

Business Diplomats for the 21st Century

S. M. Jameel Hasan, Eastern Washington University

The paper will provide many informative, illuminating, and illustrative examples of cross-cultural misunderstanding that cost literally hundred of millions of dollars of business to their rivals who are more culturally and cross-culturally nimble and savvy, enjoying a competitive sustainable advantage in the market place. The paper will examine the feasibility and applicability of two practical models - useful to all supervisory and managerial personnel from the foreman of the plant to the Chairman of the Board - to minimize cultural clumsiness in the global business context of the 21st century - driven by the economic forces of liberalization, marketization, privatization, and the information revolution that drove democratization and globalization of the flow and content of information.

Cultural diversity is a truism now, and recognition of this fact is paramount in cross-cultural business relations around the globe. Each culture has different origins, language, dress, social behavior patterns, and customs. Cultural clumsiness, or cultural ignorance, is a significant factor in maintaining ethnocentric assumptions. One cannot establish one culture as being superior to any other. It is necessary for people involved in cross-cultural communication to feel the continuous nature of behavior in the new era of global connectedness (Friedman, 2005) in order to gain awareness and insight into social/business situations and accompanying circumstances. Nicholas Beryaev writes:

Science and scientific foresight give man power and security, but they can also devastate his consciousness and sever him from reality. Indeed, it might be said that science is based upon the alienation of man from reality and of reality from man. The knower is outside reality, and the reality he knows is external to him. Everything becomes an object, i.e., foreign to man and opposed to him...the meaning of things is revealed not through their entering into man who is passive in relation to them, but through man's creative activity reaching out to meaning beyond an unmeaning world (1960, pp. 7-8).

In other words, there is a necessity of cross-cultural sensitivity at home and abroad in a new era of globalism. The peculiar problem that global business firms face is that people are usually raised, trained and educated, and indoctrinated and oriented in one culture - whereas global business management scenarios of the early decades of the 21st century and beyond require effective and efficient cross-cultural communication, supervision, and coordination (Drucker, 1999).

The writer of this paper believes in creative adaptation of interpersonal relations in cross-cultural context. The challenge to American business and over 4,500 foreign corporations operating in the U.S. is to practice cultural empathy - which is the ability (knowledge and skill) to understand the "habit of mind and heart" and coherence of foreign peoples' ways of life, plus the determined and willful restraint "not to judge them as bad because they are different: from one's own way of thinking, feeling, and behaving.

The purpose of the paper is to pose a challenge to global business managers to be cultured, cross-cultured business diplomats of the 21st century - at home and abroad. The problem is how to live together not how to become alike - "a world in which our success as well as our very survival depends on our respect and understanding for each other" (Adler, 1991: xii). Let us take a look at some informative and illustrative examples of cross-cultural misunderstanding and then examine the feasibility and applicability of two practical models to minimize cultural clumsiness or blindness in the global business context of the 21st century.

Cross-Cultural Misunderstandings

The scope of cross-cultural communication involves the whole complex of human life with a myriad of individual variation within and between significantly diverse and dynamic cultural systems. As such, by necessity, the gist and focus of the following cross-cultural examples is basically on the dominant, broad, central viewpoint/interpretation based on research, observations, and impressions of scholars and practitioners of cross-cultural communications around the globe. For the convenience of the readers, the examples will be presented under ten general headings. The sequence of the following informative examples is unimportant.

1. Eye Contact

An American supervisor, while talking to an employee, feels that the employee should look him/her in the eye. In fact, if the employee evades his/her direct glance, the supervisor judges that the employee is “shifty,” and may be trying to hide something. In many Asian and Latin American countries, however, it is a long-established habit for a person never to look an elder or superior in the eye. To do so is considered impertinent. Consequently, an American supervisor who tries to deal directly with his/her employees in this manner may find that he/she cannot establish good human relations with them.

2. Culture-bound Language of Gift

The Japanese, everyone acts according to the rules, are great gift givers and one cannot outgift them - the lose face if they are outdone. On the other hand, the Arabs want to be outgifted “If you outdo him he loves it.” Never give gifts with the left hand in Saudi Arabia (the left hand is a toilet hand); never give a pig-skin brief case or luggage set or Scotch whiskey in the Arab world. Give the gift with both hands in Japan and in many Pacific Rim countries. One never gives an unwrapped gift in Japan or visits a Japanese home empty-handed - also do not open the gift in front of the giver. Japanese never give four of anything or an item with four in the name because the word sounds like the one for death; also, do not give a potted plant when your Japanese business friend is in a hospital, since you do not wish his illness to take “deeper roots” and get sicker (Business Week, Dec. 6, pp. 91-92).

