

**I'm not robot!**



psychology, and communication). Let's break down these fields of research in the social sciences in order to see why communication in business is critical to one's ability to both function and succeed: Anthropology: is about the study of human nature—both past and present—and it builds on knowledge from the social, biological, and physical sciences. Sociology: examines social behavior that enlightens us about how people act and change within society over time. Psychology: involves the study of mental functions and behaviors. Communication: studies provide insight into the processes of human communication. So, in business when we interact with and manage people, we are employing all four of these sciences combined. In order to be effective we need to Culture in Business Contexts 19 understand human nature, social behavior, mental behavior, and how we use communication to interact with others. Think of the field of management as being the seat of a chair and the four legs (notice the metaphor used here) are these four streams of inquiry that support it—without these four legs, there would be no management! Edward T. Hall All of these fields of scientific inquiry had key thinkers who contributed to our understanding of the human condition: Charles Darwin and biology/ethology (study of animal behavior and then human social organization from a biological perspective); Karl Marx and sociology/economics; Sigmund Freud and psychology; Franz Boas, Margaret Mead, and Ruth Benedict and anthropology; and Edward Sapir and Benjamin Whorf and linguistics. These key figures all had an influence on Edward T. Hall, who is credited with beginning the field of intercultural communication. Hall was an anthropologist (Ph.D. from Columbia University) who lived in the United States and worked with the Hopi and Navajo tribes. During World War II he was in charge of an African-American service in the Philippines and Europe. Because of his huge experience growing up in the Southwest and Midwestern parts of the United States as well as Europe, his work focused on decoding what he coined as the "hidden dimensions of culture" (Hall, 1992). After World War II, he worked for the State Department and trained Foreign Service officers en route to underdeveloped countries. Hall's main teaching (based upon his research) about how different people groups view time, space, and relationships—was unheard of at that time—and quite controversial. Hall told us what was theoretical (as in the discussion above) and made it practical upon writing his book *The silent language* (1959), which had led to this interdisciplinary field. Today, the Foreign Service Institute requires his readings for all recruits.

Intercultural communication is about using communication with people who are different than us. It is about how we use our collective or individual efforts; how we use power; how we interpret time and nature; how we interpret cultural identity; how our world views affect perception; how we persuade, negotiate, and deal with conflict. The common determinants of culture is that it is the condition—the variable that is most important—the mediator of the relationship between the method of communication and the outcome that we get. Some other terms: When we talk about intercultural communication, cross-cultural communication, cross-cultural communication, these terms do not mean the same things, but are often used interchangeably. Intercultural communication is the communication exchange between people who come from different cultures—it examines how the specific cultural differences affect the interactions of the people engaged. For example, if you are from Switzerland and your colleague is from Singapore, the interaction would be intercultural because the communication strategies each person uses are different based upon their cultural background. The focus is on the individual as the unit of analysis. Cross-cultural communication is not about the interaction of people from different cultures communicating, but the comparison of their differences across culture. So, if we look at our communicators from Switzerland and Singapore, and compare their communication patterns, we would be talking about a cross-cultural comparison. The study of cross-cultural communication comes from anthropology and is usually comparative in nature (Gudykunst & Mody, 2002). International communication also involves the interaction of people from differing cultures, but it is focused on macro issues, such as governmental or political influences that affect the communication processes as people interact with each other in each respective country. For example, what is the government's influence on the process of people communicating from Switzerland and Singapore? International communication is about the power, politics, and processes of one nation influencing another. This form of communication originally comes from the study of international propaganda during World Wars I and II. The unit of analysis is therefore dependent on the country, the organization, or world systems (Gudykunst & Mody, 2002) (Box 1.3). Many of the same principles and concepts of multiculturalism and diversity are similar to issues in intercultural communication (Beamer & Varner, 2010). However, multiculturalism deals with issues primarily regarding race, ethnicity, and gender in the fight against prejudice, bias, and discrimination that affect people who are not in a position of privilege or power. In this book, we Box 1.3 is it "Intercultural" or "Cross-cultural"? The terms "intercultural" and "cross-cultural" are often used interchangeably. One anthropologist, William Gudykunst, has made this distinction: intercultural—involves communication between people from different cultures (examining the behavior of multiple cultures). The difference is between interactions and comparisons (Gudykunst & Mody, 2002, p. 34). Culture in Business Contexts 21 Box 1.4 Graphic Representation of our 7 Billion+ World For graphic representations of our huge population in a shrunken world, visit this website for some astounding facts: www.7billionsworld.com/. You can also watch these powerful video clips: www.youtube.com/watch?v=sC4HxPxNrZ0 www.youtube.com/watch?v=CvSXy4EfcWb will examine national cultures—the norms of large groups of people and how those values, attitudes, and beliefs shape behaviors—in order to understand the differences that exist. As we will discover in the following pages—the issues of individualism or collectivism; power and authority; or our perceptions—all affect how we view others, communicate, persuade, and negotiate. We are focusing on multiple dimensions of dealing with differences among people from many nationalities (Box 1.4). Summary Putting Things Into Perspective So why does this matter? Isn't this discussion rather academic and what does it have to do with the business professional? Well, all of our learning comes from somewhere and it is important for the business person to understand the strong foundation of theories and concepts that support what happens during the communication process. As human beings we must interact with people who are different than us and, as this chapter has demonstrated, this is a challenging task! In this chapter we have talked about culture in business contexts. We have specifically examined why culture is important in business contexts and how rapid globalization is creating a cultural imperative for more cultural competencies. As we wrap up this chapter, it will certainly prove useful to provide some vivid examples of what our world looks like. UNICEF provides us a more personal definition of globalization by looking at the global citizen: "Someone who understands interconnectedness, respects and values diversity, has the ability to challenge injustice, and takes action in personally meaningful ways" (n.d.). This definition personalizes what it means to be in such a big world. It is not just about trade, technology, and tariffs. Yes, the world is small because we are more 22 Culture in Business Contexts interconnected than ever, but more importantly, globalization is about the fact that people matter. There are currently over 7 billion people on the earth—7 billion! In 2011 the world's 7-billionth human being was born. Compare this with 1968, when there were half as many people (7BillionWorld.com, n.d.)! It is hard to wrap one's mind around this, but an excellent visual is available at www.7billionsworld.com/faq.php and it is worth taking a look. If this visual was laid out flat for viewing purposes, it would be about 1 mile (1.6 km) high and 800 feet (250 m) wide! To put this in perspective, according to National Geographic, it would take 200 years just to count out loud to 7 billion; 7 billion steps would take you around the world 133 times; shoulder to shoulder all 7 billion of us would fill the city of Los Angeles (469 square miles, 1,215 square kilometers (km<sup>2</sup>) LA has 4 million people); 7 billion people speak more than 7,000 languages and live in 194 countries. The shrinking world has become a cliché in recent times because the world is not shrinking; it has already shrunk! Because of the ease of travel, communication, and movement of goods, services, and people, globalization has created the need for better communication across cultures. Whether we do business across borders or within our own communities, chances are that we interact with at least someone who does not share the same language or background. Interculturalist Marshall Singer believes that the goal for intercultural communication is not just better communication; rather successful interaction with those who are different comes through better understanding of self in relation to others. This is because conflict and misunderstanding will always be a part of the human condition and, while we can never eliminate misunderstandings because of cultural differences, misperception is less likely if we are aware of the tacit subtleties that create the potential for conflict (Singer, 1987). Our goal for this book is to help you develop your leadership potential for more successful intercultural interactions. This book is not a quick fix with instant recipes for success; rather it is a road map that you can spread out on your table to study, to contemplate, and to choose your best route. We will examine the basic foundations of culture learning by looking at culture-general concepts in order to apply them to culture-specific situations. Our aim is to help you cultivate an awareness of yourself, others, and to acquire and use information that will equip you to take action every time you interact with someone who approaches life from a different world view. References 7BillionWorld.com, (n.d.), www.7billionsworld.com/faq.php (accessed August 1, 2016). Anderson, T. (2012). U.S. affiliates of foreign companies: Operations in 2010. Bureau of Economic Analysis. Retrieved from www.bea.gov/scb/pdf/2012/08/20/August/0812\_us\_affiliate\_operations.pdf (accessed August 1, 2016). Culture in Business Contexts 23 Asia Times, (2006). Starbucks soars in China. Retrieved from www.atimes.com/azines/China\_Business/HF15C06.html (accessed August 1, 2016). Baldwin, J. R., Faulkner, S. L., Hecht, M. L., & Lindsay, S. L. (Eds.). (2006). 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The company incorporated in 1969 and was listed on the New York Stock Exchange two years later. Focusing operations in small towns, in 1977, the company expanded into Michigan and Illinois and by 1980 there were 276 Wal-Mart stores across the United States (Wal-Mart Stores, 2016). 26 Wal-Mart in Germany Today the company has expanded internationally and has more than 8,400 retail stores in 15 different countries and employs over 2.1 million employees across the world. Wal-Mart opened with the intention of helping people save money on household goods and by doing so, helping to improve lives. Today the company continues to offer the lowest prices in most markets, relying on buying power with their strong supply chain. Recently, Wal-Mart focused domestic growth on the creation of supercenters, which has proved wildly successful. Additionally, the company has made significant strides toward becoming a leader in sustainability and corporate philanthropy, despite past criticism about labor practices and exploitation of suppliers. International Development "All around the world we save people money, so they can live better. That's good news—in any language."