly to you. All of the employees are Russian and they have been reporting directly to him.

You are a U.S. computer technology specialist working for a Chinese employer. You believe it is best to be very specific when working with a customer. Your employer takes a different approach. The company sales and service policy is not clear to you. You are wondering how you will define your area of responsibility.

You are a college student from Italy, enrolled in a U.S. university. Your roommate in the international dorm is from England. You like to invite classmates to visit you in your room. Your roommate does not approve of the visitors and does not seem interested in forming a friendship. You are wondering how you will last through the year.

6. Have each team select one member to share the scenario and another team member to share the group thoughts/ suggestions.
7. Debrief with compare/contrast of cultural scenarios in a large group.

Debriefing Questions:

1. How did you feel during the team activity?
2. Which communication barriers were identified in these scenarios? Which barriers might be more salient? Less evident?
3. Have you observed or experienced something similar to one of these situations? Describe.
4. Which strategies would be most comfortable for you? More difficult? Why?
5. Did you have any insights into cross-cultural communication during your team activity? As you listened to the other scenarios?
6. How might this activity be helpful to you in the future?

Debriefing conclusions:

1. Cultural preferences can impede effective cross-cultural communication.
2. Awareness of the cultural aspects of communication enhances understanding.
3. Many communication “rules” are taken for granted by the people within the culture.
4. Being observant and asking appropriate questions can enhance cross-cultural understanding.

Activity 20: Becoming a better listener



Form small groups of three to four. You need to use the listener and the speaker cards to practice active listening. Take turns to be the speaker, the listener and the observer (s).

Process:

The listener takes two listening cards. The speaker then takes a speaking card and starts talking about the topic on the card. The listener has to ask follow-up questions to keep the conversation going and, during the conversation, use the two listening behaviours on their cards.

Listener Cards		
Analyse values and attitudes	Support emotionally	Discover ways to help
Understand competence levels	Get useful information	Clarify the meaning of specific words used: <i>What do you mean by...?</i>
Show understanding of specific words used: <i>So when you say... you're saying that...</i>	Make noises such as 'Aha' or 'Mm' to show you are listening	Choose a listening technique you would like to practise

Speaker Cards		
The best thing about my job	Best-ever holiday	How I want to develop my career
What makes a good email	Something I would love to do	One thing I would change about my job
The best thing about working for my company	Plans for the next weekend	One place I would love to visit in the world

Cultural tip Develop a wide range of listening behaviours which you can adapt to the specific person and the specific situation.

Activity 21: Thought Bubble Role-Plays



This **task** will help to 1) uncover possible perspectives underlying a misunderstanding; 2) explore different and equally valid ways of looking at the same situation; 3) practice paradigm shifting to “see” and “hear” different perspectives through the thought bubbles.

Process:

1. Read the following dialogue.

A: Welcome to Canada, Alain. I’m looking forward to being your graduate supervisor.

B: I’m very excited to be here, Dr. Johnston.

A: I thought we’d start with looking at some of the recent findings in your specific area of interest. Take a look through this peer review journal and come back to me on Monday with your critiques.

B: Yes, Dr. Johnston.

On Monday

A: So, how did it go? Let’s look at some of your critiques.

B: I didn’t actually do any critiques—I wanted to discuss the articles with you and hear your opinion first.

A: Really?!

2. Read the dialogue again—and this time, while reading, insert the thought bubbles in italics.

Oh good. Here is my new graduate student. He certainly comes highly recommended.

A: Welcome to Canada, Alain. I’m looking forward to being your graduate supervisor.

B: I’m very excited to be here, Dr. Johnston.

I’m so pleased to have been accepted to work with Dr Johnston. She’s the best in our field.

A: I thought we’d start with looking at some of the recent findings in your specific area of interest. Take a look through this peer review journal and come back to me on Monday with your critiques.

These articles are a great way to dive right in and find out what his thinking is on this new research.

B: Yes, Dr. Johnston.

Ah . . . okay . . . I’m not sure what she’s asking me to do. Who am I, a brand new graduate student, to be critiquing these research articles. They were written by tenured professors and have already been peer reviewed. What could I possibly say to critique them? I don’t understand.

On Monday

A: So, how did it go? Let's look at some of your critiques.
I'm looking forward to hearing his thoughts. This should be interesting.

B: I didn't actually do any critiques—I wanted to discuss the articles with you and hear your opinion first.
The articles were excellent and clearly well researched. I hope I will be able to contribute to the field as these researchers have. I don't want to overstep my status as a graduate student, however, and feel I should ask her opinion before giving my own.

A: Really?!
Oh no! I thought this fellow was supposed to be one of the best and brightest in our department!? Did he not understand my instructions? Or perhaps he was too busy getting settled into his new apartment to really think about studying, which would not be a good sign.

3. Have participants brainstorm the potential reasons, including both personal and cultural differences, that might have lead to this misunderstanding.
4. Explain that students will be building Thought Bubble Dialogues like this in small groups.
5. Divide the participants into mini-groups. Give each group one short incident with an intercultural miscommunication.

Intercultural Miscommunication Scenario
A new employee is told that success requires being a good team player. She believes that means agreeing with group consensus. The team leader believes it means challenging one another's ideas to create the greatest innovation.
A family moves into a new country. The wife/mother believes neighbours should welcome newcomers and waits to be greeted. Her neighbour believes newcomers should introduce themselves first. These two women meet in the local meat market.
A new employee does not understand the many acronyms used in the opening meeting his first day at work. The manager believes that if someone doesn't understand it is important that they ask.
A new employee is working in a language that is not her first language. She is struggling to learn her second language but is consistently interrupted by a co-worker who, with the best of intentions, finishes her sentences for her.
A new manager enters the workplace to introduce himself. Immediately his assistant, a young, energetic female, introduces herself. During the introduction, she touches him and stands very close. He believes her physical contact is inappropriate.

6. Read your scenario and prepare a role-play to present to the entire group, including:
 - a dialogue of approximately 4–5 exchanges between the individuals (with the thought bubbles that the two people might be thinking during the dialogue.)
 - identify the potential reasons for the misunderstanding.
 - Return to the dialogue, creating a new communication that might help avoid the initial misunderstanding.
7. Report back to present their interaction, including the thought bubbles; share the sources of miscommunication that have been identified; and deliver a second dialogue that might avoid, or reduce, the miscommunication that occurred in the first dialogue.

Debriefing Questions:

1. What was most challenging about this exercise?
2. How can you use this experience in your day-to-day life?

Activity22: What's in a Word ?



This **task** will help to 1) demonstrate the importance of being specific about words we often assume everyone defines the same way; 2) demonstrate the power of using specific behavioural definitions of key words; 3) help participants identify the importance of specificity in communication in order to create an inclusive environment where each individual has an equal opportunity for success.

Process:

1. Provide a brief lecture:
 - Identify the importance of providing rules for success when new individuals enter a team.
 - Ask the group what rules exist in their team. Record the rules on a flip chart.
 - Select one or two “rules” and ask people to define those rules with specific behaviours. For example, if a rule is that people are expected to be respectful, ask them to identify specific behaviours that would be considered respectful.
 - Give one or two examples of cultural differences in how “rules” are defined. *For example*, one person may believe respect is demonstrated by direct eye contact while another may believe respect is demonstrated by avoiding eye contact.
2. Place people in teams of 4–5 and give them 10 minutes to identify as many behaviours as possible that indicate someone is a good team member. (Caution them to be both behavioural and specific. For example, a good team member shows respect by not interrupting others when they are talking. Not: a good team member shows respect for others.)
3. Ask each small group to report their behaviours, which should be recorded on easel paper. Listen carefully to be sure that each item is really a behaviour, not a concept.
4. After each small group has reported its behaviours, look for areas where there is agreement and areas where there could be conflict.

Debriefing Questions:

1. What was most challenging about this exercise?
2. What insights or reminders did you get from this experience?
3. What implications does this have for your organization? Your team? You personally?

Debriefing conclusions:

1. Using specific behavioural terms when communicating is a key strategy for avoiding misunderstanding.
2. The greater the cultural differences between those communicating, the more critical behavioural terms are for avoiding miscommunication.

Activity 23: Switching Directions: Direct/Indirect



This **task** will help to 1) identify how people using direct and indirect communication styles can misperceive one another; 2) practice switching statements from direct to indirect and from indirect to direct.

Process:

1. Give the following brief lecture:

Cultures teach their members to communicate in a more direct way or a more indirect way. Generally speaking, people from Western cultures communicate in a direct, explicit manner. The meaning is on the surface, and a listener doesn't have to know much about the context or the speaker to understand. (Note that there are, of course, individual differences in every culture and caution against using this information to stereotype any individual. Rather, encourage participants to listen to how others talk in order to determine if they are using a direct or indirect communication style.)

People from other cultures communicate in a more indirect manner. Generally speaking, this tends to apply to non-Western cultures. Messages are transmitted through stories, analogies, questions, third parties, or nonverbal behaviours.

An indirect communicator is usually able to understand a direct message, although the communicator may be perceived as abrupt or rude. On the other hand, the direct communicator tends to have more difficulty understanding an indirect message and may perceive the indirect communicator as vague or indecisive.

Cross-cultural competency requires that individuals (a) first understand their own style preference; (b) are able to listen to other styles effectively and without negative judgment; and (c) utilize other styles.

2. Ask participants to talk a little bit about which style they prefer, with which one they have the greatest challenge, where they are encountering their most challenging style, and so on.
3. Tell participants they are going to practice taking direct statements and turning them into indirect statements and vice versa.
4. Place participants in groups of 3–5 and give each group several statements. Ask them to (a) identify if the statement is direct or indirect and then (b) as a group, identify a way to reverse the statement. That is, make direct statements indirect and make indirect statements direct.

Statements

1. I need this completed by tomorrow at 10 a.m.
2. You will need to provide your own equipment if you want to show a video in class.
3. When I worked for Division A they allowed us to establish our own deadlines.
4. Your office seems very sparse.
5. The early bird gets the worm.
6. My mother used to tell me that it was important to listen to the whole story before

making decisions.

7. The information you gave in the nonverbal section of your presentation was wrong.
8. Your management style is very laissez faire, which doesn't encourage growth in your subordinates.
9. I need you to get this project finished by the deadline.
10. The nail that sticks up feels the hammer first.
11. I am not sure . . . what would you like to do?
12. I would like to watch you do that again.
13. If you don't get your homework done you will not complete this class.
14. You need to let me know what type of food you want for the party.
15. Would Tuesday be a good day for that?
16. I wonder if people are comfortable with the temperature in here.
17. I would like it if you would quit the small talk so we can get a work plan finished.