In Spain and most of Latin America, if a visitor expresses admiration of a vase or a picture, the host is likely to pick it up immediately and hand it to his guest with such words as “Take it...it is yours”; the latter may mistake this polite gesture for a genuine gift and go off with the object, much to the chagrin of the unwilling donor. “Take it... it is yours” does not mean just that - it is simply a polite gesture with no real intent to give it away to the admiring guest. On the other hand, in the Arab countries, “do not admire an object openly, you may be the recipient of it, for example a camel!” (Klineberg, 1964: 134-135; Axtell, 1990, p. 80).

Bargaining over price (for a gift you plan to give to your foreign business friend/partner) is practically taboo in Britain or in the United States; it is not only permitted but expected in many parts of Europe, Africa, Latin America and the Far East (Hall, 1959; Klineberg, 1964, p. 135).

A gift of cutlery, in Latin America, conveys that you want to end a relationship; a handkerchief means that you wish the recipient tears. Cutlery is a friendship cutter for the Russians and French also. In Germany, however, if you give cutlery, always ask for a coin payment so that the gift will not cut your friendship.

Red roses for a German lady mean “I’m in love with you!” White and yellow flowers are not good choices in many areas because they connote death (Reardon, 1984). In France, yellow flowers suggest infidelity and should never be given’ odd numbers of flowers are given as gifts, but not 12, and not an unlucky 13 (Business Week, December 6, 1976, p.91).

3. Business Card - “Don’t Leave Home Without It”

In overseas business relations, your business card is the ultimate proof of your identity, rank, and profession. In Italy, even a bachelor’s degree entitles you to put a Dr. in front of your name (Axtell, 1990, p. 8). In Mexico titles are also important. An individual with a bachelor’s degree in business administration is entitled to use the term “Licenciado” before his or her name.

In Pakistan, a person will print his name: John Doe, B. A. and even add an attempt as: John Doe, B.A., M.A. (failed). In the U.S., this sort of personal “advertising” is not an accepted expression by an individual. In Asia, it is not so much who you are as where you are in the pecking order of a given situation - for example an interview, meeting/ negotiation. “In most of Southeast Asia, Africa, and the Middle East (except Israel), never present the card with your left hand. In Japan, present it with both hands, and make sure the type is facing the recipient and is right-side-up.” (Axtell, 1990, p. 8).

4. Non-Verbal Behavior

The East Indians shudder at the American Hearty and “bone-breaking” handshake. In many Moslem countries, linking arms or putting your arm around the shoulders of your wife would in most cases cause some embarrassment, since such physical contact is regarded as a private matter that should be confined to private quarters. Japanese grimace when a foreign business friend walks into a home without removing his shoes at the doorsill, and American men shudder with distaste at the warm embrace of greeting men in some of the Latin American and South Asian

countries (Klineberg, 1964, pp. 134-36). In Thailand, Laos, Pakistan, and in many Muslim countries, it is considered insulting and rude to display the sole of the foot.

A Pakistani may not eat with his left hand. At social gatherings, if a hostess offers food it is expected that at first the guest will refuse. The hostess is then expected to offer it again. The guest must refuse once more but not quite as forcefully. The hostess then offers the food again whereupon the guest is supposed to thank the hostess for her hospitality. In both the United States and Pakistan (also in other countries) it is customary to spontaneously ask friends out for a cup of coffee/tea. In America it is understood that each person will pay for his drink. However, in Pakistan (and other countries) such an invitation implies that the person who suggests will pay for both drinks.

Belching and noisy eating habits (unacceptable in the U.S. culture) are expected as evidence of "satisfaction" in others. Some Chinese cultures feel it is polite to take a portion of each food served. One American businessman learned of this custom only after taking some Chinese businessmen to a cafeteria. Each Chinese would up with three trays of food and the American exceeded his daily expense account (Knotts, 1989, p. 32).

Widely accepted as the American "okay" sign (Fingers circle), except in Brazil, where it is considered vulgar or obscene. The gesture is also considered impolite in Greece and the USSR, while in Japan, it signifies "money," and in southern France, "zero" or "worthless," (Axtell, 1990 p. 47). Has body language changed much over the years? The simple answer is yes - it changes constantly, just as spoken language changes, for example the "V for victory" sign used by Winston Churchill during World War II became a peace sign in the 1960s. Not too many people would use the "V" sign any more (Mazur, 1983, p. 57). According to the editor of a best selling book on "Do's and Taboos Around, the World," the smile is "one universal action, one signal, one form of communication that is used and understood by every culture and in every country, no matter how remote," (Axtell, 1990, p. 181). However, thirty three years ago world-renowned social scientist Otto Klineberg (of the University of Paris) observed this about the meaning of smile in the Japanese culture:

"A Japanese will smile when he is amused, but he will also smile on certain other occasions; for example, it is customary for a servant to smile when he is scolded by his master. A smile is the appropriate response under these conditions, and serves the purpose of smoothing over an otherwise unpleasant situation. To a Westerner who employs a Japanese, such a response may be infuriating; he interprets it to mean that the servant is making fun of him. The Japanese servant will also smile when he is forced to report an unfortunate event, for example, the death of his child. This has been interpreted as a polite gesture meaning that the servant does not wish to burden his master with his personal tragedies and therefore smiles in order to indicate to his master that it is not necessary to take the tragedy too seriously; the servant himself can smile at it. This also may be interpreted by Westerners in contact with the Japanese that they see smile as a sign of cynicism or lack of concern for the most fundamental human relationships," (Klineberg, 1964, p. 136).

5. Grey Hair—A Symbol of Great Respect

In Japan and several other Asian countries, many young business men take along an older man with grey hair to lend his prestige to their cause. In the U.S., competence and performance on the given task counts - whether or not you have grey hairs (Hall, 1960, pp. 5-12). Many students ask in our international management classes about the market potential of hair-coloring products in these countries!

6. Colors Communicate

Each society has special meanings which it attaches to certain colors. Red, white, and blue are thought of as special colors when used together in the U.S.A. since these are the colors of the national flag. To the Chinese, red is a lucky color; the Thai would prefer yellow for the same reason. The combination of green and purple is acceptable throughout Asia. The combination of black, white, and blue is suggestive of a funeral to the Chinese. The combination of red and white is widely regarded as appropriate to happy and pleasant occasions in Japan. The whole idea of color to an Asian is coupled with beliefs. Many promotional, as well as social, efforts have failed as a result of using wrong colors in other cultures.

For international business purposes, one cannot ignore the cultural meaning of color. For example, Pepsodent reportedly tried to sell its toothpaste in regions of Southeast Asia through a promotion which stressed that the toothpaste helped enhance white teeth. In this area, where some local people chewed betel nut in order to achieve the social prestige of darkly stained teeth, such an ad was understandably ineffective. The slogan "wonder where the yellow went" was also viewed by many as a racial slur (Ricks, 1979: 65).

7. Status—Size of the Office

The size of an office in relation to other offices conveys a great deal about the status of an American businessman. In the Arab world, the size and location of an office are poor indicators of the importance of the man who occupies it.

Professor Athos verbalized the implicit assumptions of American spatial language: Private is better than public, higher is better than lower, near is better than far, and in is better than out (Athos, 1968: 67). Intel Corporation is a maverick in terms of compliance of the American language of objects and space; Intel's former President Andrew S. Grove explained:

"We don't have many of the visible perks prevalent in more traditional industries. We have no reserved parking spaces, no executive dining rooms, no corporate jets. We all fly coach. We don't even have any offices in the company. Instead we live in a maze of cubicles separated by five-foot-high soundproofed partitions - all of us, from the chairman of the board and the president on down. A journalist puzzled by all this once asked me, "Mr. Grove, isn't your company's emphasis on visible signs of egalitarianism just too much affectation?" My answer was that it is not affectation, but a matter of survival" (Grove, 1983: 23).

In Japan, the top floor of a department store is reserved for the "bargain basement" and not for top management. The French prefer to locate key managers in the center of activities, with their assistants located outward "on radii from this center," (Ball & McCulloch, 1990: 288). Contrary to the American open-door policy, Germans regularly keep their office doors closed. Anthropologist Hall indicates that the closed door does not mean that the manager/executive behind it does not wish to receive visitors but only that he or she deems open doors disorderly and sloppy (Hall, 1969: 134-135).

8. Proxemics—Conversational Distance

In the U.S.A., the "proper" distance to stand when talking to another adult male you do not know well is about two feet, at least in a formal business conversation. To a Latin American, a distance of two feet seems to him approximately what five feet would to an American. To him, Americans seem distant and cold. To Americans, he gives an impression of pushiness. As soon as the Latin American moves close enough for him to feel comfortable, the American feels uncomfortable themselves enough "to outwait the silence of his hosts. It may be thirty minutes, perhaps more." (Nation's Business, March 1989, p.54). In Ethiopia, the more important a business matter, the more time is taken; whereas in the U.S.A., a delay in answering a communication is interpreted by the other party as a lack of interest. In Turkey, where a degree of fatalism seems to arise from the Muslim concept that tomorrow is in the hands of Allah, there is a propensity to do little forward planning. What happens tomorrow is decided by God, "Inshallah," [God-willing; With the help of God.] (Ball & McCulloch, 1990, pp. 261-263).