—Wal-Mart Stores, Inc. (Arunamala13, 2011). In the United States, Wal-Mart customers cite low prices as the most important reason for shopping there. Its lean business model, plus the ability to reach historically high economies of scale, allow the company to dominate supplier networks. Because of Wal-Mart's market power in the United States and its domination of supplier networks, it can continuously drive down product prices. In addition, Wal-Mart sells a full range of household products and groceries, allowing customers the increasingly ubiquitous one-stop shopping experience. In the early 1990s Wal-Mart announced plans to take their operations global due to tough competition in the U.S. markets and the opportunities available in new markets across the world. The company realized that the United States contained only 4 percent of the world's population and that confining sales to the United States would significantly limit their ability to grow and dominate the market (ICMR, 2004). To fulfill their global expansion goals, the company created Wal-Mart International which has grown into a \$63 billion business and is the fastest growing part of the company (Landler & Barbaro, 2006). Most of Wal-Mart's international growth comes from acquisitions, differing from their domestic strategy of building new stores. This has allowed them to penetrate new markets quickly and easily. Wal-Mart international operates in 15 markets, with a similar goal throughout—to maintain low prices by controlling cost procedures. There are wholly owned operations in Argentina, Brazil, Canada, Puerto Rico, and the United Kingdom. In addition to its wholly owned international operations, Wal-Mart has joint ventures in China and several majority-owned subsidiaries. Wal-Mart's majority-owned subsidiary in Mexico is Walmex. In Japan, Wal-Mart owns 51 percent of the Central American Retail Holding Wal-Mart in Germany 27 Company (CARHCO), consisting of more than 360 supermarkets and other stores in Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica (Daniel, 2012). Expansion into Germany Most U.S. companies begin their international expansion in the United Kingdom due to many perceived cultural similarities to the United States. In late 1997, Wal-Mart instead opted to begin in the German market by acquiring two German retailers, Wertkauf and Interspar. Wal-Mart purchased 21 stores from Wertkauf which offered food and general merchandise to customers in the southwestern side of Germany. This purchase was not enough to fully penetrate the German market, so Wal-Mart acquired 74 Interspar stores in 1998, which increased the total number of Wal-Mart stores in Germany to 95, making Wal-Mart the fourth largest hypermarket retailer in Germany. Wal-Mart was attempting to implement its U.S. business model, characterized by low prices, location strategy, supplychain management, and a corporate culture that highly values hard work, conformity, and friendly customer service (Gereff & Christian, 2009). Following the quick purchases, Wal-Mart realized that the cultures of the newly acquired companies were extremely different from the U.S.-based Wal-Mart culture, and the stores they took on were not necessarily in the most convenient locations for customers. In addition, Germany has stringent planning and zoning regulations, and thus Wal-Mart was unable to expand the stores' sizes to reach its economic of scale. Difficulties with local suppliers further perpetuated their logistics issues, so much so that suppliers delivering products to the distribution centers had to wait for hours to unload their cargo. This is an operational characteristic of the German distribution system that is quite different from the U.S. efficiency of operations. Germany is the most price-conscious country in Europe and while Wal-Mart is not able to generate the advantage of economies in scale necessary to be the low-price leader, Wal-Mart totalled only 95 stores, paling in comparison to their direct competitors Aldi and Lidl, both of whom have over 500 retail locations (Landler, 2006). These factors have made it impossible for Wal-Mart's U.S. business model to compete in Germany and the firm was unable to turn a profit. After years of struggling, Wal-Mart eventually halted their German operations at an estimated cost of \$1 billion. Problem and Reactions After launching its international operations in Germany, it did not take long for Wal-Mart to see that its company culture was not catching on, nor 28 Wal-Mart in Germany were customers increasing their shopping at the German locations. In an attempt to boost the performance of the German locations, Wal-Mart was forced to restructure its culture. Wal-Mart did not succeed in changing the culture in Germany before it cost the company greatly in terms of training and retaining customers (Bianchi & Toscano, 2006). In general, Wal-Mart did not do as well as expected in their best locations, and the stores located on the outskirts of town or places that people could only drive to for supplies did not compete well for German customers, and found that it could get the same products for considerably less. Despite this, Wal-Mart continued to expand its stores in Germany, and the practice became more and more popular. Wal-Mart initially tried to copy American tradition by having employees bathe in the street at the end of each checkout lane. This practice was not normal for German customers, and was seen as strange by many Germans who did not want a stranger touching their groceries. As a result, the practice became even more reason for Germans to choose to shop elsewhere (Landler & Barbaro, 2006). Additionally, store hours in Germany are usually shorter. Germans do not like to have to wander around a giant store looking for one thing, and do not like help finding what they need, so the help of friendly Wal-Mart employees was not popular in Germany. One other change that Wal-Mart tried to implement was centralizing its German headquarters. Wal-Mart shut down one of the headquarters early on, forcing employees to relocate to their new locations. As this is a normal occurrence in the United States, many of the top German employees chose to quit rather than move. This resulted in Wal-Mart losing many talented executives because of its inability to cooperate and listen to employee needs (Landler & Barbaro, 2006). As a result of so many of these clashes of culture, Wal-Mart did not establish a good reputation among German customers or employees. Wal-Mart found that its stores in Germany were doing nowhere near as well as its stores in the United States and other markets, mainly due to its lack of attention to cultural detail when originally implementing its plan in Germany. By the time Wal-Mart figured out its mistakes to succeed in Germany, Wal-Mart continues to try to expand into other international markets, particularly in China. Unfortunately, Wal-Mart's 30 Wal-Mart in Germany missteps in Germany were costly, however, hopefully it will force them to be more culturally sensitive in future expansions. Discussion Questions 1.2.3.4 Who was most affected by Wal-Mart's mistakes? What sources or models can Wal-Mart use to research cultures and understand what strategies to consider? What considerations should Wal-Mart take into account as it tries to expand in China? How could Wal-Mart have altered its international expansion strategy to account for Hofstede's dimensions and how would this have affected the end result? Note 1 Authors: Chen-jun Yu, G. Langhamer, T. Powelson, S. Foose, B. Ripple, M. O'Neill, B. Tuleja, E. (Ed.). (2015). FDIs in Indian retail market case study to Wal-Mart Mexico market. Studymode.com: Business and economy, marketing and advertising. Retrieved from www.studymode.com/essays/Fdi-In-Indian-Retail-Market-Case661111.html (accessed August 4, 2016). Bhari, Nit, & Toscano, Manuel. (2006). Lessons from Wal-Mart: Five common mistakes when brands cross borders. American Institute of Graphic Arts. Retrieved from www.aiiga.org/lessons-from-wal-mart-five-common-mistakes-when-brands-crossborders/ (accessed August 4, 2016). Daniel, Fran. (2012). 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Part 2 Self-Awareness in Intercultural Communication 2 Cultural Competence for Leaders People are like puzzles—they take time and patience and curiosity to figure out. (Author) Figure 2.1 People/World Puzzle (Source: Fotolia 21786190, O Hanna) Chapter Overview Chapter 2, Cultural Competence for Leaders, examines the questions: As leaders, how can we fit together all of the puzzling culture pieces? How do we develop our cultural competence so that we can interact appropriately with people from different backgrounds? What is ethnocentrism and how do we become more culturally sensitive? What are some practical frameworks that we can use to aid us in this developmental process? These are the key questions we will address in Chapter 2 (Figure 2.1). 36 Cultural Competence for Leaders Learning Objective As leaders we must understand our hidden bias and deal with the human tendency toward ethnocentrism. Social psychologists tell us that this is normal human behavior; however we must be aware of this in order to grow and develop effective intercultural communication skills. Key Takeaways — We all have unconscious bias that gets in the way of being nonjudgmental toward cultural differences. Developing cultural intelligence (CQ) helps us to break away from such bias, but it is a long-term challenge that needs constant attention. Leadership Applications — Global leaders must work on attaining knowledge, mindfulness, and skills in order to become culturally competent. Global leaders can apply various models to help change behavior: the Developmental Model of Intercultural Sensitivity, the Cultural Sense-Making Model, and the Critical Incident Model. Introduction What's in a Name? This would be a great question to ask on Jeopardy: "What is a peacock?" Or, more accurately, "What is a Samoan peacock?" The peacock is a sacred tātau, which is Polynesian for "tattoo," often associated with the rate of passage for men. The sportswear giant, Nike, liked the design and incorporated it into their new product line. People from Australia and New Zealand were offended, saying that it violated the UN Declaration on the Rights of Indigenous Peoples and that Nike should have done a better job with their due diligence. What is your take on this? Is this political correctness or heedless ignorance of an important cultural tradition? Do companies have the right to forge ahead with innovations when launching a new product line without consultation of Cultural Competence for Leaders 37 cultural groups that might be offended? How do they know who to consult? And if they consult one group, could another have potential ire toward their product? This is not the first time that Nike has offended the public and we will discuss another case in Chapter 6. The critical issue here is that the people who run companies need to go beyond merely having excellent functional skills to develop the interpersonal and cultural skills that are critical for effective interaction. Concerns For More Than Functional Skills Over the past few years, the American Management Academy (AMA) has conducted annual surveys on global leadership development through the Institute for Corporate Productivity. What has been both evident and relevant to the interculturalist is not being taken seriously by the business community. Both organizations and their key leadership figures are finally beginning to realize that all of the functional and technical skills in the world cannot compare to the practical, hard reality of the soft skills (interpersonal relationships and the ability to communicate effectively) when dealing across cultures. One report by the AMA on developing successful global leaders determined: "Most companies continue to fail to develop global leaders, yet there appears to be a greater recognition of the link between global leadership development programs and overall business performance." (p. 5). "When asked to identify the single most important factor of their global leadership development, high-performance companies clearly focus on interpersonal influence and coalition building as their top priority." (p. 9). "The leading competencies that are the focus of global leadership development remain remarkably consistent over time. However, an examination of the mastery of these competencies identifies some key areas for improvement and competitive advantage." (p. 8) (AMA Enterprise, 2012). What is apparent in this report is the awareness that global leadership development is critical to performance and that some effort is being made to acquire the knowledge necessary in order to develop interpersonal relationships; however, the mastery of competencies is what is lacking for the improvement of global leadership development. In this chapter we will discuss a model for intercultural competence that includes three key elements of global leadership effectiveness: knowledge, mindfulness, and behavior (Box 2.1). Emotional Intelligence and Cultural Intelligence This chapter examines several models for understanding intercultural competence. We will first look at the concepts of emotional intelligence (EQ) as