5. Debrief in the large group.

Debriefing Questions:

1. What was easiest or hardest about this exercise? Why?
2. How did you feel while doing it?
3. How can this information and experience help you as you communicate with others who are different from you culturally?

Debriefing conclusions:

1. Direct and indirect communicators can misunderstand or misperceive one another.
2. Learning to hear, and use, both styles will increase one's cross- cultural communication competence.

Activity 24: Sounds Like Silence



This **task** will help to 1) explore multiple meanings of silence; 2) experience silence in person-to-person communication; 3) develop a degree of comfort with silence as a communication tool.

Process:

1. Distribute the Sounds Like Silence Handout and give participants time to review it.

Sounds of Silence Handout

Silence is an important part of communication that serves many purposes. The tacit meaning of silence is frequently the basis for miscommunication between people from different cultures. It is important to be comfortable with the silence and to be able to interpret its meaning within the context and framework of the conversation

Here are a few points to keep in mind about the meaning of silence:

1. **“Turn taking”**: Silence can be a signal for “turn taking.” The pacing of silence differs from culture to culture. (Note: Westerners tend to be less comfortable with silence and may “jump in” at the pause, when the speaker has not yet completed his or her thought.)
2. **Listening**: Silence can be used to create a space for listening. A good listener can create the space for sharing important ideas or experiences. The speaker may also use silence to gather his or her own thoughts before proceeding.
3. **Emphasis**: Silence can be used to emphasize an important point or idea.
4. **Respect**: Silence can indicate respect for a person’s status, position, or age. (In some cultures a younger person or person of lesser status may be waiting for an invitation to speak.)
5. **Pressure**: Discomfort with silence can create “pressure” for the listener to “fill the void.” This can be used as a technique, leading to unintended disclosure of information (especially true in Western cultures).
6. **Conflict**: Silence may be a “learned behaviour” used to deal with conflict. The individual feels anger/rage but cannot or chooses not to find the words to express the feelings.
7. **Ignoring**: Silence can indicate disinterest in the topic and/or the person. Refusing to reply can be a “power play.” Silence can be hurtful when used to create personal distance and/or to ignore someone trying to communicate.
8. **Contemplation**: Silence can be an opportunity for the listener to reflect on the situation. Cultures that value introspection draw on silence prior to taking a position on matters of importance.
9. **Therapeutic**: Silence can be therapeutic, providing a safe space for the sharing of a story. This is especially true following situations of crisis and/or trauma. Listening to the experience of the speaker indicates empathy and provides a sense of caring.
10. **Ma**: In Japanese culture it is extremely important to pay attention to “context” to understand the message being communicated. The use of silence (Ma) can indicate messages ranging from

respect to tactful disagreement. (The many subtle differences in the use of silence may require clarification from a native speaker.)

11. Guilt: Silence can be interpreted as an admission of guilt. This is especially true in Western cultures where words are highly valued. A lack of words can indicate something is being “covered-up.”

2. Have participants choose a partner.
3. Introduce a “value neutral” topic such as travel (favourite place, how to get there, special activities, food, music, art, etc.). Allow 1–2 minutes for participants to gather thoughts.
 - Person A takes the lead, speaking for 3–4 minutes about travel. (Person A is asked to build in at least three 15-second periods of silence.)
 - The listener, Person B, then provides feedback on what they heard from Person A and how they felt during the silence.
 - Person B then speaks for 3–4 minutes with at least three 15-second periods of silence.
 - The listener, Person A, then provides feedback on what they heard from Person B. and how they he felt during the silence.
4. Repeat this same process with a topic that is not value neutral, such as gun control, immigration, global warming, and so on.
5. Debrief with whole group.

Debriefing Questions:

1. How did you feel during the conversations? Talking? Listening?
2. What impact did silence have on the communication? On the meaning or impact of the message?
3. Were there differences between the first round and the second round? Was it more difficult to maintain the silence? Why might differences occur?
4. What advice would you give to someone who was going to participate in this activity? Meeting someone from another country?
5. How might you use information about silence in your life?

Debriefing conclusions:

1. Silence is a powerful communication tool.
2. Silence can prevent communication or improve communication.
3. Silence can provide “thinking” time for the speaker and/or add emphasis and meaning.
4. Silence can be used to create personal distance or power imbalance in a relationship.
5. In some cultures silence is highly valued, conveying a sense of respect, trust, and meaning.
6. In some cultures silence can be a signal of approval or disapproval.
7. In some cultures silence can be viewed as an admission of guilt.
8. Understanding the various uses of silence can improve our clarity in communication.

Activity 25: E-mail Intent vs. Impact



This **task** will help to 1) identify how e-mail messages can be misinterpreted; 2) practice identifying alternative potential intentions for e-mail messages.

Process:

1. Briefly discuss the differences between cultural approaches to e-mail messages including:
 - Task vs. Relationship approaches
 - Formal vs. Informal approaches
 - High vs. Low Context
2. Give participants a series of e-mail messages.

Sample E-mail Messages
<i>Miguel:</i> Will arrive at hotel 7 pm. See you then. Donna
<i>My dearest Donna:</i> How is your family? I hope you had a wonderful weekend. I am very excited about our upcoming work together because I always learn so much when we work together. I will arrive at the hotel about 7 pm and hope we can have dinner together and catch up on each other's lives before we begin our project. I spent the weekend hiking with my partner and we saw some beautiful scenery. I have photos that I look forward to sharing with you. I will call you when I get to the hotel. Warmest regards, Miguel.
<i>Sharon:</i> Regarding Q1 results. Off by 10% of target. Clearly not acceptable. Please send your plan for revision.
<i>Harold:</i> Want to discuss my observations of last week's meeting. You are not much of a team player are you? Results are good. Carolyn
<i>Pietre:</i> Want to inform you that due to staff shortages and schedule demands, we have not yet shipped the order that was due to your client in Bogata this week. Efforts being made to ship next week. Emma

Debriefing Questions:

1. How would you respond to this e-mail message?
2. What approach might the sender be using?
3. What could be the positive intention of the sender?
4. How might you respond to this e-mail if you assumed your initial response was correct?
5. How might you respond to this e-mail if the sender had a positive intent?
6. How could you rewrite this e-mail to have a positive impact on you?
7. How might you use this reframing of an e-mail in your daily work?

Debriefing conclusions:

1. E-mail messages are often misinterpreted because the sender and receiver have different cultural approaches.
2. Reframing the message with a positive intention can allow people to be more effective in accurately perceiving and working with one another.

Activity 26: My Inner Rules



This **task** will help to identify 1) the inner “rules” each person has learned and how those rules affect our assessment of others; 2) how our assessment of others can affect cross cultural communication.

Process:

1. Provide a brief lecture discussing the way each person’s demographic characteristics help establish filters that are used to interpret and assess other people’s behaviours. Give a few brief examples and ask participants to add their own:
 - a. *Gender*—men and women often interpret the same situation in different ways and are evaluated by those around them based on whether they respond appropriately for their gender culture. When men act “too soft” they may not be seen as masculine; when women act “too tough” they may not be seen as feminine.
 - b. *Age*—differences in response to the same situation based on age. “Gen Y” people may change jobs rapidly based on personal opportunities while “Traditionalists” will often remain in a job out of loyalty to an employer—even when it is not to their personal advantage.
 - c. *Race/ethnicity* — how cultural biases create different responses to individuals based on how they look or sound. For example, individuals with Asian appearances are often assumed to be immigrants and are treated with surprise when they speak perfect English. African American men are often perceived to be dangerous if they speak with passion.
 - d. Add your own based on issues relevant to the group you are working with.

2. Add that based on our own personal, cultural, and family backgrounds, our filters develop inner rules that may lead us to define things differently from others we interact with. For example:
 - a. How we define honesty. Does it mean telling everything we know, only what we think the other person needs to know, or only what they ask specifically?
 - b. How we work and what we do. Do we assume work is always first or that family is always first? Do we assume we generate our own work assignments or wait to be told what to do by someone with authority?
 - c. How we approach authority. Do we value equality and therefore are willing to make suggestions and even disagree with the “boss” or do we assume the person with the highest status is responsible for making all decisions?
 - d. How we communicate. Should we stay calm and “take turns” talking or is it acceptable to overlap and get passionate about a subject?
 - e. Give your own example based on issues relevant to the group you are working with.

3. Conclude that when people have different filters they often develop different inner rules and misperceive or mislabel others . . . and it is rarely in a positive way. Consequently, it is important to begin by understanding one’s own filters and rules to understand why we respond to someone else’s behaviours in certain ways.

4. Have participants complete and score “What Are Your Inner Rules?”

What Are Your Inner Rules?

Score the intensity of these rules as they apply to you. 0 = Don't have this rule; 1 = Often feel this urge; 2 = Yep, that's me!

<p>I have to:</p> <ul style="list-style-type: none"> ___ Be in control of the situation ___ Be a good team player ___ Be right ___ Be loyal ___ Justify myself ___ Not make waves ___ Have the answers ___ Be persistent ___ Break rules to see what happens ___ Decide for myself ___ Keep peace at any price ___ Make the boss look good ___ Be the expert ___ Be logical and rational ___ Stick to my principles, ethics ___ Stay ahead of the pack ___ Be above average ___ Produce, perform ___ Be respected ___ Be perfect ___ Improve, develop myself ___ Conform to what's expected ___ Be "In the Know" ___ Be on time ___ Come out on top, win 	<p>I have to:</p> <ul style="list-style-type: none"> ___ Be convincing ___ Do it by myself ___ Appear confident and cool ___ Be objective, unemotional ___ Be a success ___ Be responsible for others ___ Do the best I'm capable of ___ Take the initiative ___ Follow orders ___ See that things are done right ___ Be dependable ___ Be a nice girl/guy ___ Finish it ___ Go through channels ___ Make a track record ___ Keep this job, not get fired ___ Prove myself ___ Be consistent ___ Make myself visible ___ Be liked, accepted ___ Be in control of myself ___ Not question authority ___ Be prepared for anything ___ Be able to take it ___ Avoid conflict at any cost
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5. Put people in small groups of 4–5 and have them share their inner rules scores looking especially for items in which some of them scored a "0" and others scored a "2." Have them discuss the implications for these differences as they communicate with one another.
6. Debrief.