political standing, etc.). "The concept [of] negotiation is defined as a transactional interaction process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and other's desired self-images" (Ting-Toomey, 2005, p. 217). Depending on our personality, each of us will adjust aspects of our "presentation" according to the reactions and presentations of those around us (Box 3.6). 82 Culture and Identity Box 3.6 Identity negotiation is a transactional interaction process—individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own desired self-image for what they believe is the other person desires of them). Source: Ting-Toomey, 2005 While we work hard (often unknowingly) to manage our perception of self as we interact with others, we also have to manage the anxiety we face when dealing with the identities of others. This is called uncertainty anxiety. Uncertainty-Anxiety Management It is natural that we are usually comfortable with those who are familiar to us; however, we experience anxiety when interacting with people who are unfamiliar. For example, observe any small child who hides his head bashfully and runs away from a stranger who says "hello." Recently I was in the grocery store and bumped into one of my graduate students who was pushing one of those fun carts shaped like a car with his three-year-old son, Edmund, inside it. When he introduced me to Edmund, the little boy cowered and pulled away further into the little vehicle. Little Edmund was managing his uncertainty and the anxiety that went with it concerning this unfamiliar woman who had just said "hello." Even as adults, we can experience bashfulness, and while we may not ability to physical, something goes on internally inside us. William Gudkunst's theory, uncertainty-anxiety management, refers to intergroup interaction and how we experience anxiety when interacting with the person who can control both the uncertainty and anxiety will manage our levels of uncertainty (whether high or low), which is a cognitive ability to identify and predict the behaviors of others. At the same time managing our anxiety, which is an emotional reaction of fearing what might happen if we make a mistake. According to this theory, the person who can control both the uncertainty and anxiety will manage our levels of uncertainty as well as be more adaptive—the outcome being effective communication (Gudkunst & Shapiro, 1996). This leads us to an understanding of how to deal with difference when interacting with someone from a different group. We all belong to a group from which we gain our identity—in fact we can belong to many groups that make up who we are. We have just explored several self-identities such as gender, religious religion, social class, age, language, or disability. One of the biggest influences on our lives can be how we identify our group membership in terms of race and ethnicity. Culture and Identity 83 Group Membership What are race and ethnicity? Trying to trace the etymology for the word "race" is an arduous process. It is supposed that the word got it from the Greek (razein) meaning "to breed" (meaning "of a nation" or "ethnos"), which also means "race" (Oxford & Collier, 2009). Ethnicity, however, is a little easier to identify because it comes from the Greek ethnos (meaning "of a nation" or "ethnos"), which also means "race" (Oxford & Collier, 2009). Ethnicity includes national identity, religious beliefs, and ethnicity. They are generally Muslims and speak Kurdish language as well as Arabic, Persian, and Turkish languages, depending where they live. However, a small number of Kurdish people can also be Christians or Jews or Yazidis (those who combine aspects of Islam, Judaism and Christianity). Depending on geography and religion, Kurdish people will identify themselves within different group memberships. Ethnicity is defined in terms of shared ancestry. It can be actual or presumed. Often people will associate with a particular group based upon family stories passed down from generation to generation—there is a nostalgic or emotional interest in being associated with a particular group—and, whether actual or imagined, the person will self-identify and believe to be part of that group. Their salience, or emotional connection to the need to belong creates bonds to a particular group membership (Difenn LLC, n.d.). One example of this phenomenon is quite interesting: Kyle Merker does a TV commercial spot for Ancestry.com. He opines (see Figure 3.4): "Growing up we were German. We danced in a German dance group. I wore lederhosen." He goes on to say that he tried to track down his family tree but couldn't find a single German relative. So he had his DNA tested. "The big surprise is we're not German at all—but Scottish and Irish. So I traded in my lederhosen for a kilt." (AncestryDNA, 2016) Race In the United States, originally, using the term "race" meant placing people into groups based upon physical characteristics such as bone structure, eye color, skin color, and hair—and these characteristics were supposedly the result of distinctive genetic differences. The first U.S. Census is as old as the 84 Culture and Identity Figure 3.4 German Lederhosen (Source: Fotolia 80960006, O Magann) presidency of the United States—being conducted in 1790, a year after George Washington was inaugurated. According to Census.gov, there were five categories: two for white males ("over 16" was used to determine young men for military duty, as well as to gauge industrialization); one for white females; one for free people; and one for slaves. At that time in history, this is what the population focused on in the newly formed republic. Actually, this is the first known national counting of people in any country (Corte s, 2013). Today, the U.S. Census is a way of categorizing people—supposedly for Federal funding. The census claims that the categories it uses are not meant to define race through genetic classifications; rather its rationale is to reflect the current social definitions as demarcated by the people within the country (U.S. S. Census Bureau: FAQs, n.d.) (see Box 3.8). The idea of race has changed because of the determination that the concept of race is not scientific (the definition of race is currently disputed in biology and anthropology circles as not having biological merit); rather it is political and social (Harvard Magazine, 2008). As humans, we are part of the human species ("homo sapiens") and, while people may look different because of facial features, skin, eyes, and hair color, there is much variation in the categories we assign to people. Social mores and attitudes as well as political agendas determine how people are perceived and treated—race is a social construct (Box 3.7). In the PBS Series Race: The Power of an Illusion, the authors introduce the topic of race and then summarize with "Ten Things Everyone Should Know About Race What is the difference between race and ethnicity? While race and ethnicity share an ideology of common ancestry, they differ in several ways. First of all, race is primarily unitary. You can only have one race, while you can claim multiple ethnic affiliations. You can identify ethnically as Irish and Polish, but you have to be essentially either black or white. The fundamental difference is that race is socially imposed and hierarchical. There is an inequality built into the system. Furthermore, you have no control over your race; it is how you're perceived by others. For example, I have a friend who was born in Korea to Korean parents, but as an infant, she was adopted by an Italian family in Italy. Ethnically, she feels Italian: she eats Italian food, she speaks Italian, she knows Italian history and culture. But when she comes to the United States, she's treated racially as Asian. Source: Conley, 2003 Box 3.8 In ancient times, people did not associate race with the physical, but with religion, status, social class, and language. Race is a relatively modern idea. Know About Race." They say, "Our eyes tell us that people look different. Not one has trouble distinguishing a Czech from a Chinese. But what do those differences mean? How does race affect people today?" This series makes the following comments about the category of race (Fredrickson, 2013): 1.2 3 4 Race is modern social construction of identity. In ancient times, people were not classified according to their physical attributes; rather religion, status, and language. Race is not genetic: There is no such thing as a gene that differentiates members of a "race" from another. Therefore race is not biological. There are no subspecies of humans: Humans have not evolved into subspecies; rather, humans are the most similar of all species. Skin color doesn't define race: Humans inherit traits independently from another—so skin color isn't connected to the genes that create blood type, hair, or shape of eyes—or intelligence or any other abilities. 86 Culture and Identity 5 Variation comes within and not between people of different "races." Only a small amount of variation exists in human beings. If you pick two random people from the same people group, for example, a Czech person, they can be just as genetically different than a Czech and a Chinese person (Box 3.9). The U.S. Census on Race and Ethnicity U.S. Census information on racial categories contains six categories: American Indian or Alaskan Native, Asian, Black/African-American, Hispanic or Latino, Native Hawaiian or other Pacific Islander, White. These categories date back to the 1970s and it is said that the creation of such categories was supposed to help against discrimination. The rationale for collecting data on race is to assist Federal programs in determining policy decisions especially related to civil rights, such as equal employment opportunities, and to assess health and environmental risks (U.S. Census Bureau: FAQs, n.d.). But how can people be defined in the same way? In the table below, notice the many inconsistencies with the categories. The U.S. Government agrees that its definitions are not perfect, but insist that it needs these racial classifications in order to combat inequality in terms of education (data show that schools are even more segregated than in the 1960s); wealth gaps (there is a huge disparity between African-Americans and Whites); health issues (the highest rate of diabetes is found in Native Americans); crime (incidents of hate crimes against Arab and South Asian Americans has increased since September 11, 2001); and poverty—one in four Latinos live at the poverty level (DeNavas-Walt & Proctor, 2015). In talking about the U.S. Census and race, Former Supreme Court Justice Harry Blackmun said, "Race is a double-edged sword, but we must overcome centuries of inequality before Box 3.9 Race: The Power of an Illusion (PBS) In the United States, race and freedom evolved together. The United States was founded on the radical new principle that "all men are created equal," but the early economy was based largely on slavery. How could this anomaly be rationalized? The new idea of race helped explain why some people could be denied the rights and freedoms that others took for granted: . . . Race is a powerful social idea that gives people different access to opportunities and resources. Our government and social institutions have created advantages that disproportionately channel wealth, power, and resources to white people. This affects everyone, whether we are aware of it or not. Source: Fredrickson, 2013 Culture and Identity 87 Table 3.1 U.S. Census and Race Categories American Indian or Alaskan Native Asian Black or African American Hispanic or Latino Native Hawaiian or Other Pacific Islander White (Source: U.S. Census Bureau, 2013) The 2010 Census did not work, because it included two separate questions about race and ethnicity. First, people were asked if they were Latino, Hispanic, or Spanish. The second question asked people to identify one or more options (out of 15) about their racial categories. This forced a large percentage of respondents to check the vague and unhelpful "some other race" category (Table 3.1 and Figure 3.5) (Krogstad & Cohn, 2014). Latino/a and Hispanic Cultures The Census questions are unclear, complicated, and often do not make sense to any of us who have to answer them. A study by the Pew Research Center explains that, according to policy, the term "Hispanic" is not considered a race but an ethnicity. This study showed that two-thirds of Americans who checked "Hispanic" on the 2010 Census considered their background as part of their race. This demonstrates that current U.S. racial categories are not relevant to today's view of race and ethnicity identity as socially constructed (Gonzales-Barreto & Lopez, 2015). In fact, if you ask ten people what the term "Hispanic" or "Latino" means you'll probably get a variety of different answers. The definition varies depending on who you talk to. In Texas and New Mexico, people might refer to themselves as Hispanic (usually a U.S.-born Mexican). In New York City or Miami, depending on who you talk to, it might be Latino, or Hispanic. The denotative, or dictionary meaning, is that Hispanic is about language and Latino about geography. For example, if you are from Brazil you would be Latino (male) or Latina (female), because your mother language is Portuguese and not Spanish. If you are from Spain (Iberian Peninsula) then you would be Hispanic and not Latino (Figure 3.6) (Fernandez, 2013). Because of this critical issue, in the 2010 U.S. Census Bureau plans to change its social categorizations to reflect the multi- "racial" makeup of U.S. 88 Culture and Identity Instructions from 2010 U.S. Census. Note: Please answer BOTH Question 8 about Hispanic origin and Question 9 about race. For this census, Hispanic origins are not races. Question 8: Is Person 1 of Hispanic, Latino, or Spanish origin? No, of Hispanic, Latino, or Spanish origin Yes, Mexican, Mexican Am., Chicano Yes, Puerto Rican Yes, Cuban Yes, another Hispanic, Latino, or Spanish origin Print origin, for example, Argentinean, Colombian, Dominican, Nicaraguan, Salvadoran, Spaniard, and so on. Question 9: What is Person 1's race? White Black, African Am., or Negro American Indian or Alaska Native – Print name of enrolled or principal tribe, Japanese Asian Vietnamese Chinese Filipinos Other Asian Print race, for example, Hmong, Laotian, That, Pakistani, Cambodian, etc. Native Hawaiian Guamanian or Chamorro Samoan Other Pacific Islander Print race, for example, Fijian, Tongan, and so on Some other race print race Figure 3.5 Instructions from 2010 U.S. Census LATINO Includes Brazil but not Spain Argentina Bolivia Brazil Chile Colombia Costa Rica Cuba Dominican Republic El Salvador French Guatemala Haiti Honduras Martique Mexico Nicaragua Panama Paraguay Peru Puerto Rico St. Martin Uruguay Venezuela HISPANIC Includes Spain but not Brazil Hispanic refers to people of Latin American origin (geographic) Figure 3.6 Differences between Latino/Latina and Hispanic Culture and Identity 87 Pew Research Study: Experimental Question Combining Race and Ethnicity for 2020 Question 8: What is Person 1's race or origin? Mark X in one or more boxes AND write in the specific race(s) or origin(s). White-Print origin(s) for example, African American, Haitian, Nigerian, and so on. Hispanic Latino or Spanish origin(s) for example, Puerto Rican, Cuban, Argentinean, Colombian, Nicaraguan, Salvadoran, Spaniard, and so on. Native American or Alaska Native – Print origin(s) for example, Navajo, Sioux, Cherokee, Apache, and so on. Other race or ethnic-Print race(s) or origin(s). Figure 3.7 Pew Research Study: U.S. Census Experimental Question