Debriefing Questions:

1. How did you feel when you were completing the assessment?
2. What insights or thoughts did you have as you were completing the assessment?
3. What happened as you were sharing your scores with others? What observations would you make?
4. What implications did you identify for how inner rules could impact your communication with others?

Debriefing conclusions:

1. Cultures—which include virtually all of our demographic characteristics—teach us rules that we internalize and that become the filters through which we assess others.
2. When our inner rules are different from the rules of others around us, we often assess them and their behaviours in a negative manner.
3. Becoming more aware of our inner rules can help us avoid negative assessments of others.

Activity 27: Talking Through Touch



This **task** will help to identify 1) different cultural meanings about touching; 2) individual preferences regarding touch—and where those preferences originated; 3) when touch is a form of culturally appropriate communication.

Process:

1. Give a brief lecture regarding culture and touch:
 - a. Physical touch in business relationships is positive in some cultures (designating trust and relationship) but negative in others (designating power differences or dominance).
 - b. In cultures in which touch is used to underscore power, it is the more powerful person who has the “right” to touch the less powerful person first.
 - c. Greetings in most cultures involve some form of touch but that form can vary considerably from handshakes to hugs and/or kisses.
 - d. In some cultures touch that is appropriate for one gender may not be appropriate for the other gender.
2. Invite participants to discuss the various forms of touch they have encountered in work environments, what meaning they communicated, and how they came to understand the intended meaning.
3. Have participants complete the Touch Assessment.

Touch Assessment

1. What type of touch is comfortable for me in a business setting?
2. What type of touch is uncomfortable for me in a business setting? Why? Where did I learn this comfort or discomfort?
3. From whom is touch comfortable for me in a business setting? Why?
4. From whom is touch uncomfortable for me in a business setting? Why?
5. Who am I comfortable touching in a business setting? Why?
6. When I touch someone else in a business setting, what are the messages I am attempting to communicate?
7. What strategies might I use to identify what messages others are perceiving when I touch them?
8. What strategies might I use to communicate to others when I am uncomfortable with touch I receive?

4. In small groups of 3–5 have participants share their answers to the assessment. Ask them to identify implications of the similarities and differences among them if they were a work team.
5. Debrief in the large group.

Debriefing Questions:

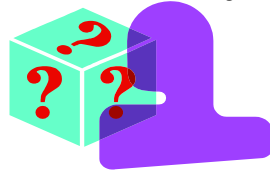
1. How did you feel as you were completing the assessment? Did you have any “a-ha moments”? What were they?
2. What observations would you make about the communication of touch from this discussion?
3. What implications did you identify from your similarities or differences?

4. How can you use this information to use touch as a communication tool in a culturally appropriate manner?

Debriefing conclusions:

1. There are both cultural and personal preferences for use of touch in interpersonal relations, especially in a business (educational) setting.
2. Different preferences for touch can lead to misperception and negative communication impact.
3. Telling others if touch is personally uncomfortable for you— even when it is the cultural norm—is important to retaining one’s own comfort and reducing interpersonal stress that could have unintended negative consequences for relationships.
4. Learning to expand one’s preferences to behave in a culturally effective manner in new settings will increase one’s cultural competency.

Activity 28: What a Funny Thing to Say!



This **task** will help to 1) practice identifying messages and values in cross-cultural sayings and proverbs; 2) identify the cross-cultural implications of using and hearing sayings and proverbs.

Process:

1. Give each participant a sheet listing a series of sayings or proverbs from a range of countries.

Cross-Cultural Sayings and Proverbs

1. The nail that sticks up feels the hammer first.
2. We really need to play hardball.
3. The members are keeping things close to the vest.
4. Put your nose to the grindstone.
5. Fish and visitors smell after three days.
6. To drown in a glass of water.
7. Don't make an elephant out of a mosquito.
8. The slowest barker is the surest biter.
9. The early bird gets the worm.
10. No flies get into a closed mouth.
11. Just because you wake up early, the dawn won't happen any sooner.
12. The leaves on the tree do not last forever.
13. Tell me who you run around with and I will tell you who you are.
14. Too much and too little ruins everything.
15. Better take what is certain than aim for the uncertain.
16. The one who opens his mouth for a lot, often loses the whole piece.
17. Very often behind a sweet talking mouth is hiding a poisonous heart.
18. The truth rises to light as the oil above the water.
19. The one who is not right is the one who screams louder.
20. A word is not a sparrow; once it flies out you can't catch it.
21. Heaven is high; Emperor is far.

2. Place participants in groups of 3–5 and allow them 10 minutes to answer the following three questions:

- a. What is the message being communicated?
- b. What value could this message be supporting?
- c. What country might this saying be from?

3. Debrief.

Debriefing Questions:

1. What was this experience like?
2. What did you notice? Look for different values demonstrated by different sayings.
3. What implications did you identify?

Debriefing conclusions:

1. Every culture has sayings or proverbs that communicate cultural values.
2. Using a proverb or saying that others around you don't understand can disrupt effective communication.
3. Understanding sayings or proverbs from other cultures can give you an insight into their cultural values—and can be fun.

Activity 29: Mr. Ramirez or José



This **task** will help to 1) explore formal and informal communication styles; 2) identify the advantages of each style; 3) understand the possible impact of using formal and informal communication styles.

Process:

1. Distribute and discuss formal and informal communication handout.

Formal and Informal Communication Handout
<i>One factor to be considered in communication styles is the level of formality used in communication. Cultural influences and individual preferences affect how formally or informally we frame our communication. Misunderstandings and miscommunication can occur when the sender and receiver have a different style preference.</i>
Formal communication: <ul style="list-style-type: none">• Status and hierarchy are valued and supported.• Strict rules apply to the way someone is addressed based upon things such as age, status (personal/professional), gender, specific topic.• Organizational hierarchy applies to who can/cannot talk to whom and which circumstances allow for direct communication.
Informal communication: <ul style="list-style-type: none">• Equity and fairness are valued and supported.• Few rules apply to the way people are addressed. First names are frequently used.• Communication is less bound by convention. There is greater latitude in what can be said, to whom one can speak, and under what circumstances one can speak.

2. Have individuals identify their style preference.
3. Divide participants into formal vs. informal preference groups.
4. Have each group work together to answer the following questions:
 - a. Where did your style preference originate?
 - b. What feelings do you have when someone uses the other style?
 - c. What are the advantages of your style? Chart the advantages.
5. Bring the large group back together. Discuss questions a–c.
6. Compare the “advantages” charts.
7. Debrief.

Debriefing Questions:

1. What are some similarities/differences in origination of preference?
2. Was it easy or difficult to identify the advantages of your style?
3. Why might you have strong feelings associated with your preferred style?
4. Were you surprised by any of the “advantages” of the other style?
5. Is it possible to adjust or switch styles? Why or why not?

Debriefing conclusions:

1. Style preferences are learned early in life.
2. Strong feelings tend to be associated with the preferred style.
3. It tends to be easier to identify the advantages of your preferred style than those of the other style.
4. Both styles have advantages.
5. It is possible to adjust style but you are likely to incur a level of discomfort.

Activity 30: Public/Private Self



This **task** will help to identify 1) personal public/private style and the origins of those preferences; 2) how differences in public/private style can affect workplace perceptions and communication.

Process:

1. Briefly point out that different cultures teach different “appropriate” topics for discussion with friends and family or work colleagues. Ask if anyone has an example.
2. Give each participant a *Public/Private Self-Assessment form*. Ask them to check which topics they would be willing to discuss publicly (with casual acquaintances or in the workplace) or only privately (with close friends or family). Note that the definition of public or private is up to each individual.

Public/Private Self-Assessment

Please mark the following topics as

Private: if it is comfortable to discuss only with close friends or family

Public: if it is comfortable to discuss with casual friends or strangers

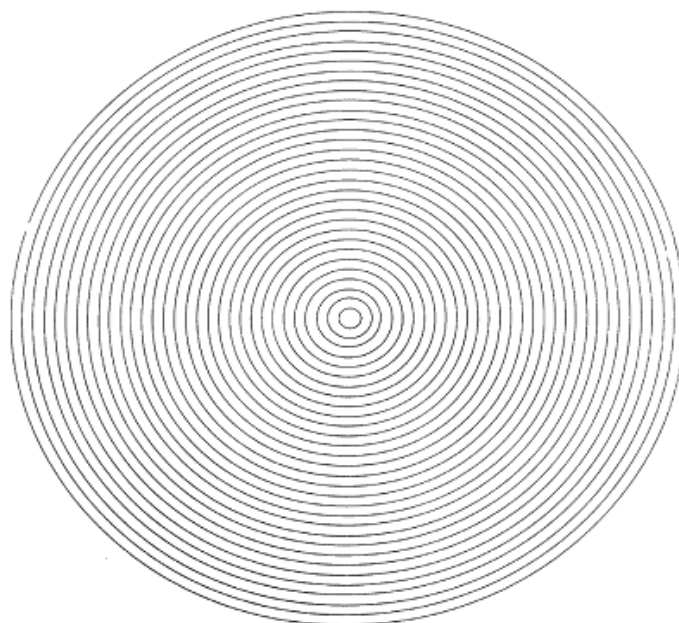
ATTITUDES AND OPTIONS	Public	Private
What I think and feel about my religion: my personal religious views		
My political views		
My views on racial integration or interracial relationships		
My views on sexual morality		
My views on controversial issues (e.g., immigration, gun control, abortion)		
TASTES AND INTEREST		
What Internet sites I like to visit regularly		
My music preferences		
My favorite reading matter		
Hobbies or experiences I enjoy		
The kind of party or social gathering I like best		
WORK OR STUDIES		
Things I lack in education, skills, or training that will limit my career		
My strongest skills, education, or training that will help me succeed in a career		
My goals and ambitions in my work or career		
How satisfied or unsatisfied I am with my work or career		
How I really feel about the people I work for or with		

FINANCES		
How much I earn: my salary and other sources of income		
Whether I owe money, and how much		
My total financial worth		
My immediate and long term financial goals		
How good I am at managing my money		
PERSONAL ISSUES		
Things I dislike about myself		
Emotions I can/cannot share with others		
Information about my sex life		
Things I would rather my parents had not taught me		
Things I am glad I have learned		
BODY		
How I feel about my physical abilities		
How I feel about my physical appearance		
My feelings about my body: what I would or would not change		
My medical history		
Feelings about my sexual adequacy		
TOTALS		

- Once the participants have completed the assessment, they should count the number of private checks and, beginning with the centre circle on the *Target handout*, colour in as many rings as they have private checks. Allow approximately 5–10 minutes for them to do the test and mark the circle.