Combining Race and Ethnicity (Source: Krogstad & Cohn, 2014) citizens. The next Census will include a combined race and ethnicity question where respondents can check boxes and then fill in an accompanying space about their specific origins. So, in order to accommodate the multiracial makeup within the United States, the U.S. Census has created new forms to allow people to check more than one box (see Figure 3.7). However, not everyone has the same definition of what these categories mean. For example, Hispanic and Latino refer to the following: Cuban, Mexican, Puerto Rican, South American, Central American, and Spanish (Source: Wiki South America, 2016). Today, race and ethnicity often overlap, as shown in Figure 3.8, "Main Ethnic Groups in Brazil." Brazil has many more racial categories than the United States. Brazil classifies people based upon main ethnic groups (Indian, White, Black, Asian) and mixed race (Pardo), which includes Mulatto, Cafuzo, Caboclo, Jurema, and Ainoaco. Governments throughout the world are challenged regarding how to keep track of the diversity within their nations. The point is that our individual interaction within our many groups shapes both us and our groups—one affects the other. As we have seen in the revamping of the U.S. Census questions, it is not sufficient to check one box—or even two—our backgrounds are too complex to be defined by simplistic (and outdated) categories. No matter our cultural nationality, one thing for sure is that our main group membership is made up of many different aspects of our social identities, race and ethnicity being major aspects from where we may or may not get our identity salience. In many cultures people are known by their group membership through their name. For example, Chinese surnames come first to represent the association with their family. So if you are greeting a female named Huai Huang you would say, "Huai huai" or "Ms. Huang hello." It is also common to greet someone by asking what their surname is: "Ni gui xing?" or "What is your family name?" The reply would be "Woo xing Huang" ("My surname is Huang") or "Huang Huai" ("I am called Huang Huai"). 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But New Yorkers were upset, saying that when they were forced to change to a new area code "it felt like we were being banished to a separate island." People become emotionally attached to their area code. The number 917 may not mean much to someone else, but it carries a sense of belonging to the person who has lived in that "area" for years and then is told they need to change those digits in their phone number. One person even said, "Having my 917 area code is tangible proof that I got here first, that I've been here." Another person, who opened a restaurant in Manhattan, insisted they receive the familiar 212 area code, because "the 646 just didn't speak to our NYC roots and the brand image needed for the restaurant" (Babin, 2015). As we wrap up our discussion regarding group membership—and specifically race and ethnicity—it's important to understand two things. First, each of us does have a unique identity, which is based upon our family, our upbringing, and the many social influences on our lives, as well as our distinct personal personalities. Second, in any given country—or nation group—there are many cultures and subcultures. While we could talk about Chinese culture in general, there are 56 different ethnic groups that comprise the makeup of China—each has its own culture (Central Intelligence Agency, n.d.). While the Han Chinese make up the overwhelming majority at 92 percent, the other 8 percent of ethnic minorities in this population of 1.4 billion people provide both important and varied traditions and customs. For example, on any given day at the Forbidden City in Beijing, Chinese people travel from all over the country to this historic site and many wear their traditional clothing or headwear to demonstrate their pride and group membership. It is quite an experience! So we can't say that all Chinese people are the same. China is a multinational nation. Besides ethnicities, China can also be broken into 23 provinces (e.g., Yunnan, Hubei, Liaoning), 4 municipalities (Beijing, Tianjin, Shanghai, Chongqing), 5 autonomous regions (Guangxi, Inner Mongolia, Tibet, Ningxia, Xinjiang), and 2 special administrative regions (Hong Kong and Macau). North, south, east, west, each region or even city will display different characteristics (Travel China Guide, n.d.). How can you possibly define an entire people group? If you use the term "Asian American," does that apply to being Korean? Japanese? Indonesian? That? According to Geert Hofstede's work (which we will talk about Chapter 4), we can generalize large groups of people based upon the central tendencies of the cultural dimensions that apply to those groups. Asian 92 Culture and Identity 91 citizens. 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sophisticated stereotyping—sophisticated stereotyping is basically the classification of all people as one entity. We know that there are definite central tendencies for how people behave and act in any culture; however, we also know that people are individuals with many different experiences and world views. Therefore, exceptions and qualifications (both cultural and individual) are necessary since people, life events, and how we communicate across cultures are so complex (Box 6.8). For example, a sophisticated stereotype might be when we want to find out more about our Indian colleague and seek out Hofstede's dimensions. In reviewing Hofstede's site, we learn that Indian people tend to have high power distance, strong masculinity, and medium individualism. If we think that all people from India are like this, we are stereotyping. But if we use these cultural dimensions as a guide, understanding that cultural paradoxes abound and people are individuals, we create a prototype—a model to be tested—rather than a stereotype—an idea that is fixed (Box 6.9). In working with a group of executives who were establishing a business relation with a Brazilian company in the forestry industry, we initially discussed some of the work preferences of people—in general—from Brazil. From national surveys, in general, time management is quite fluid, Box 6.8 Question for Discussion How is using a sophisticated stereotype like Hofstede's description of a country's culture any better than the negative stereotypes we often hear about other cultures? Are stereotypes ever helpful? Box 6.9 Stereotypes, like other forms of categories, can be helpful or harmful depending on how we use them. A more preferred term is "generalization" because effective generalizing allows people to understand and act appropriately in new situations. But, because stereotypes reflect reality, subconsciously held stereotypes are difficult to modify or discard even after we acquire rest information about a person or a group of people. If a subconscious stereotype inaccurately evaluates a person or situation, we are likely to maintain an inappropriate, ineffective, and frequently harmful guide to reality. Source: Erdner & Bird, 2000 210 Culture and Worldviews are more flexible, a bit negotiable or柔性的. However, this group acquired rest information about a typical of the national standard for the United States, they viewed timelines and schedules as critical to meeting production deadlines. Time must be controlled and managed. In this view, when setbacks occur, it is essential to stick to the schedule, which guides the next course of action. Brazilian attitude toward time—in general—would let the situations and events guide the outcome, being more relaxed in their response to their upcoming project. Upon checking in with this group a month later, they told me that while they expected their Brazilian partners would be more "Brazilian," regarding some of the national cultural dimensions we had discussed, that team defied all of the typical attributes of what is deemed Brazilian culture. If anything, the Brazilians were more aggressive than the U.S. Americans! We consider this as an address to cultural paradoxes by understanding that our business leaders bring up a more modest schedule, and food to set up or a deeper level to demonstrate their culture. We could view that a company embraces its perceptions to protect assumptions about itself so that we can address its image and its importance. Whether or not we are not always right. At another time, we probably do not have all of the information coming from the other perspective (see Box 6.10). Box 6.10 Learning from Hofstede, I was working at the University of Western Ontario, Kitchener, Ontario, Canada, so that we could address its importance. (Source: Erdner & Bird, 2000 210 Culture and Worldviews (U.S., American, Australian, and Canadian). The very long faculty meetings on Friday afternoons after lunch were agonizing to say the least, and it was hard for me to stay alert—*ok*, actually awake at times. The meetings were traditionally Chinese—we basically gathered to listen to the director talk about his plans for the program and be reminded of our duties. From time to time my colleagues would ask me, since I was the "direct American," to speak on their behalf about specific concerns within our department. I would listen to their requests and weigh them against one important factor—that when I brought up the issue during the meeting they back me up and provide their opinions. This never happened! After about the third time, I realized that I was only putting myself in a bad position by expressing displeasure—on the parts of others—that came off as my own. It would be easy create a stereotype of my colleagues and to assume the worst—that my colleagues had set me up or possibly even were deceptive by assuring me that they would back me up if I represented their views in an explicit manner to the boss. But that isn't the case—if my colleagues needed to express that there was discontent—but to do so explicitly themselves was not acceptable. Using an intermediary—me—was necessary to get the message across. Since meetings were primarily for the boss to talk and us to listen, there was no need to provide explanations. Merely having an outsider mention that there were unresolved issues was enough to get the message across to the boss. Universalism and Particularism Definitions There are two concepts that relate to world view, universalism and particularism, which means one either follows the letter of the law or one bends the law. These terms were made famous by Fons Trompenaars, an organizational behavior expert with a Ph.D. from Wharton, a highly respected cross-cultural management consultant, and author of the popular book *Riding the waves of culture*. Understanding cultural diversity in business. He would describe particularism and universalism through this story: You are in a car with a friend who is driving. Your friend hits a pedestrian who was walking on the street. You know that your friend was going 50 mph/80 kph in a place where the official speed limit was 30 mph/48 kph. There were no other witnesses, just you. Your friend's lawyer says that if you testify that your friend was only going 30 mph/48 kph that [sic] you will save your friend from serious consequences. What right does your friend have to expect that you protect him? (a) My friend has every right to expect me to testify that he was only going 30 mph/48 kph. (c) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (b) My friend has some right to expect me to testify that he was only going 30 mph/48 kph. (d) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (e) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (f) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (g) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (h) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (i) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. (j) My friend has no right to expect me to testify that he was only going 30 mph/48 kph. 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together to create harmony and peace. The Dao literally means, "the way" or "the path" and is a force. It considers compassion, moderation, and humility to be of supreme importance. It is said that Daoism is a nice complement to Confucian filial piety (one's social obligation to family—respect, obedience, and care) and society (ReligiousTolerance.org, n.d.b.) (Figure 7.4). Buddhism is a major religion, practiced in India, Cambodia, Taiwan, South Korea, Sri Lanka, Myanmar, Vietnam, Thailand, Japan, and China. It is a way of finding peace within oneself through meditation and following a spiritual path to enlightenment. Born a royal prince in 624 BCE, Siddhartha shunned the worldly excesses of royalty, becoming a recluse at 29 years of age, and followed a spiritual path to enlightenment, becoming Buddha, a Sanskrit word meaning "awakened one." Reaching enlightenment means that you have overcome the cycle of birth and death, being now liberated from pain and suffering. Buddhism teaches that we need to overcome our negative states of mind, which cause suffering, in favor of positive states of mind, which bring happiness (ReligiousTolerance.org, n.d.a.). In summarizing the three major belief systems—Confucianism, Daoism, and Buddhism, Confucianism is an ethical and philosophical system that guides people toward harmonious living, while Buddhism is considered a religion. Buddha was a great teacher who demonstrated four noble truths related to human suffering and the eightfold path to Nirvana, needed to achieve enlightenment. Daoism stresses the relationship of humans with nature. These three belief systems are complementary to each other and were instrumental in shaping the world view of people from Eastern orientations as described by Nisbett.

Figure 7.4 Yin and Yang Culture, Cognition, and Reasoning 239 Eastern Orientations in Communication—Asiaticentric Learning about cultures is one thing. Learning from culture is another. We can be very arrogant and ethnocentric, but we can still learn about other cultures. Learning from cultures, on the other hand, requires us to be humble and modest in order to understand other cultures. The former approach is used to describe, interpret, and evaluate a different culture through the world view that is not derived from the culture. (Mike, 2009, p. 67) As previously mentioned, Yoshitaka Miike, professor at the University of Hawaii Hilo, writes about the Asiaticentric world view and its implications for communication. He believed that we can learn from others because of their different traditions, beliefs, and modes of communication. They are "alternative visions" of reality and can be opportunities for learning and growth rather than forces for separation and misunderstanding. Mike uses the Confucian notion of harmony without uniformity—that humans can attain the balanced integration of different elements (Mike, 2009, p. 66). Moving away from a Eurocentric view of the world with core values that include rationality, individual agency, and linear logic, the Asiaticentric view focuses on interdependence, holistic, and circular logic. Mike explains five main propositions regarding an Asiaticentric view of the world to contrast with the Eurocentric view:

This is an appreciation of contradiction and change, which is what is called dialectical thinking. This appreciation is different than the Western view of contradiction, which is either/or. There is also a difference that Asiaticentric or Eurocentric (Western) views of contradiction are grounded upon millennia of social development and change, which is what is called the "either/or" problem, rather than a choice that is understood from a static side. The either/or problem is different than the other, which are more dynamic and are grounded upon millennia of social development and change. (Table 7.3)

An Asiaticentric form of communication is interactive, focusing on the interplay of ideas and their complementing nature, while an Anglo-European form of communication emphasizes opposites, or polarity of ideas, such as "either/or," "right on wrong," "good or bad," "correct or incorrect" (Leiberman, 1994). For example, from a Western perspective, the process of negotiation is about winning—and is also linear—you have an objective and know what you want to get; then you set the plan with an agenda that should be followed; then you try to change anything that might get in the way of the plan. A negotiator focuses on the task and not necessarily on the relationship, which can be seen as an either/or focus. From a Japanese perspective it is about control or harmony. This would be known as erabi, which means that you can manipulate and control your environment. Said another way, one has personal agency of the ability to 240 Culture, Cognition, and Reasoning Table 7.3 Asiaticentric Communication Propositions: Asia-centric view of communication: a process in which . . . 1. We are interdependent It is the universe that connects interrelated with needs everyone with humanity and the everything across space, universe, and time. The focus must be on interdependence rather than independence. 2. Our goal is to diminish To coexist with others, we self and rid our focus need to release our innate on egocentrism, tendency for self-centeredness—we do this through self-discipline. 3. We connect to others The Chinese term who suffer, "re' nq' ng"—means "whole heartedness." In Japan, there is a concept of "nindo," and in Korea, "cheong." It is essential to notice the suffering of others as well as share in their joy (to employ emotion and not just rational thought). 4. We realize that what since our existence depends we get must also on all beings—we must give back, show gratitude and respect not only for fellow humans, but for the physical and spiritual environment (ancestral spirits) because of our mutual obligation. 5. We consider our moral This is an ethical appeal for obligation within our sense of duty to society and the cooperate and demunivere, onstrate moral integrity—we must be outward versus inward focused through whole-hearted concern (re' nq' ng) for all. Propositions: Eurocentric view of communication: a process in which . . . 1. Western thinking proposes self-expression, independence, and individuality. 2. Western thinking proposes that communication is a process that we use to prove ourselves in order to enhance our self-esteem. 3. Western thinking proposes that communication be focused on rational and logical thought rather than emotions. 4. Western thinking proposes that communication is used as a means to give or get information where the responsibility is on the self and not on the mutual obligation (at future dates) to others. 5. Western thinking proposes that communication is the process for the sake of self-interest (e.g., "debating in the public square" as Aristotle stated). Note: Discussion: Compare/contrast these five

Asiaticentric propositions to the Eurocentric/ Western viewpoint of communication. How might the Asiaticentric and Eurocentric propositions complement each other? What application would they have for you in the workplace? (Source: Adapted from Mike, 2009, pp. 40-5) initiate, execute, and control what is needed in order to reach one's goals. The opposite would be aware, which looks to fit the environmental Culture, Cognition, and Reasoning 241 Negotiations are set up to be long term and ongoing, and never an either/or situation (Yamada, 1997). Western Orientation According to Nisbett's research, during the development of Western philosophy (think Socrates, Plato, and Aristotle) the formation of agency was based on the individual versus the group. Greek personal agency was based upon individuality—unique individuals with distinct attributes and goals. Personal agency gave someone a sense that they were in control of their own lives and free to act as they please. Therefore, personal fulfillment and satisfaction to a person in ancient Greek times meant that he was able to pursue his goals without any interference from others (Nisbett, 2003). And often these goals included pursuing knowledge of the world. Greeks used their curiosity about the world by categorizing objects and then crafted rules for a specific and systematic explanation of those objects that they were intent on categorizing. Anything could be explained through inquiry and then categorized or underlying principles. For example, the ancient Greeks are known for advancements in physics, astronomy, and formal logic to name a few. Western Orientation in Philosophy Debate was a big deal to the ancient Greeks and we owe it to three famous Greek philosophers—Socrates, Plato, and Aristotle. Socrates of Athens is known for his famous saying, "The unexamined life is not worth living." As an intellectual he liked to ask probing and incisive questions as he debated with people in the public square (for which he was eventually forced to drink hemlock, a form of execution of the day). His method is known as the Socratic Method, which is a dialog between teacher and student where a series of questions forces students to question their assumptions in order to eliminate contradictions. We also call this "playing devil's advocate" (Ambury, n.d.). A student of Socrates, Plato (also Aristoteles) was known for his verbal wrestling. Speaking of verbal wrestling, his friends gave him the "nick name" Plato, which in Greek (Pa.u, or Platou) meant "broad shoulder'd" (Behind the name, n.d.). Plato was sharp (as well as handsome) and wrote his famous thesis, The Republic, which described the ideal society as adhering to justice. In The Republic, Plato seeks to answer the question, "What is justice?" After Plato came Aristotle (Plato's best student)—did you know that Aristotle was the tutor of Alexander the Great? who believed that happiness was life's goal and is also called the father of Western philosophy, having founded logical theory—according to Aristotle it was the highest human endeavor to be able to reason logically. Logic contained proofs (we will discuss this shortly) and persuasion was critical to advancing the logic of an argument. In fact, we 242 Culture, Cognition, and Reasoning Box 7.7 The word "ethnocentric," which we have been discussing throughout this book, was coined by the Greeks. Ethnocentrism is a belief about one's superiority to that of another. They believed their ways were the best. Of course all people in cultures around the world believe that they are the best—the center of the universe. In fact, the character for China, (zhong guo) literally means "middle kingdom." The ancient Chinese—and, perhaps it can be argued, the current Chinese government—still consider China to be at the center of the world. owe the three elements of persuasion; ethos, logos, and pathos to Aristotle. Debate was important to the Greeks—it is said that this sense of agency "fueled debate" in the public square. Peopple were relatively free to challenge someone in a higher position through the rhetorical strategy of laying out an argument and then proving one was right. Nisbett (2003) explains that being adept with mind and tongue during a debate was just as important as being deft with handling a sword in battle (Box 7.7). Public debate emphasized argumentation where people would present ideas and opinions and then justify them through a series of proofs—supplying evidence for one's opinions. Western orientation is deductive—going from general to specific. There is an overview—or road map—of what will be discussed; then a discussion of related literature and theories; a hypothesis to be proved; analysis of both sides of the argument, with a refutation waiting to sway one toward the hypothesis; and a conclusion that refers back to the original purpose. This direct approach is called deductive reasoning. Western Orientation in Communication Deductive reasoning begins with a statement that applies to all members of a group or class and concludes with the notion that "what applies to all must apply to one." It is a form of reasoning that moves from the general to the particular. The principal mechanism for deductive argument is the syllogism. A syllogism is basically a series of statements or premises that lead to a valid conclusion. Major Premise: All men are mortal. Minor Premise: Socrates is a man. Conclusion: Socrates is mortal. What is true of all in the category must certainly be true of individuals within the category. To refute a categorical syllogism, you would either have to prove that not all men are mortal or that Socrates is not a man. The ancient Greeks Culture, Cognition, and Reasoning 243 Box 7.8 "ethno" = race, people, cultural group "semantic" = relates to meaning in language were interested in formulating conclusions and building their knowledge based upon empirical evidence and linear thinking (Box 7.8): The Greek language itself encouraged a focus on attributes and on turning attributes into abstractions . . . : every adjective can be granted noun status by adding the English equivalent of "ness" as a suffix: "white" becomes "whiteness"; "kind" becomes "kindness." A routine habit of Greek philosophers was to analyze the attributes of an object—person, place, thing or animal—and categorize the object on the basis of its abstracted attributes. They would then attempt to understand the object's nature, and the cause of its actions, on the basis of rules governing the categories. So the attributes of a comet would be noted and the object would then be categorized at various levels of abstraction—this comet, a comet, a heavenly body, a moving object. Rules at various levels of abstraction would be generated as hypotheses and the behavior of the comet explained in terms of rules that seemed to work at a given level abstraction. (Nisbett, 2003, p. 9) Western orientation generally allows for analysis, categorization, and rule development in order to predict something's outcome. Eastern orientation focuses on the dialectic—the seamless interaction of things. We can even see this in how an influencer analyzes their audience. Aristotle claimed that there were three injunctions for all speaking events: Audience, Purpose, and Occasion. If you knew your audience and could tell them what your purpose was, which was crafted to fit the occasion, then convincing others of your point would follow. This is a Western frame for persuasion, and analyzing an audience within this cultural frame would be important. For example, one study dealing with caffeine consumption showed that European Americans were more likely to be convinced with a cause/effect structure by showing that caffeine was unhealthy and their health would be affected by overconsumption. From an Eastern framework, Asian Americans, however, were more likely to be convinced when shown that their health depended on relational obligations such as the social consequences of becoming a burden. What is interesting is that they would be a burden because they couldn't fill their role as caregiver (Uskul & Oyserman, 2010). Or what about a Western problem-solving approach that is rule-based where one could find titles in every book store on Three Steps to Lowering Your Taxes, or How to Be Healthy By Eating Healthy (Table 7.4). 244 Culture, Cognition, and Reasoning Table 7.4 Western and Eastern Persuasion Styles Greek persuasion 1. We have discussed examples of varying world views in the previous chapter, we have talked a lot about culture's norms, behaviors, and values. A given culture's attitudes and values can be demonstrated by how they categorize what is important to them as well. So here is something interesting that can help us understand cognition and reasoning vis-a-vis attitudes expressed by categorizing certain things considered important. What do cows, women, and girls have in common? Depending on your world view, they could have a lot in common, but not all! So The Ethno-Semantic Test Take a look at Paul Hiebert (2008), who clearly distinguishes between two types of people: God/angel-woman/homeminded—God/bad-fish/uncle. Once you have grouped them, come up with a category for each. How do these two groups differ? An Ethno-Semantic Test is performed by a cultural anthropologist. Paul Hiebert (2008), who clearly distinguishes between two types of people: God/angel-woman/homeminded—God/bad-fish/uncle. Once you have grouped them, come up with a category for each. How do these two groups differ? An Ethno-Semantic Test is performed by a cultural anthropologist. Paul Hiebert (2008), who clearly distinguishes between two types of people: God/angel-woman/homeminded—God/bad-fish/uncle. Once you have grouped them, come up with a category for each. How do these two groups differ? An Ethno-Semantic Test is performed by a cultural anthropologist. 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example, the point is rather profound. Simply being aware of the importance of physical space and touch in the process of developing relationships is not enough. One must do their due diligence to understand the reasons for why the norms of a culture are what they are. It is important to have confidence in one's functional expertise but to also possess both the awareness and the knowledge of what is needed to succeed in different cultural situations. Culture Myth #3 I Lived Abroad for a Semester in College. It Will Be Easy To Adapt While having prior experience living, working, or even traveling abroad can open our eyes to the many differences of people and their ways of living, it is not enough to think that one experience—or even a series of experiences—is a predictor of future success. There are just too many variables concerning situation and context. Intercultural problems arise from differences in 268 Culture and Leadership behavior, thinking, assumptions, and values between people with whom they associate. These cultural differences often produce misunderstandings and lead to ineffectiveness in face-to-face communication. A deeper understanding of the nature of cultural differences would increase the effectiveness of anybody in intercultural situations. For example, let us say you are an accountant and have risen through the ranks within your organization. Because of your expertise, you are selected to go to Chile to work on a partnership with another company. You figured that you would easily adjust to Chilean culture because you enjoy the Latin culture overall—you had studied Spanish in high school, spent a semester in Seville, Spain, during college, and now enjoy vacationing in Mexico with your family. However, once you get to Chile, it becomes harder and harder to accomplish the goals of the joint venture because of the day-to-day struggles of thinking and behaving as you manage a team of junior accountants. In order to realize our goal of what you signed up for, we must first become more conscious and knowledgeable about how our own culture has conditioned our ways of thinking and planted within us the values and assumptions that govern behavior. Becoming a cultural detective by taking time to reflect on what are your personal values, beliefs, and attitudes and where/when you developed these will help you to understand your own behaviors and reactions to certain events and situations. Values are the things that are important to you and are reflected in how you live your life. A belief is something that you consider to be right or wrong; and an attitude is a state of mind—that you think about something. When you reflect on these core aspects of who you are and try to connect with why you do the things you do, you begin to see identifiable patterns which you can then compare to those of others. What are my own values, beliefs, and attitudes? How do these values, beliefs, and attitudes affect the way that you act? How do these values, beliefs, and attitudes affect the way that you interact with other people? How do these values, beliefs, and attitudes affect the way that you communicate? Why is this important? Consider the reflection on our own thoughts, feelings, and values and emotions and how they may affect our greater intercultural competence. Culture and Leadership 269 Culture Myth #4 I Am the Boss. So Others Will Have To Adapt To Me. You did know that the phrase "When in Rome, do as the Romans do" comes from a dialog between St. Ambrose of Milan and his fellow St. Augustine back in 387 CE? St. Augustine had a question about different liturgical practices in Rome and Italy. The Church in Rome fasted on Saturdays but the Church in Milan did not. Ambrose gave his advice to Augustine to follow the customs of the Church wherever he went. Thus, "When you are in Rome . . ." (Martin, n.d.). Today's world has become complex and this age-old adage has been challenged. Whose Rome is it anyway? If we are the one leading the project, do we expect that everyone will comply with our standards? If the shoe is on the other foot, does that mean that we have to conform 100 percent with our counterpart's ways? The bottom line, when a guest, it is both polite and to your advantage to follow your host's customs (Box 8.1). Martin J. Cannon, popular author and interculturalist, has said, "these days, a non-Roman in Rome meets non-Romans as well as Romans and encounters Romans outside of Rome" (2001, p. 157). He is basically saying that the world and its people are so complex that we have to be ready for culturally responsive strategies. 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via a discussion of the myths about global leadership, present the research findings, and end with my solution for how I would manage a global team based upon the GLOBE leadership attributes. To my Culture and Leadership 295 delight, as I wrapped up my research, I came across an excellent article by my muchrespected colleague, Professor Mansour Javidan, who took a similar approach. I have therefore incorporated some of their information as well (Javidan et al., 2006). In my teaching and consulting I use a variety of scientifically validated and reliable cross-cultural assessment tools that are a powerful way to learn about communication preferences and competencies. References About Buddhism. (n.d.). What is Buddhism? Retrieved from [www.aboutbuddhism.org/what-is-buddhism.htm](http://www.aboutbuddhism.org/what-is-buddhism.htm) (accessed on August 2, 2016). Australian Government. (n.d.). European discovery and colonization of Australia. Retrieved from [www.australia.gov.au/about-australia/australian-story/europeanddiscovery-and-colonisation](http://www.australia.gov.au/about-australia/australian-story/europeanddiscovery-and-colonisation) (accessed on August 2, 2016). BBC News. (2015, November 18). United Arab Emirates country profile. Retrieved from [www.bbc.com/news/world-middle-east-14703998](http://www.bbc.com/news/world-middle-east-14703998) (accessed on August 3, 2016). Central Intelligence Agency. (2016a, February 25). The world factbook—Chile. Retrieved from [www.cia.gov/library/publications/the-world-factbook/geos/ci.html](http://www.cia.gov/library/publications/the-world-factbook/geos/ci.html) (accessed February 25, 2016). Central Intelligence Agency. (2016b). The world factbook—Middle East United Arab Emirates. Retrieved from [www.cia.gov/library/publications/the-world-factbook/geos/ae.html](http://www.cia.gov/library/publications/the-world-factbook/geos/ae.html) (accessed February 25, 2016). Cannon, M. J. (2001). Cultural metaphors: Readings, research translations, and commentary. Thousand Oaks, CA: SAGE.