Target Handout

Total the number of marks in the Private column on the Public/Private Self-Assessment. Colour in the number of circles, starting from the centre, equal to your Private Score.



4. Place participants in small groups of 3–5 people. Ask them to discuss how their circles are similar or different and what implications this particular personal style has for how we perceive one another at work and how those perceptions can affect our communication with one another in the workplace. Allow 15 minutes for small group discussion.
5. Ask the participants to share observations with the large group.

Debriefing Questions:

1. What did you notice as you completed your own assessment?
2. What did you notice as you began discussing the results with your small group? Were there any themes that emerged?
3. What are the potential implications of this style difference in the work environment?

Debriefing conclusions:

1. Public/private does NOT equate to introvert/extrovert. Someone with a large private self can be quite extroverted, talking a lot but divulging nothing personal; conversely, someone with a very small private self may be very quiet and talk only if someone else initiates the conversation.

2. People with the same size circle are not necessarily compatible; they could have very different topics they are willing to discuss.

3. Very private people may perceive public people as too talkative, foolish, nonprofessional; public persons may see very private people as shy, arrogant, hostile, or stupid.

4. If circumstances occur in which a public person encourages a private person to divulge more than they normally would, it could result in the private person feeling embarrassed, as if they have used bad judgment, or as if they are unnecessarily vulnerable. It is important not to encourage people to share more than they feel is safe.

5. Circles can change with age/experience. As people get older they tend to have smaller circles—fewer things feel risky to them. Conversely, if someone has taken the risk to divulge information and has been “burned,” their circle is likely to get larger fast.

6. There is a wide range of cultural differences regarding appropriate conversational topics. For example, money, personal beliefs, political beliefs, and family are inappropriate topics in some places but widely accepted in others. Have participants identify similarities/differences in topics that are considered appropriate for “public” discussions.

Activity 31: What Do You See?



This **task** will help to 1) clarify the difference between Description, Interpretation and Evaluation; 2) explore the influence of cultural and personal experience on perception; 3) provide practice in generating multiple interpretations for any described behaviour; 4) provide practice in distinguishing between interpretation and evaluation.

Process:

1. Introduce and review the D.I.E. Handout (Attachment A).

Description, Interpretation, Evaluation (D.I.E.) Handout

Miscommunication and misunderstandings occur when the message being sent is different from the message being received. What we hear and how we understand what is being said is filtered through our cultural lens, personal perspective, and individual preferences. Applying the principles of D.I.E., an effective communication tool, can help reduce miscommunication and misunderstandings.

Description

- Describe only what you hear/see.
- Objectively list the facts.
- Do not draw any conclusions.

Interpretation

- Determine what the behaviour “means.”
- Ask the “actors” what their behaviour means from their perspective. This is the best way to avoid misinterpreting intention.
- If you are unable to ask, generating multiple interpretations for the behaviour you observe is an effective way to avoid getting locked into a single explanation from your own cultural/experiential perspective.

Evaluation

- Is the behaviour good or bad? Acceptable or unacceptable?

Example:

Description: For our previous three meetings, you arrived later than we agreed to. Help me understand what is happening.

Interpretation: You moved to a new bus route and have had difficulty figuring out what time you need to be at the bus stop to get here on time, but things should get better in the future.

Evaluation: While I don’t like the behaviour, I can understand it now and am willing to give it another try.

Our interpretation and evaluation of specific behaviour is deeply rooted in our personal experience and cultural perspective. When we observe a behaviour, we may think we know or understand the meaning, but without asking about the intent, we may be way off base. Organizations and individuals interested in developing greater cultural competence will benefit from using the D.I.E. approach.

2. For each scenario (Attachment B), ask participants to generate as many explanations as possible for what is happening here.

Possible Scenarios

A group of European men are in a local coffee shop. Everyone is gathered around a small table. Voices are raised. Some men stand and one man pounds the table top.

A man and woman are standing at the street corner. The man is standing some distance from the woman. He is speaking. She is looking down.

A group of teenage girls are gathered outside of a fast-food restaurant. Everyone seems to be talking at once. Several girls are laughing.

Three women wearing scarves are standing outside of the library. One woman is wiping tears from her face. One woman is talking to her. The third woman is looking up and down the street.

One man is sitting at his desk. The other man is standing over the desk pointing and talking loudly.

In the elevator a mother and her teenage daughter are standing some distance apart and the mother is repeating the daughter's name.

A young couple is sitting close together on a park bench. She is laughing and he looks very serious. He seems to be leading the conversation.

A group from your office is gathered in the hallway. Everyone stops talking as you approach the group.

The airline ticket agent is talking to the woman ahead of you. Suddenly the woman puts her head down and begins to sob.

You enter the doctor's office. Several people in the waiting room are talking loudly and quickly. Everyone looks up as you enter the room.

For each explanation generated for what is happening here, ask participants to evaluate it as good or bad, right or wrong.

Debriefing Questions:

1. What did you find easiest about this exercise? Most difficult? Why?
2. Were any of the scenarios more difficult to work with? Why?
3. How might personal or cultural preferences influence perception of the situation? Examples?
4. What could help you be most accurate in your interpretations?
5. How might you use this in the future?

Debriefing conclusions:

1. Our interpretations and evaluations of what we see are based on our personal experience and cultural learning.
2. Making a conscious decision to "describe" what we see first can help us avoid forming inaccurate conclusions.
3. Asking questions about what is happening can provide clarification.
4. Generating multiple explanations (interpretations) of what we observe is a sign of cultural competence.
5. Evaluations can shift from bad to good or vice versa once we have an accurate interpretation.

Activity 32: Delivering the Message



This **task** will help to 1) explore communication preferences; 2) plan presentations designed for a diverse audience; 3) increase flexibility and adaptability in presentation design.

Process:

1. Provide an introduction regarding several communication style preferences.

Communication Preferences: Considerations for Presentation Design

Both individuals and groups (cultures) have preferences for how they receive information. Communication can be provided and received in several of the following ways. The more closely the presentation style matches the audience's communication and learning preferences, the more effective will be the communication. These style issues should be considered when designing and making presentations:

Does your intended audience prefer to receive information in a:

- Linear, objective, “thinking” approach
- Subtle, personalized, “feeling” approach
- Factual, logical, data driven approach
- Manner that uses examples, metaphors, stories
- Direct manner with clear, brief statements
- Indirect manner with stories, metaphors
- Informal manner with the audience involved; speaker may sit or walk around the room
- Formal manner with presentation material and speaker-driven; speaker standing in the front of the room
- Manner that allows open discussion with disagreement minimized
- Manner that allows open discussion with disagreement expressed openly
- Manner that allows decisions based on facts and results
- Manner that allows decisions based on impact on people, relationships, and morale
- Manner that offers information orally, without visual material
- Manner that offers information orally, with visual material

2. Divide participants into groups of 4–5.
3. Ask each team to draw a presentation topic.

Presentation Topics

You are a U.S.–based project management team for a cosmetic company. Your new product line will be manufactured in France. You are presenting to the newly formed French project team.

Your organization has a plant in California and one in Mexico. Due to a decline in profits, your company has announced employee layoffs are eminent. You are the Human Resource management team, presenting information on the most prudent reduction points.

Your training team has been asked to present a team-building seminar for auto workers in Kansas. The team is composed of U.S. and Japanese auto workers. Your goal is to enhance productivity by building team confidence and cooperation.

The city council in your local home town plans to build a new corrections facility. Your team has been asked to present a building design and budget for this project.

4. Give teams 15 minutes to prepare a 5 minute presentation and select a member to make their presentation.
5. Before presentations, distribute the Presentation Checklists.

Presentation Checklist

As you listen to each presentation, identify which of the following elements the presentation contains. Be prepared to discuss whether these elements might be the most effective for the intended audience.

Introduction:

- Brief and direct
- References to expertise, authority
- Designed to build connection

Process:

- Formal
- Informal
- Objective data
- Subjective information
- Direct/specific
- Indirect/diplomatic
- Intellectually challenging
- Specific justifications
- Expert approach/top-down
- Group participation/consensus

Closing:

- Presents an action plan
- Seeks agreement from the audience
- Verifies concepts
- Plans for next steps
- Recognizes group effort

6. After each team presentation, allow five minutes for the group to provide feedback from the Presentation Checklists, focusing on any changes the group feels would improve communication with the intended audience.

7. Debrief in large group.

Debriefing Questions:

1. How did you feel about the assignment? Your group interaction?
2. Were there style differences within your group? How did those differences affect the way you decided to approach your presentation?
3. What special considerations went into your presentation design?
4. Which style preferences are easiest for you to incorporate? More difficult? Why?
5. How could you use this information in the future?

Debriefing conclusions:

1. Everyone has preferences in communication style.
2. Organizations have preferred presentation styles.
3. Presentations can be strengthened by utilizing cultural insights regarding communication style preferences.
4. Incorporating various style preferences when addressing a diverse audience can improve communication.

Activity 33: How Rude Was That?



This **task** will help to 1) explore cultural concepts related to politeness; 2) discuss behaviour that could be considered rude in different cultures; 3) understand the possible cross-cultural impact of “polite” behaviour; 4) practice taking the perspective of the “other.”

Process:

1. Ask participants to complete the “rudeness” worksheet.

How Rude Was That? Worksheet		
<i>For each item below check “Yes” if you would consider the behaviour rude or inappropriate. Check “No” if the behaviour would be considered acceptable.</i>		
1. Asking how much you paid for your car	_____ Yes	_____ No
2. Burping at the end of a meal	_____ Yes	_____ No
3. Avoiding eye contact during a conversation	_____ Yes	_____ No
4. Sharing personal health information	_____ Yes	_____ No
5. Arriving late for a meeting with no explanation	_____ Yes	_____ No
6. Asking why someone does not have children	_____ Yes	_____ No
7. Telling the details of a friend’s	_____ Yes	_____ No
8. Remarking about an obvious weight gain	_____ Yes	_____ No
9. Using a toothpick at the dinner table	_____ Yes	_____ No
10. Eavesdropping on a conversation	_____ Yes	_____ No
11. Offering no recognition for someone who helped you	_____ Yes	_____ No
12. Looking right at the person when speaking	_____ Yes	_____ No
13. Bringing your dog into a restaurant	_____ Yes	_____ No
14. Presenting a thank-you gift to a co-worker	_____ Yes	_____ No
15. Kissing in public	_____ Yes	_____ No
16. Arriving early and “pitching in”	_____ Yes	_____ No
17. Telling someone they do not look well	_____ Yes	_____ No
18. Not assigning specific seats at the table	_____ Yes	_____ No
19. Calling someone by their first name	_____ Yes	_____ No
20. Spitting on the sidewalk	_____ Yes	_____ No

2. Form dyads and/or triads to share responses to the worksheet.

3. Ask discussion questions:

- a. Which answers were the same? Different?
- b. How can meanings change within different cultural contexts?
- c. How might this affect the way you perceive the other person? The way you communicate with that person?
- d. Are there any behaviours you consider rude that are not on the checklist that you would like a different perspective or interpretation for?

Debriefing Questions:

1. Who or what determines the rules for politeness? Where do we learn it?
2. Were there any surprises about what can be considered rude? Acceptable? Describe them.
3. Where might these behaviours cause the greatest misunderstanding?
4. How might you use this information in the future?

Debriefing conclusions:

1. Appropriate behaviour in one culture may be considered rude in another culture. It all depends on the cultural context.
2. It is important to ask for more information about what we experience or observe, especially if we are offended by the behaviour or don’t understand it.
3. Our opinion of people can be influenced by our perception of their behaviour.
4. Our opinion, whether positive or negative, can affect how we communicate in an ongoing manner with that individual.

**Завдання, спрямовані на розвиток афективного
компоненту МК**

(Activities to Develop Processual Component of IC)

Activity 34: Brief Encounters (Exploring cross-cultural differences through simulation)



(Description by Andrea MacGregor)

Everyone has a culture. It shapes how we see ourselves, others, and the world. Behaviour is affected in large part by cultural beliefs and values. Culture is like an iceberg. Some aspects are visible; others are beneath the surface. Invisible aspects influence and cause the visible ones.

Objectives of the activity:

- 1) to gain skills in observing and describing behaviours;
- 2) to develop an understanding of how our cultural values influence the way we view other groups.

Introduction:

Science fiction fans will recognize a familiar theme as they participate in this simulation. Many science fiction authors have explored how humans will behave when we meet an alien race for the first time. “Brief Encounters” brings the question closer to home and asks students to explore the interaction of two cultures—one outgoing and casual, the other more reserved and formal—with different social norms.

Process:

1. Remove all furniture from the centre of the classroom. Students will need space to move around. Explain to the class that they will adopt the cultures of two unfamiliar groups, interact with each other, and then examine their reactions.
2. Divide the participants into three groups. Two groups should be about the same size and should have roughly equal numbers of males and females, if possible. A smaller group of two or three students will act as observers.
3. Ask the observers to watch closely as two different cultural groups—*the Pandyas* and *the Chispas*—interact. They may move among the participants, but they may not touch or speak to them. Their observations will help the class view the lesson with a wider perspective during debriefing.
4. Send the Pandya and Chispa groups to opposite corners of the room. Distribute copies of the Pandya cultural-norms sheets to one group and the Chispa cultural-norms sheets to the other group. Ask the members of each culture to read these sheets and to discuss their norms among themselves.
5. Visit the Pandyas and clarify their values. Emphasize the importance of staying in character. Emphasize that the male students should be chaperoned at all times. Remind them of the Pandyas’ reluctance to initiate contacts with people of other cultures.
6. Visit the Chispas and clarify their values. Emphasize the importance of making several brief contacts rather than a few lengthy ones. Define a contact as eliciting a verbal or a nonverbal response from a member of the other culture. Remind them of their friendly, outgoing nature and their eagerness to meet people from other cultures.

7. The simulation: Announce that the two student groups from imaginary countries have been invited to a party sponsored by an international business organization. The party organizers hope the two groups will get acquainted and learn about each other. When participants return to their home organization, they will present culture reports to their colleagues. The participants are welcome to mingle, dance, and talk.

8. Start the music and let the two cultures interact. The teacher and participants observers should walk among the groups, looking for behaviours that can be described and discussed during debriefing.

9. After 10 to 12 minutes, call time and end the party. Ask the participants to meet once more in opposite corners of the room and to make notes for their culture reports.

10. Give each group about 10 minutes to create a brief report. The Chispas' report will describe Pandya behaviour and the values that their colleagues could expect to encounter if they visited the Pandya nation. The Pandyas will create a similar description of the Chispas' culture.

11. Ask a representative from the Chispas to present the group's report to the group. Then, after providing the Chispas with a copy of the Pandya cultural norms, ask a representative from the Pandyas to read that group's norms sheet. Ask the Chispas to note how their report compared with the Pandyas' cultural-norms sheet.

12. Repeat with a Pandya representative sharing the group's report on the Chispas (and provide the Pandyas with the Chispas' norm sheet).

Cultural Norms Card	
<p><i>You Are a Pandya</i></p> <p>Pandya Cultural Norms:</p> <ul style="list-style-type: none"> • Pandyas prefer to interact with members of their own culture. • Pandyas do not initiate conversation. They speak only when spoken to. • Pandyas have very formal speech patterns. For example, they always use “sir” and “ma’am.” • Among Pandyas, women have more status than men. Men are chaperoned by Pandya women. • Pandya men avoid eye contact with women from other cultures. • Pandya men do not talk directly to women from other cultures. They respond through their chaperones. • Pandya men can talk to men from other cultures. They can maintain eye contact with men from other cultures. 	<p><i>You Are a Chispa</i></p> <p>Chispa Cultural Norms:</p> <ul style="list-style-type: none"> • Chispas are informal and friendly. • Among Chispas, there are no gender roles. Men and women behave the same way. • Chispas are outgoing. They love to make contact with people from other cultures. • Chispa contacts are brief and casual. • Chispas are democratic and call everyone by his or her first name. • Chispas value cross-gender contacts more than same-gender contacts.

Debriefing:

Use questions such as the following to guide discussion of how our own cultural biases influence the way we view other groups. Be sure to ask the small group of observers for their views on the participants' attempts to communicate across cultures and to maintain cultural norms.

1. How did you feel about the behaviour of the members of your own group? Of the other group? Did your group's culture report use positive, negative, or neutral terms to describe the other group?
2. How well did your group members observe the norms of their assigned culture? During the party, what did you do if a member of your culture did not observe a particular norm?
3. What are the real-world advantages of following cultural norms?
4. Ask students to discuss whether they agree or disagree with each of the following statements:
 - People have difficulty describing the behaviours of other groups in non-judgmental terms.
 - People acquire cultural norms fairly quickly.
 - Most of the group's norms are maintained through peer pressure.
 - Americans tend to feel uncomfortable without eye contact, even though in many parts of the world, eye contact is considered to be rude and impolite.
 - The same behaviour can be perceived differently depending on your group's norms. For example, what appears friendly to Chispas seems pushy to Pandyas.
5. What are some real-world situations that were illustrated during the game?
6. Pandya women were instructed to speak for the Pandya men. In what real-world situations does one group speak for another?
7. How would the game be different for players if the Pandya men dominated the women?
8. What lessons from this activity would you want to keep in mind if you were going to spend time in an unfamiliar culture?
9. Ask students to list as many examples of cross-cultural experiences as they can. Remind them that not all cross-cultural experiences take place in other countries or between people who speak different languages or come from different racial backgrounds. Attending worship services, for example, with a friend who holds different religious beliefs is a cross-cultural experience. It's possible that going to a new school or having dinner at the home of a friend from another culture also could be a cross-cultural experience. Brainstorm ideas about what students can do to encourage clear communication in such situations.

Activity 35: Intercultural Encounters



Objectives of the activity:

- 1) language development;
- 2) recognition of features of other cultures.

Process:

1. Explain that participants will arrive from three different countries according to their roles to participate at a reception (or a party for first-year undergraduates, a business meeting or a ball depending on your participants' interests and age).

Sample role-cards		
<p>You come from Redland. You like to meet foreigners, but you really dislike being touched by strangers. In your country you rarely look into each other's eyes, and you always avoid eye contact when you first meet someone. You eat with a spoon.</p>	<p>You are from Blueland. In your country, people gently, but consistently touch each other's arms when they talk. You eat with your hands. You like to meet foreigners, but you avoid people from Whiteland.</p>	<p>You come from Whiteland. You love to meet people and express your enthusiasm with a lot of gestures. When you meet someone, you touch your earlobes and bow a little to say "hello" politely. You eat with chopsticks.</p>

2. All they have to do is get to know one another a little by talking briefly to as many people as possible.
3. Participants without role cards should be asked to observe the players closely so they can even eavesdrop on some of the conversations. (You can prepare role-cards for the observers, too.)
4. Distribute role-cards and matching ribbons and let students stand up, walk around and get to know one other. (The red, blue and white ribbons worn as ties or necklaces help students identify who is from which country during and after the game.)
5. After about eight to twelve minutes of partying (less if you have a small number of participants), they should be asked to sit down in groups of four or five, preferably so that there are people from Blueland, Whiteland and Redland in each group as well as one or two observers.
6. Distribute the set of questions for the discussion and let them answer the questions and discuss the issues in their groups.

Follow-up questions

- What did we learn about the three different cultures?
- What is the role of physical contact?
- What caused (or could have caused) conflicts?
- How did participants avoid/solve conflicts?
- Are there any similarities between your culture and any of these three cultures?
- What are some of the differences?
- Which culture did you find the strangest of all?
- What else would you like to learn about these cultures?
- How did you feel while you were participating in the game?
- What did you notice when you were observing the role-play?

7. Bring the whole class together and elicit some of their answers and final conclusions so you can evaluate the experience of cultural encounters together. This is probably a good time to ask your students if they have ever had intercultural misunderstandings with people from other cultures or tell them about your own similar experiences. You could also ask them whether they have ever been excluded from anywhere and how that felt. Another, perhaps more difficult, issue that can be discussed here is whether your students avoid or exclude any group of people on any basis.

Activity 36: Journey to Sharahad



Introduction: *This intercultural exercise simulates a business meeting of Americans who have travelled to the fictional country of Sharahad. The Americans are almost totally ignorant of their host culture, however, and must communicate with the Sharahadans in an acceptable manner.*

Objectives of the activity:

- 1) the simulation is a good way for participants to experience and adjust to different cultural communication patterns;
- 2) this activity also simulates some of the intercultural barriers present in today's "global economy" business environment.
- 3) Another goal of the exercise is to emphasize some of the areas in which cultures differ.