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Case 8 Brew Time Starbucks in the Indian Market! Abstract In January of 2012, Starbucks was preparing for a full-scale entry into the Indian market. The head of Starbucks Coffee Asia Pacific division, however, realizes that India—given its history—may be more like the U.K. than its neighboring China. This case study summarizes changes in Indian government, business, and culture, and will help students examine global leadership and management from a unique cultural perspective. Introduction On January 18, 2012, John Culver was late to work due to an unusual winter ice-storm in Seattle, Washington. The President of Starbucks Coffee China and Asia Pacific got out of his car and reached for his blackberry. The first e-mail caught his attention. The message—from Howard Schultz, the chairman, President, and CEO of Starbucks Corporation—was perfectly clear, yet complex: “John, we’re going ahead with the Tata partnership. We’re announcing it a week from Monday in Mumbai. Get a flight booked. India’s your baby. If you’ve got any remaining concerns, come and see me ASAP.” Culver had steadily risen through the ranks at Starbucks from his initial employment in 2002 until his appointment as head of Starbucks Coffee International in December 2009. Having joined the food service group in 2002, he did not have an extensive background in international markets. Yet by 2007, management had been impressed with his work ethic and leadership ability and promoted him to lead Starbucks Coffee Asia Pacific, where he learned a good deal about East Asia. Starbucks had already scrapped a prior effort by Martin Coles to expand into India in 2007, the man Culver would succeed in 2009 as head of Starbucks Coffee International (Starbucks Corporation, 2011a). On July 11, 2011, following an internal review, Starbucks announced a new organizational and leadership structure. As of October 2011, Starbucks 298 Brew Time Coffee International and Starbucks U.S., the previous distinction, were combined and then divided into three new segments: 1 2 3 Starbucks Coffee Americas and U.S. (led by former head of Starbucks U.S., Cliff Burrows), focusing on markets within North and South America; Starbucks Coffee EMEA (headed by Michelle Gass), focusing on markets within Europe, the United Kingdom, the Middle East, Russia, and Africa; and Starbucks Coffee China and Asia Pacific (headed by Culver), focusing on all Asia Pacific markets, including China (Starbucks Investor Relations, 2011). In a conference call to investors on July 28, 2011, Schultz explained the rationale for the restructuring: In moving to a new 3-region global structure, we are matching our best talents to our biggest opportunities around the world. In this new structure, one president will oversee all operations within each of the 3 distinct regions with responsibility for the performance of companyoperated stores as well as working with license and JV partners in each market with their respective region. (Seeking Alpha, 2011a) At the time of the division, Culver knew that the expansion of Starbucks into India would be under the purview of Starbucks Coffee China and Asia Pacific. In early 2011, Starbucks established a strategic partnership with India-based Tata Coffee Limited, a subsidiary of the Tata Group (Seeking Alpha, 2011b). Now, after much thought and planning, Starbucks was going to launch a full-scale entrance into the market through a joint venture with Tata Coffee Limited. Inasmuch as India is geographically closer to China than Europe, the rationale to include the Indian venture under Starbucks Coffee China and Asia Pacific made sense. However, Culver remained unconvinced that India’s culture was more like China’s culture than it was like Europe’s culture. After all, India had been a part of the British Empire until 1947 and remained a constituent state of the British Commonwealth. Perhaps the synergies would be better if the expansion were organized under Starbucks Coffee EMEA instead of Starbucks China and Asia Pacific. Perhaps an expansion model predicated on a European prototype would be more ideal. Perhaps Indians had more similar tastes and views with Europe than with East Asia. Perhaps success in India depended on the division under which the operation was organized. Culver had expressed some concerns to Schultz and had independently looked at the issue in some detail in his exceedingly rare downtime, but he had Brew Time 299 yet to come to a firm conclusion about where the Indian expansion should be located and what unique aspects of India might impact Starbucks’ success. Now with the looming announcement, he knew he had one last chance to assure himself and the company that the current structure and plan were both sound and correct. As Culver walked into the lobby of Starbucks’ headquarters, he knew he had no time left to vacillate between the different options. He had to come to a firm decision and let Schultz know whether he had any remaining concerns about how Starbucks could be successful in India. He boarded the elevator and pressed the button for Schultz’s floor, deep in thought about his research and the impending impact his choice would have on the Indian coffee retail market and the nation’s coffee culture. Starbucks from Seattle to India Starting Out In 1971, Jerry Baldwin, Gordon Bowker, and Zev Siegel opened a store devoted to coffee connoisseurs like themselves. Pike’s Place, a neighborhood within Seattle, Washington, was the original home of Starbucks Coffee, Tea, and Spice Company which sold dark roast beans (Schultz & Yang, 1997). A decade later, Howard Schultz entered the picture. After one cup of Sumatra, he was interested and joined Starbucks in 1982 (Schultz & Yang, 1997). However, the Starbucks as it is known today really began in 1987. It took several years to get to this point. Schultz visited Italy in 1983 and was enthralled by the coffee culture and knowledgeable baristas. He decided to try to bring this model back to the United States and ventured into this area solo before acquiring Starbucks in 1987 (Schultz & Yang, 1997). His vision was a “third place” between work and home where people could gather (Starbucks Corporation, n.d.). Despite his passion, success at Starbucks was slow as coffee was seen by many investors as just a commodity (Starbucks Corporation, n.d.). With 165 stores in four states, Starbucks went public in 1992 (LexisNexis, com, 2003). Since perceptions about coffee had not changed, numerous skeptics claimed that a “\$3 coffee [was] a West Coast yuppie fad” (LexisNexis, com, 2003). Local diners were still leading the coffee market but that would change with the growth of Starbucks. Since the initial public offering, Starbucks became aware of the need to grow in order to keep ahead of the competition and satisfy Wall Street (Starbucks Corporation, n.d.). Formula for Growth Starbucks paid close attention to quality, community, and real estate in its quest to grow and truly become the “third place.” As the third place, “[w]e changed the way people live their lives, what they do when they get up in the morning, 300 Brew Time how they reward themselves and where they meet,” said Starbucks veteran Orin Smith (LexisNexis.com, 2003). After entering a new market, the retail stores would act as the billboards for the brand. Clusters of Starbucks locations would open to ensure efficiency and convenience (Starbucks Corporation, n.d.). Starbucks encouraged stores to be close together; even on opposite street corners, “[a] new store will often capture about 30 percent of the sales of a nearby Starbucks but the company considers that a good thing” (LexisNexis.com, 2003). What other companies would see as cannibalization, Starbucks saw as an advantage in delivery and management costs, as well as a way to manage waiting times and increase customer satisfaction. To understand the deeper significance of this, consider how this strategy has become their signature. This is now associated with the Starbucks business model in many other parts of the world as well (LexisNexis.com, 2003). Despite increasing the size of the coffee market, by 2003 Starbucks had “captured just 7 percent of the coffee-drinking market in the U.S. and less than 1 percent abroad” (LexisNexis.com, 2003). By 2005, Schultz charged Starbucks with the goal of operating over 10,000 locations worldwide (LexisNexis, com, 2003). In order to achieve this number, opening successful international locations was imperative. International Expansion Starbucks’ first venture abroad was in 1995 when it partnered with Sazaby Inc. to open stores in Japan (Mathee, 1995). Japan was slated as the first international location since it represented the “third-largest coffee-consuming country in the world” (Mathee, 1995). To break into the international markets, Schultz recognized the importance of partnerships with national companies. To him, national companies brought immense value in terms of language, culture, and real estate knowledge (Mathee, 1995). When Starbucks opened its first café in Japan, it also had its eye on China. In 1999, Starbucks first entered China after four years of careful strategizing. Since China is primarily a tea culture, placing great emphasis on the tea ceremony, Starbucks originally partnered, in 1995, with Beijing Meida Coffee Co., to sell roasted beans to major hotels. Tea consumption far outpaces coffee consumption in China, but that fact did not deter Starbucks, because even a small percentage of the populace amounts to a large customer base in such a populated country. Starbucks would not target older generations, especially given the stigma associated with coffee. In this era, only the wealthy would indulge in espresso. While the coffee culture spread as income levels rose, it was the upper class that still dominated consumption of this beverage (Cunningham, 2010). When Starbucks opened its first store, it offered coffees at a lower price point, only to be matched by the local competitors (Cunningham, 2010). All of these efforts entailed significant investment into understanding the Chinese Brew Time 301 market for Starbucks. Cultural competence and an informed strategy were imperative to capitalize on the unique aspects of the people and their immediate customer base. Understanding foreign cultures led Starbucks to impressive growth in the 2000s. In 2003 the company operated 6,000 stores in 30 countries, growing at a pace of three stores a day (LexisNexis, com, 2003). At this time Starbucks had “1,460 stores outside the U.S., scattered around Europe, the Pacific Rim, the Middle East and Mexico” (LexisNexis, com, 2003). By 2008, Starbucks was present in 43 foreign countries, which represented 4,500 of its stores (Adamy, 2008). As of 2011, the total number of Starbucks locations has risen even more, totaling 10,787 in the United States and 6,216 abroad (Starbucks Corporation, 2011b). Yet there is room for even more growth. To continue their expansion, Starbucks planned to open 50 new stores in India in 2012. The Retail Coffee Industry in India Key Concerns with Developing India’s Tastes Starbucks’ current initiative was certainly not its first attempt to access the growing Indian market. In 2007, Starbucks halted its venture with its Indonesian franchise partner and Kishore Biyani of the Future Group (Kumar & Bailey, 2012). A second public failure would not be ideal for Starbucks’ reputation, so Culver was aware that Starbucks needed to carefully review the legal, societal, and business frameworks of India to succeed. Indian Legal Considerations WORKING WITHIN THE INDIAN GOVERNMENT SYSTEM India is a country with a long, disparate history interrupted in modern years by a period of British colonialism, evidenced first by the East India Company’s gain of power in approximately 1820 until control switched to the full British Crown in the late 1850s (Prakash, 1999). In 1947, India achieved independence from British rule and set course to be the largest constitutional republic in the world. Since its independence, India has experienced government and political stability. There has been little political turmoil, which has helped the business environment. India’s government has protected its local industries by limiting Foreign Direct Investment (“FDI”) in India (Prakash, 1999). The current government has been more accommodating toward the business environment and foreign investors in particular. As of 2011, the government was seeking ways to increase the permitted level of FDI for retail operations (Agarwal & Bahree, 2011). In addition, liberalized rules relating to FDI in real estate started to occur in 2001 (Tyagi & Kapur, 2008). Despite 302 Brew Time the potential for a unilateral approach into India, Starbucks continued to go forward with its joint venture partnership with Tata Coffee Limited. Other governmental concerns impact Starbucks: for instance, India’s enforcement of copyright and trademark laws has been questionable. It is relatively easy to skirt trademark policies, and intellectual property rights are not strictly enforced. For example, Starbucks has entered into litigation with a company using the name ‘Starstruck’ (Parikh, 2009). India remains on the Office of the United States Trade Representative’s priority list, which identifies countries that have trade barriers relating to intellectual property rights (Kirk, 2012). Also, India has yet to approve the United Nations-backed World Intellectual Property Organization Copyright treaty (Business Software Alliance, 2012). Despite all of this, what maintains the country’s viability is India’s adoption of the Geneva Convention, which