Situation:

the Americans have proposed a business meeting in order to gather information on Mizar Marketing. The questions relate to what kind of performance the Sharahadans can promise the Americans as their distributors. If the information is favourable, they will propose a profitable deal for both sides.

This is a problem, however, as Sharahadans do not speculate about the future. As a result, they do not presume to know what will happen, nor do they feel they can make absolute commitments about the future. They can only comment about what has happened before ("we have been fortunate"), and where they would like to be in the future ("God willing"). Aside from the obvious non-verbal differences, this will be the greatest cultural barrier. Also, the Sharahadan custom of extreme humility will mute how they express their very successful track record—remember that bragging is considered a great taboo in Sharahad. Be sure to remind the Sharahadans of this important fact.

Process:

1. Separate participants into two groups: one for Sharahadans, the other for Americans.
2. Give participants a copy of the appropriate briefing sheet (i.e. Sharahadan or American).
3. Allow them several minutes to read the information on the briefing.
4. Emphasize that each group has different goals. The Sharahadans' goal is to successfully exhibit the Sharahajdan cultural ways. The Americans' goal is to find out the information they need to know and make a profitable deal (which will entail successful intercultural communication).
5. Bring the American participants and the Sharahadans together.
6. Put the participants into small groups of 4 or 5 (more than one group can participate at once). Each group should have 2 "Americans" and 2-3 "Sharahadans."
7. Once the participants have been brought together, allow them to proceed with the negotiations in their own manner. Observe each set of participants carefully and be available to answer individual side questions as they emerge. The negotiations may reach a point when the Americans have difficulties getting their questions answered. If necessary, remind the American participants that the Sharahadans may be trying to answer the questions in their culturally accepted manner.
8. The Americans may be baffled or even startled by the communication patterns of the Sharahadans. If this happens, emphasize to both sides that they should continue to show respect to each other until the end of the meeting (15-20 minutes) even if they feel that they cannot make an agreement.

Debriefing:

Begin by asking each small group whether or not they came to an agreement, and what that agreement was. If a group did not come to an agreement, ask them why they did not. Then, as a large group, ask the following discussion questions:

1) [For the Americans]: "What kinds of cultural differences did you notice in your discussion with the Sharahadans?"

e.g. Differences exist in the areas of nonverbal communication (close proxemics, intense eye contact) and values (humility, the mixing of personal matters with business, and avoidance of making future commitments).

2) [For the Sharahadans]: "What things did your American guests do that you found confusing or frustrating?"

e.g. Chances are, the Americans will violate some of the Sharahadan cultural norms such as avoiding close distance, breaking eye contact, demanding definite answers about future potential, or even avoiding mixing personal matters with business.

3) What are the 'real world' implications of an exercise such as this one?

e.g. That different cultures have different ways of doing things, and successful intercultural communication sometimes entails being aware of and adapting to different cultural patterns. So many of the patterns and protocols that we use to conduct business are not universal—and the successful intercultural communicator must be aware of these possibilities and be ready to adapt.

JOURNEY TO SHARAHAD SHARAHADAN BRIEFING SHEET

You are representatives of Mizar Marketing, Inc., a computer distributorship in the country of Sharahad. Mizar has been very successful marketing and distributing computers in this region for the last 12 years. Your company has witnessed steady double-digit growth every year it has been in business. You attribute this to your astute customer service skills and your ability to literally speak the language of all of your customers. Your company currently distributes 100,000 units a year (and earns a commission of 15% on each unit sold). You anticipate continued growth—but then, who can predict the future?

An American computer company has contacted Mizar and requested a meeting. You assume that this meeting is some kind of exploratory visit to see if Mizar can serve as the American company's distributor. You are looking forward to meeting the American representatives, even though you don't know much about American culture (although you do speak English). Sharahadan culture exhibits very different communication patterns and values. Sharahadans pride themselves on their ability to speak expressively and to interact with others in a close personal manner. This involves using intense eye contact and standing very close to the person to whom they are speaking (6-12" distance is quite common). Sharahadans like to establish personal relationships before conducting business and prefer to discuss personal matters first. Sharahadans are also likely to discuss multiple topics simultaneously, switching back and forth to keep the conversation animated, and always interjecting personal matters into the business at hand. Sharahadans do not speculate on future events. Any kind of prediction or claim about what will be done in the future is foreign to Sharahadans' ways. Sharahadans are also very humble, and never brag about their achievements (bragging is considered taboo), preferring instead to use such phrases as "I have been fortunate" or "God willing" to refer to past successes or future goals. Last, Sharahadans often imply real meanings nonverbally, usually through their degree of enthusiasm. For example, louder vocalizations, closer proximity, and physical contact (such as a hand on another person's shoulder) always accompany positive messages (such as agreement or when giving genuine compliments).

Mizar has two major competitors in the region: Altair Computers and Vega International. Both Altair and Vega sell fewer computers than your company does and have been in business for less time. They each sell about 50,000 units a year, and currently experience 3-5% annual growth.

rate. However, you would consider it rude to point out their deficiencies so bluntly, preferring instead to let your judgment show in your lack of enthusiasm when you praise them. Whatever behaviour your American guests display, you will always treat them with respect and communicate with them for at least 15-20 minutes—even if they violate your cultural norms.

JOURNEY TO SHARAHAD AMERICAN BRIEFING SHEET

You and another business associate are sales representatives from an American computer company. You have been chosen to travel far away to the country of Sharahad. Your company has learned that Mizar Marketing, Inc. in Sharahad can distribute your computers in this region of the world for a much cheaper price than your current distributor, Altair Computers. You have come to meet with the company's representatives. Your goal is to close a deal with them, asking them to sell 10,000 units a year of which their commission will be 15%. Your current distributor in this region (Altair Computers) can currently sell only 5,000 of your computers (at a commission rate of 25%). Any deal that increases your sales volume and reduces the current commission rate would be considered an improvement and should be accepted.

You did not want to come on this trip. You know very little about the Sharahadan culture. You have heard rumours that the Sharahadans are pushy and loud, have difficulty giving straight answers, and do not take business very seriously. You arrived on a flight late last night, and had a rough night of sleep at the hotel. You have seen little of the country yet. This meeting is your first real experience with the host culture. Fortunately, you know that the representatives at the meeting will speak English, although from your earlier communications, you get the impression that they are not well versed in American cultural norms.

Your plan is to start the meeting by getting right down to business and exploring whether Mizar can meet your needs. Before you can propose any deals, however, you need to confirm the following about Mizar Marketing: 1) Are they growing and do they have a plan for continued expansion? 2) Can they sell additional 10,000 units a year? 3) Are they committed to high standards of customer satisfaction? If the answers to these questions are unclear or unsatisfactory, there is little point in proposing a deal.

Because you cannot afford to alienate Altair (in case this deal doesn't go through), you would prefer not to mention who your current distributor is. As you and your partner walk into Mizar's corporate headquarters, you are amazed at the surroundings: ornate Sharahadan office suites and conference rooms furnished with both traditional and modern fixtures. After making your introductions to the people in the outer offices you are shown into a modest looking room. There, the representatives of Mizar await you. You approach them—ready to act in your most professional manner—and ready to close the deal in 15-20 minutes ...

Activity 37: A Visit with the Amberana



Introduction: *This intercultural exercise simulates a meeting of American botanists who have travelled to the fictional country of Marana (ma-RAWN-ya) to visit the Amberana (am-ba-RAY-na). The Americans are almost totally ignorant of their host culture, however, and must communicate with the Amberanans in an acceptable manner if they are to succeed in their quest.*

Objectives of the activity:

- 1) to emphasize some of the areas in which cultures differ by role-playing an exchange between Americans and Amberanans.

Process:

- 1) Divide participants into small groups of 6-7; sub-divide these small groups into 2 "Americans" and 4-5 "Amberanans."
- 2) Separate the Americans and the Amberanans. Allow each group time to read their briefing sheets and learn their task. Briefly train Amberanans in the cultural aspects that they must demonstrate.
- 3) Reunite both groups and begin negotiations. The Americans must successfully observe and follow the Amberanan cultural ways in order to succeed.

When the Amberanans feel at ease, they will sit—on the floor, of course. If the Americans sit on chairs they will have offended the Amberanans. The Americans will probably begin their discussion by searching for the tribe's "leader" (another potential faux pas), and then broach the issue of harvesting the ka-lee-ya plant. Once the talks progress beyond this point, the Americans will still have to deal with the culture shock of different gestures, unfamiliar phrases, and different values.

The negotiations may reach an impasse due to the fact that the Americans want to harvest what is essentially a sacred plant of the Amberana. Hopefully, the Americans can phrase their proposal in such a way that the Amberanans will find acceptable.

The Americans may truly offend the Amberanans. If this happens, emphasize to the Amberanans that they should continue to show respect to their guests until the end of the meeting (15-20 minutes) even if they feel that they cannot make an agreement.

- 4) After about 15-20 minutes, end the simulation and begin the debriefing; ask each small group to reveal whether or not they came to an agreement.
- 5) Ask discussion questions.

Debriefing:

Begin by asking each small group whether or not they came to an agreement, and what that agreement was. If a group did not come to an agreement, ask them why they did not. Then, as a large group, ask the following discussion questions:

- 1) **[For the Americans]: "What kinds of cultural differences did you notice in your discussion with the Amberanans?"**

e.g. Differences exist in the areas of language (limited command of English, Amberanan phrases), nonverbal communication (hand gestures, sitting on the floor) and values (reverence for nature, no concept of ownership or hierarchy).

- 2) **[For the Amberanans]: "What things did your American guests do that you found confusing or frustrating?"**

e.g. Chances are, the Americans will violate some of the Amberanan cultural norms such as sitting on chairs, trying to find the "leader," or failing to show the proper reverence to the Amberanans' concept of harmony with nature.

- 3) **What are the 'real world' implications of an exercise such as this one?**

e.g. That different cultures have different ways of doing things, and successful intercultural communication sometimes entails being aware of and adapting to different cultural patterns. So many of the patterns and protocols that we use to conduct business are not universal—and the successful intercultural communicator must be aware of these possibilities and be ready to adapt.

**A VISIT WITH THE AMBERANA
AMBERANAN BRIEFING SHEET**

You are the representatives of the Amberana people, a tribe that lives deep in the rain forests of Marana. For years, your people have lived in isolation in the rainforests, avoiding the outside world. Recently some outsiders (or Ee-bo) have arranged a meeting with you and some "Americans" (an unknown tribe). You do not know what these Americans want, but you regard all Ee-bo as potentially dangerous. In fact your relations with outsiders are not good, as they are constantly encroaching onto your lands and burning down the trees of your habitat. Even the Marana government has been unfriendly and demanding in their recent communications and you are concerned that tensions will only get worse.

The Amberanans are known for their use of the ka-lee-ya, a flowering plant that has healing properties. This plant is your pride and sacred symbol. Only the Amberana know where the ka-lee-ya grows and how it can be preserved. You consider this rare plant a sacred gift of mother earth and zealously guard its sanctity. It is only to be used to heal the Amberana, and possibly the friends of the Amberana.

Amberanan culture exhibits its own unique patterns and values. The Amberanans speak their own language, but some have a limited command of English (missionaries taught some English to members of the tribe about 10 years ago). The most overwhelming aspect of the Amberanan culture is their reverence and connection to the land and its resources. They are strongly against any kind of waste or harvesting unless it is controlled and necessary. The Amberana also exhibit some unique nonverbal gestures: two hands held up laterally in front of the face means "I do not agree" or "I do not want to hear this" [see diagram 1] while two hands moving up and down with four fingers extended means "I agree" or "I like what I hear" [see diagram 2]. Also, the Amberana only sit on the floor. Chairs are unknown and are considered an insult to mother earth. Sitting on the floor is done after initial trust with outsiders is established. Amberanan meetings begin with all parties standing. Furthermore, the Amberana have no concept of money or ownership. Nor do the Amberana have any concept of hierarchy. The tribe has no leader," in fact, it is somewhat insulting for an Ee-bo to suggest that one member of your tribe is higher than another. All have equal voice, and all decisions are made through communal consensus.

The Amberana have several favourite phrases (which they speak even when "outsiders" are present): Bah-doon - "[It is] good"; Bah-shan - "[It is] bad"; Ee-bo - "outsider"; These can be mixed to form longer phrases. For example, the phrase " Ee-bo bah-shan" roughly translates as "the outsider is bad," or the phrase "ka-lee-ya bah-doon" means "The ka-lee-ya is good." Suddenly, a motor boat arrives bringing the Americans to your village. Your shaman chants in front of them to ward off any evil spirits they may be harbouring. The Americans approach. It is time to talk with them and learn their intent. ..

**A VISIT WITH THE AMBERANA
AMERICAN BRIEFING SHEET**

You and another associate are representatives from an American university. You have come to the rain forests of Marana to meet with the Amberana, an aboriginal people who have had little contact with the rest of the world. Your purpose is to question the Amberana about a rare plant—the ka-lee-ya flower, which grows in their region—and harvest some samples for study back in the United States. The ka-lee-ya is said to have significant pharmaceutical value (earlier samples tested years ago yielded promising results). The shrinking habitat of the ka-lee-ya has made your

trip an urgent one, as ranchers are constantly encroaching onto jungle land and burning down sections of the rain forest.

Worse than this, the government of Marana has pursued an unsympathetic policy towards the Amberana. Developers and ranchers have been encouraged by the governmental policy of ignoring deforestation. This policy has meant an end to the traditional way of life for many peoples who lived in the rain forest. The Amberana are one of the last groups to resist assimilation. The only sure way to stop development of their section of land is to buy it—but the university won't put out such funds unless it is convinced that the land is useful as a bio-diversity laboratory. Testing ka-lee-ya samples is the only way that this can be determined. Although you are quite excited about meeting the Amberanans, you know very little about their culture. You have heard rumors that the Amberanans are suspicious towards outsiders. You arrived on a flight yesterday, and had a rough night of sleep at the hotel. You and your companion have travelled upriver in a crude motor boat, the heat and humidity of the mid-day sun bearing down on you relentlessly.

Fortunately, you know that the representatives at the meeting will speak some English, although you know that the Amberanans are not well versed in American cultural norms. Missionaries travelled to this region ten years ago and taught some English to the Amberanan leaders, although religious conversion never took place. Your plan is simple: get permission from the tribe's leader to harvest samples of the ka-lee-ya plant and bring the samples back to the university as soon as possible. You believe that if you can convince the leader of the tribe to back your cause, all of the Amberana will cooperate. You need their help to locate the ka-lee-ya plant—you will not be able to find it on your own.

As you and your associate enter the Amberanan settlement, you are amazed at the site: an entire village of huts made of intertwined living trees, vines and plants. After being greeted by the tribal religious leader (who chants in your honor), you are shown into a modest looking hut. There, the representatives of the tribe await you. You approach them—ready to act in your friendliest manner—and ready to ask the Amberana for the right to harvest the legendary ka-lee-ya flower. ...

Diagram 1: Gesture of refusal / disagreement [front view]:

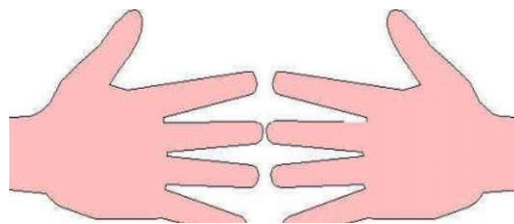
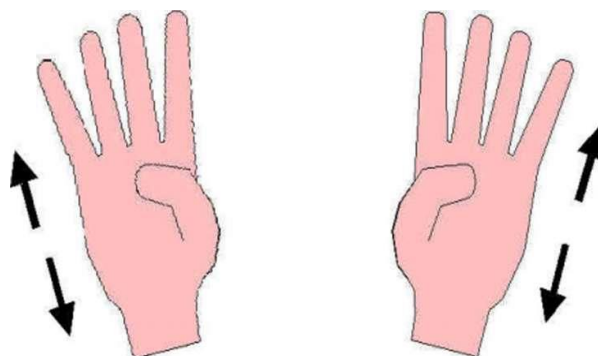
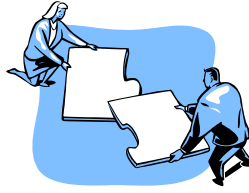


Diagram 2: Gesture of agreement / appreciation [front view]



International social and business etiquette quiz



(<http://www.mindingmanners.com/etiquettequiz.shtml>)

<http://www.gradview.com/articles/careers>)

Test your knowledge of international social and business etiquette

1. When greeting someone for the first time, a cupped handshake (in which my left hand covers the normal handshake) is a good way to show my sincerity and interest.

- a. True
- b. False

2. When socializing at a cocktail party, it is best to hold my glass in which hand?

- a. Right
- b. Left
- c. It doesn't make a difference

3. During a business meeting at an up-scale restaurant, a lady should expect a gentleman to pull her chair out for her.

- a. Yes, or else he is not really a gentleman
- b. No, the days of gallantry have passed
- c. No, but it would be nice if he did

4. In Japan, gift-giving protocol dictates that it is best to avoid offering gifts wrapped in which color wrapping paper?

- a. Blue
- b. White
- c. Black

5. During a business meal, it is permissible to place my cellular telephone on the table?

- a. True
- b. False

6. The following is an appropriate introduction: Mr. Client Dubois, I would like to introduce to you Mrs. Boss Whitman.

- a. Yes
- b. No

7. Who goes through a revolving door first, the host or the visitor?

- a. The Host
- b. The Visitor

8. When is it okay to send confidential information via email or to discuss client business on a cell/mobile phone in a semi-private area?

- a. Anytime
- b. Only when it is urgent
- c. Email if it is a private address. Cell phone if not many people are around.
- d. Never

9. When you are finished eating, your napkin should be?

- a. Folded loosely and placed on the right side of the plate.
- b. Folded loosely and placed on the left side of the plate.
- c. Folded loosely and placed in the centre of the plate.
- d. Placed on the seat of your chair.

10. When dining in India, which hand should you eat with?

- a. The right hand
- b. The left hand
- c. Either hand

11. In which countries should the "OK" sign be avoided (thumb and forefinger forming a circle with other three fingers splayed upward)?

- a. France
- b. Germany
- c. Japan
- d. Brazil
- e. Russia
- f. All of the above

12. When at meetings at which people are wearing name tags, the best place to put my name tag is on my left chest area.

- a. True
- b. False

13. You're at a dinner and champagne is served with the dessert. You simply can't drink champagne yet know the host will be offering a toast. Do you:

- a) tell the waiter "no champagne"
- b) turn over your glass
- c) ask the waiter to pour water into your champagne glass instead
- d) say nothing and allow the champagne to be poured

14. You're hosting a dinner party at a restaurant. Included are two other couples, and your most valuable client and his wife. You instruct the waiter to:

- a) serve your spouse first
- b) serve your client's spouse first
- c) serve you and your spouse last

15. You're invited to a reception and the invitation states "7:00 to 9:00 PM." You should arrive:

- a) at 7:00 PM
- b) anytime between 7:00 PM and 9:00 PM
- c) between 7:00 PM and 7:30 PM
- d) go early and leave early

16. You're talking with a group of four people. Do you make eye contact with:

- a) just the person to whom you're speaking at the moment?
- b) each of the four, moving your eye contact from one to another?
- c) no one particular person (not looking directly into anyone's eyes)?