requires it to enforce international legal proceedings (Geneva Academy of International Humanitarian Law and Human Rights, n.d.). Moreover, India formed the International Centre for Alternative Dispute Resolution to help better resolve disputes (Shah & Singh, 2011). It is clearly making strides in its litigation processes and system to foster fruitful relationships with multinational corporations like Starbucks. Indian Societal Considerations A TEA-DRINKING NATION? Beyond the governmental considerations, Starbucks must also contend with India’s societal norms. With a population of approximately 1.2 billion people as of 2011, India approaches China’s population of 1.3 billion (Government of India, 2011). The population has grown approximately 1.7 percent per year over the past decade, which explains its youthful median age of approximately 25 years (compared to the United States’ median age of approximately 37 years and China’s median age of approximately 36 years) (Central Intelligence Agency, n.d.). India’s population, while still primarily rural, has become more urban in the recent past: 30 percent of the population—roughly 360 million people—now lives in an urban setting which Starbucks can seek to target (NationMaster. com, n.d.). India has been a predominantly tea-drinking nation (Jain, 2012; Ani, 2012). However, according to a recent report in the Indian Express, Indians’ consumption of coffee is increasing like never before in the country; this is due to various reasons including an increased presence of Western media, as well as a shift toward more imports and higher standards of living (Bailay & Das, 2012). Especially keen on the coffee shop experience are the young: “For this segment, particularly those with steady, disposable incomes, coffee shops serve Brew Time 303 as a social hub.” (email protected, 2011). Indians do not greatly respect the social use of alcohol so the coffee shops have provided a great location for people to meet up for a drink. It has also helped facilitate the country’s growing dating culture—having a girlfriend or boyfriend as a young age is frowned upon by many, so secret trysts at a coffee shop have become the norm for many young Indians, and serve as a suitable rendezvous away from the prying eyes of parents. (Vaidyanathan, 2012) With half of India’s population under the age of 25, coffee shops have a large populace to target. The International Coffee Organization has acknowledged the trend of increased favorability for coffee stores. In 2010, the level of coffee consumption in India was approximately 1.71 million 60-kg bags. In 2011, that figure increased by 3 percent to 1.76 million 60-kg bags (Bailay & Das, 2012). One of the most significant rises in consumption occurred in 2010, when the level grew by roughly 6 percent. Industry experts believe there is still plenty of room for more expansion. Significant margins remain in capturing this growth. The increase in coffee consumption in India has spurred Starbucks’ interest in the country. “Coffee has changed from being a traditional beverage, consumed mainly in south India, to a mainstream beverage with a national presence,” noted Culver (Panchal, 2012). Indian Business Considerations The Current Competitive Landscape Despite the increase in India’s partiality to coffee in the past decade, Starbucks had not yet made gallant strides into the market. Governmental and societal considerations have played a role in that decision, but business factors also impact Starbucks’ entry into the Indian market. Other companies have filled the void left by Starbucks’ absence and have set up an existing foothold in India. Starbucks will need to be mindful of the three major competitors that currently exist in India and determine the best way to take the market share from them. (Table 8C.1, in Appendix 1, shows the chief competitors of Starbucks in India and other pertinent information relating to them.) Café® Coffee Day: Café® Coffee Day (“CCD”) was the pioneer of the Indian retail coffee market, opening its first store in Bangalore in 1996 (Café® Coffee Day, n.d.). A subsidiary of India’s own Amalgamated Bean Coffee 304 Brew Time Trading Company, CCD now operates over 1,200 stores in over 100 cities in India, leading its nearest competitor by 1,000 stores (Choudhury, n.d.). CCD also has a smaller international presence in countries such as Pakistan and Austria (Choudhury, n.d.). Barista Lavazza: CCD’s main current competition is Barista Lavazza, a chain store owned by Italy’s largest coffee company, Lavazza (Barista, n.d.). Though only one-fifth the size of CCD, Barista Lavazza has a strong presence in many of the major cities of India. Barista Lavazza aims to “ensure that our espresso bars reflect the warmth and character of traditional Italian coffee houses” (Barista, n.d.). Costa Coffee: Unlike Barista Lavazza which acts more like an independent sister company to Lavazza, Costa Coffee is a dependent child of its larger United Kingdom-based parent, Costa Coffee entered the Indian market in 2005 and has since opened approximately 90 stores in major cities in India (Costa Coffee, n.d.). Other competition: The three main retail coffee companies face their own growing competition from the already-present Gloria Jean’s of Australia and the Coffee Bean & Tea Leaf from the United States (email protected, 2011). In addition to the announced entrance of Starbucks into the market, rumors exist that several other international companies may soon follow, including the U.S. Dunkin’ Donuts, the United Kingdom’s Coffee Republic, Australia’s Coffee Club, and France’s Alto Coffee (email protected, 2011). Existing and potential competition in India is not the only economic consideration for Starbucks. Starbucks must contend with significant retail real estate costs in certain urban cities, including Mumbai, India’s chief business city, where property prices in recent years have soared (Sharma, 2012). One Indian analyst stated: “The prohibitive costs . . . could affect store profitability and make (achieving) break-even more challenging,” further noting that entering smaller cities and towns might be even more challenging due to these costs (Bailay & Das, 2012). Further, the increase in coffee bean costs—up 60 percent from 2010 to 2011—may hurt the bottom-line for new entrants (email protected, 2011). Cultural Dimensions Since joining the Starbucks international team in 2007, Culver learned many things about global business. One of the key things he quickly discovered was that business knowledge does not necessarily translate into business success when working with people from other cultures. Culture not only includes people’s observable behaviors, but also goes much deeper below the surface to include cognitive interpretations and emotions. Each culture is composed of its own values and norms. Understanding these intercultural differences as well as developing the cross-cultural skills and competencies was crucial to Culver’s past success. Therefore, he knows that the success of Starbucks in India will Brew Time 305 depend heavily on the ability to understand the Indian culture and to prepare for potential gaps or tensions caused by cultural differences among India, the United States, and other countries—particularly India’s close neighbor China—where Starbucks currently does business. Culver used several tools to help this process, including the cultural dimensions framework outlined by Dutch sociologist Geert Hofstede (see Figure 8C.1, Appendix 2) (Hofstede, n.d.). The first thing that Culver did when he began his international work was to learn more about himself and the U.S. American culture in which he grew up. Culver is known at Starbucks for his organization and structure. Everyone in the office knows that they are expected to be at meetings on time and that Culver likes to closely follow agendas. Like many U.S. Americans, Culver prefers a controlled environment in which focus is placed on taking initiative to find solutions to problems. Culver also came to understand additional aspects of the U.S. American culture. U.S. Americans tend to prefer lowcontext and direct communication. They often are also more individualistic, focusing more on personal accomplishment and independence. This is seen in the Hofstede index where the United States has a high score at 91 for individualism. The United States also has a low Hofstede score of 29 for long-term orientation, reflecting its preference for equality and creativity over traditions (Hofstede, n.d.). In the GLOBE Study (Table 8C.3, Appendix 3), the United States was grouped in the Anglo cluster with Canada, Australia, Ireland, the United Kingdom, South Africa, and New Zealand. “These countries were high in performance orientation and low in in-group collectivism. This means it is a characteristic of these countries to be competitive and results oriented but less attached to their families or similar groups than other countries.” (Northouse, 2013, p. 310). These cultural characteristics helped Culver earn success in business in the United States, but proved to be a challenge during his work in Asia. Through his work in Asia in recent years, Culver learned much about the culture of China, Asia’s largest and fastest-growing economy. Unlike the United States that is very individualistic focused, China is much more collectivist focused with a low Hofstede score of 20 for individualism. People in China usually place more importance on relationships. Successful business is a result of patience in taking time for relationship building. China is part of the Confucian Asian cluster in the GLOBE Study. Leaders in China are team oriented yet make decisions based on status and hierarchy (Northouse, 2013). This strong sense of hierarchy within business and society is also reflected in China’s Hofstede power distance score of 80. Traditions are also very important in China. This means the Chinese people are likely to base future decisions on the past and see change as a threat (Northouse, 2013). Clearly, the United States and China differ greatly in several areas of culture. As Starbucks contemplated entry into the Indian market, Culver recognized that he must also understand the Indian culture. Given that India was 306 Brew Time once part of the British Empire, he began by looking at British culture with the thought that it may help provide a background for Indian culture. Since the United Kingdom is also part of the Anglo cluster in GLOBE, it is very similar to the United States. As expected, Culver found that the United States and the United Kingdom also have very similar scores on all aspects of the Hofstede dimensions: 40 and 35 on power distance, 91 and 89 on individualism, 62 and 66 on masculinity, 30 and 35 on uncertainty avoidance, and 29 and 25 on longterm orientation respectively (Northouse, 2013). However, there are some differences between the two countries. For example, the United Kingdom tends to be more harmonious than the United States, has a higher context for communication, and an indirect form of communication. They also tend to be more formal and hierarchical (Northouse, 2013). Culver was uncertain how these British cultural values may have transferred to India. Differing from the United States, the United Kingdom, and China, India is part of the southern Asia cluster according to GLOBE (Northouse, 2013). Culver found that India shares many cultural characteristics with China, but differs in several key areas as well. On the Hofstede dimension, India has a high power-distance score of 77, indicating its preference for hierarchy and centralization similar to that in China. Its individualism score of 48, however, is between that of the United Kingdom (89) and China (20). Additionally, its long-term orientation score of 61 is also between that of the United Kingdom (25) and China (118). Culver also noted several areas where India is different from all three countries he already analyzed. For example, India tends to be an expressive culture, meaning people show emotion in the workplace. India also tends to be more cooperative than competitive, and views space in a more public manner: Indians tend towards a public orientation when taking into account personal space and are not averse to frequent interruptions during meetings, physical proximity when standing, and touching one another when communicating. They are also not averse to asking personal questions around marriage, salary, etc. in the initial stages of interaction. (Cultural Navigator, n.d.) Having reviewed the various aspects of different cultures, Culver knew that the Starbucks team needed the ability to shift when they entered India. India’s culture is inextricably tied with various other countries’ culture, and this is crucial when assessing the potential dimensions to explore. He saw several potential areas of cultural conflict for the Starbucks business during its expansion into the Indian market. For example, the joint venture with Tata required the ability to successfully conduct business, build trust and Brew Time 307 relationships, and manage projects with leadership and top corporate management (Bahree, 2012). Additionally, each individual Starbucks location would need to be run effectively, with success highly dependent on the manager and the baristas. Starbucks also planned to source everything locally and would be dealing with Indian suppliers and farmers. And, no coffee shop can be successful without customers. Starbucks needed to make sure that it connected to the Indian consumer. The Decision Schultz’s e-mail had made it clear that Culver





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