17. When you greet a visitor in your office, do you:

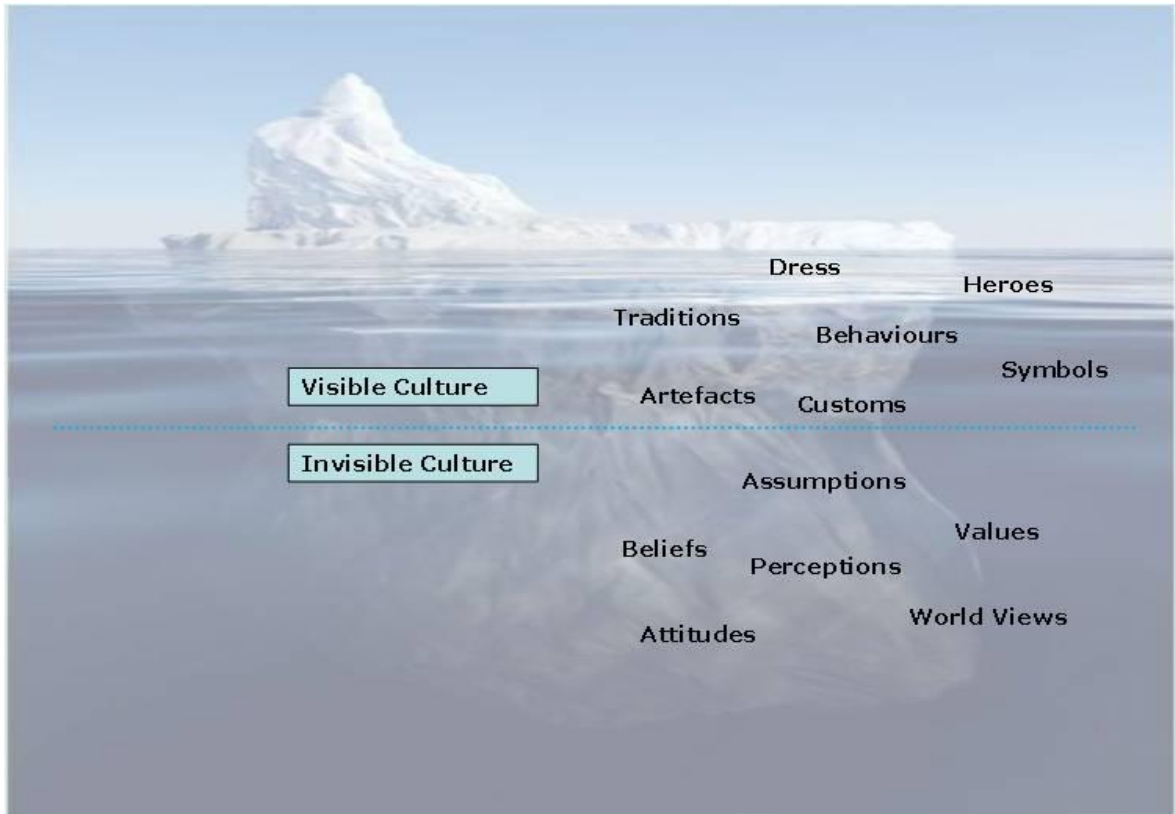
- a) say nothing and let her sit where she wishes?
- b) tell her where to sit?
- c) say "Just sit anywhere"

18. You've forgotten a lunch with a business associate. You feel terrible and know he's furious. Do you:

- a) write a letter of apology?
- b) send flowers?
- c) keep quiet and hope he forgets about it?
- d) call and set up another appointment?

Answer keys (Відповіді до вправ)

Activity 1: What is Culture?



Activity 2: Differences in Cultures: Business Cultures through the Main Managerial Dilemmas

Test yourself: 1. A; 2. B; 3. D; 4. B, C; 5. A, B; 6. A, D; 7. B, C, E.

Activity 3: Recognizing Stereotypes - I

Spain – Spanish; England – English; Greece – Greek; Egypt – Egyptian; Italy – Italian; France - French; Belgium- Belgian; Brazil – Brazilian; Japan – Japanese; Germany – German; India –Indian; Mexico – Mexican; Ireland – Irish; Portugal – Portuguese; Turkey – Turkish; Sweden –Swedish; Hungary – Hungarian; China – Chinese; Poland – Polish; America – American; Switzerland – Swiss; Norway – Norwegian; Argentina – Argentinean; Britain – British; Holland – Dutch; Scotland – Scottish.

1. S; 2. G; 3. G; 4. S; 5. G; 6. G.

Activity 6: The Art of Gift-giving

What went wrong?

1. Not bringing the right kind of wine to a dinner party would not be offensive from a foreigner. Find another answer.
2. It is considered impolite not to taste what is offered or to criticise a dish someone prepared for you. Just nibbling at such a dish is indirect criticism, too. Hungarians tend to put a lot of emphasis on feeding their guests well, so not eating too much of the fish might have hurt the hostess' feelings. This is one of the right answers.

3. Although the American was probably not aware of the cultural connotations of such a bouquet, he badly offended the Hungarian mother by giving her flowers that Hungarians only put on graves. People, like the girl's mother in this case, tend to believe that such symbols have the same meaning all over the world. This is the best answer.
4. You do not have to dress up too much if you go to someone's house for dinner in Hungary. If you do not wear torn pants and a dirty sweatshirt, you will be alright. Find another answer.

Activity 8: Mind your gestures

Gestures Quiz

- 1 **True.** On the other hand, people in the Middle or Far East, Portugal, Spain, Latin America, Japan, Indonesia and Hong Kong may view it as insulting, or even obscene. It is more acceptable to beckon with the palm down, with fingers or whole hand waving.
- 2 **True.** It is impolite to point with the index finger in the Middle and Far East. Use an open hand or your thumb (in Indonesia).
- 3 **False.** This means "Victory" in most of Europe when you make this sign with your palm facing away from you. If you face your palm in, the same gesture means "Shove it".
- 4 **True.** While the Japanese may smile when they are angry or confused, in other parts of Asia people may smile when they are embarrassed. People in other cultures may not smile at everyone to indicate a friendly greeting as people do in the United States. A smile may be reserved for friends. It is important not to judge students or their parents because they do not smile or smile at what you might consider "inappropriate" times.
- 5 **False.** In Thailand, Japan and France, as well as countries of the Middle and Near East, showing the soles of the feet demonstrates disrespect. You are exposing the lowest and dirtiest part of your body, and this is insulting.
- 6 **False.** This is very upsetting to students from Asia. The head is the repository of the soul in the Buddhist religion. Children from cultures which are influenced by Buddhism will feel uncomfortable if their head is touched.
- 7 **True.** Even a very small item such as a pencil must be passed with two hands. In many Middle and Far Eastern countries it is rude to pass something with your left hand, which is considered "unclean".
- 8 **True.** This is a serious insult in Nigeria, especially if the hand is too close to another person's face. In Europe, waving the hand back and forth can mean "No". To wave "good-bye", raise the palm outward and wag the fingers in unison.
- 9 **False.** In Bulgaria this gesture means "No".
- 10 **False.** In the United States, eye contact is considered a sign of honesty and reliability. Shifting one's gaze away, or to the floor indicates a lack of attention, or worse, deceit. On the other hand, in Latin America intense eye contact between men can be considered challenging and aggressive. If a Hispanic person looks away when being questioned, he or she is probably being respectful, rather than hiding something. In many Mediterranean and Latin countries this gesture could be considered as a come-on.
- 11 **False.** In many countries, including Muslim and Orthodox Jewish environments and Eastern Europe, shaking hands with the opposite gender is not common. In the United States, on the other hand, it is normal to shake hands with a person of the opposite sex, and even considered rude if an extended hand is denied.
- 12 **True.** In the Middle East, this is likely to happen between males followed by a long period of close proximity. In Brazil, this is common between sexes after only one or two meetings. If you pull away from a kiss, it may be considered offensive.
- 13 **True.**
- 14 **True.** This positive gesture quickly gained popularity in the US, especially as a visual signal in noisy environments. With a slight backwards tilt, this gesture is also used for hitchhiking. However, in most of the Middle East, Guatemala, Paraguay, Denmark, Italy

and in parts of Africa – notable Nigeria, this symbol can be obscene. In France it signifies "zero" or "nothing".

International social and business etiquette quiz

1 **(b)** The proper "introductory" handshake is very important because it is one of the first impressions you make. You do not want to do the cupped handshake (a.k.a. the glove), which can be seen as condescending in some cultures, controlling in others. This handshake is usually reserved for ministers, close friends, politicians, and for conveying sympathy or condolences. Use your right hand and give a firm handshake -- just don't squeeze too hard. The handshake should be brief, but long enough for both parties to say each other's name in greeting. A firm handshake communicates confidence, interest, and respect. Americans, keep in mind that the general handshake in France is a bit lighter and briefer than in the US. It usually consists of one pump instead of two.)

2 **(b)** It is best to hold your drink in your left hand so that your right hand is free for shaking hands, eliminating the need to switch hands at the last minute. It also prevents you from offering a wet handshake due to the condensation from the glass.)

3 **(c)** Business situations are gender-neutral in western countries, therefore men and women are treated equally. The roles of "ladies" and "gentlemen" are reserved for social occasions. However, if a man pulls out the chair for a woman, she should simply reply with "thank you" and consider it an act of kindness.)

4 **(b)** White wrapping paper in Japan represents death.)

5 **(b)** Nothing should be placed on the table that is not directly related to the meal itself. If at a business meal, the business at hand should be the most important conversation, not an in-coming call. If dining one-on-one, the person "in person" should receive your full attention. Phone ringers should be turned off and phones placed out of sight. If expecting an urgent call, let your party know in advance that you are expecting an important call and may need to be excused. Take the call in private, away from the table and keep it as brief as possible. Even when dining solo, cell phone usage in restaurants should be kept to a minimum out of consideration to other diners.)

6 **(a)** Always introduce the person of greatest authority first. In business, neither gender nor age is a deciding factor. If a client is involved, mention his or her name first. Be sure to specify "to you" and not "you to", as the latter would switch the order of deference. A proper business introduction should always include first and last names.)

7 **(a or b)** It depends. If the revolving door is already in motion or a doorman is present, the host should allow the visitor to pass through first. If the revolving door is stationary, the host should proceed by pushing the door and then wait on the other side ready to direct the guest.)

8 **(d)** There is no such thing as "private" email. Despite the fact that most people do not seem to distinguish between personal and private conversations on their cell phones, client business should never be discussed if "anyone" is around and certainly not on elevators or in metros/tubes/subways.)

9 **(b)** Folded loosely and placed on the left side of your plate. Your napkin should be placed on your chair if you temporarily leave the table. Don't forget to push your chair in.)

10 (**a** It is inappropriate to use the left hand for dining in India, and in many North African and Middle Eastern countries.)

11 (**f** This sign when used in America is very positive. In fact several surveys note that it is the best known gesture in North America and is flashed frequently and enthusiastically. However in France it signifies "zero" or "worthless". In Japan it can mean "money", as if making the shape of a coin. In Brazil, Russia and Germany, it is the signal for a private bodily orifice.)

12 (**a** Officially, you should place your name tag on your right shoulder because during the handshake (using your right hand), the other person's eyes naturally follow your right arm up to your head to make eye contact, allowing time to slip another look at your name on your name tag. However, in practice, most people wear theirs on the left side.)

13 (**d** It's more polite not to call attention to the fact that you can't drink champagne.)

14 (**d** and **c** Sort of a trick question, but this is important.)

15 (**a**, **b**, or **c** It's terribly impolite to arrive early.)

16 (**b** Make eye contact with all of the individuals you're talking with.)

17 (**b** Indicating where your guest should sit will make her feel more comfortable.)

18 (**d** Call and set up another appointment. And don't forget to apologize for your error. Imagine how you'd feel if it was you!)

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