Punctuality is a virtue in the United States, Holland, Switzerland, and in many other countries, but is relatively unimportant in Spain. The only time you must take punctuality seriously is when attending a bullfight. Most offices and shops close for siesta all the way from 1:30 to 4:30 P.M., and restaurants do not open until after 9 P.M. or "get into full swing until 11." (Axtell, 1990, pp. 29-32; Klineberg, 1964, p. 135)

9. Direct and Clear Versus Vague but Polite Talking

The Japanese businessmen/executives often express themselves in a vague and ambiguous manner in contrast to specific, direct language typically used by the American businessmen/executives. In the United States, many feel it is not only desirable but natural to speak up to your superior, to tell the boss exactly what you think, even when you disagree with him/her. American culture emphasizes the thrashing out of differences in face-to-face contacts.

In many countries/cultures around the globe, people communicate on a more interpersonal system and a part of this system is to avoid disagreements or embarrassment by being polite, agreeable and submissive at the expense of accuracy and directness. A Japanese who is too specific runs the risk of being viewed as rudely displaying superior knowledge. The Japanese "avoid independent or individual action and prefer to make decisions based on group discussions and past precedent. The Japanese do not say no in public, which is why foreign business people often take away the wrong impression. For example, Mr. John Nevin, Chairman of Firestone, which was bought out by the Japanese Bridgestone for \$2.6 billion, explains a major communication breakdown between the two companies: "I'm seen as terribly abrupt and abrasive. If you're very direct, you're admired in American culture. The Japanese culture is much more subtle. I can never get them to tell me what they actually mean, and they may think I'm rude and crass. But both sides are only behaving in ways familiar to their own cultures." (TIME, October 9, 1989, pp. 72-73; according to the same TIME report 50% of American managers either resign or are fired within 18 months of foreign takeover. Foreign bosses in the U.S., like American managers who landed in post-war Europe, will have to learn the

right balance between “leadership and accommodation: in a culturally appropriate fashion. In other words, every managerial task is culturally determined (Adler, 1991, pp. 39-62).

10. “Can I Sleep With You?!”

The following is a powerful story of a Scottish businessman’s relationship with a Japanese colleague - an example of the cross-cultural communication process in terms of description, interpretation, evaluation, and empathy. The story is told by the Scottish businessman in the following words:

“One memorable evening my host and I had finished our meal together in “my” room. I was expecting him to shortly make his “good-night” and retire, as he had been doing all week, to his own room. However, he stayed unusually long and was to me, obviously in some sort of emotional crisis. Finally, he blurted out, with great embarrassment, “Can I sleep with you?!”

As they say in the novels, at this point I went very still! My mind was racing through all the sexual taboos and prejudices my own upbringing had instilled, and I can still very clearly recall how I analyzed: “I’m bigger than he is so I can fight him off, but then he’s probably an expert in the martial arts, but on the other hand he’s shown no signs of being gay up until now and he is my host and there is a lot of business talk at risk and there’s no such thing as rape, et cetera...!”

It seemed a hundred years, though it was only a few seconds, before I said, feeling as if I was pulling the trigger in Russian roulette, “Yes, sure.”

Who said that the Orientals are inscrutable? The look of relief that followed my reply was obvious. The he looked worried and concerned again, and said, “Are you sure?” I reassured him and he called in the maid, who fetched his mattress from his room and laid it on the floor alongside mine. We both went to bed and slept all night without any physical interaction.

Later I learned that for the traditional Japanese one of the greatest compliments you can be paid is for the host to ask, “Can I sleep with you?” This goes back to the ancient feudal times, when life was cheap, and what the invitation really said was, “I trust you with my life. I do not think that you will kill me while I sleep. You are my true friend.”

To have said “No” to the invitation would have been an insult - “I don’t trust you not to kill me while I sleep” - or, at the very least, my host would have been acutely embarrassed because he had taken the initiative. If I refused because I had failed to perceive the invitation as a compliment, he would have been out of countenance on two grounds: the insult to him in the traditional context and the embarrassment he would have caused me by “forcing” a negative, uncomprehending response from me.

As it turned out, the outcome was superb. He and I were now “blood brothers,” as it were. His assessment of me as being “ready for Japanization” had been correct and his obligations under ancient Japanese custom had been fulfilled. I had totally misinterpreted his intentions through my own cultural conditioning. It was sheer luck or luck plus a gut feeling that I’d gotten it wrong, that caused me to make the correct response to his extremely complimentary and committed invitation.” [Footnote citation number omitted], [Adler, 1991, pp. 87-88).

The above examples illustrate many pitfalls inherent in the cross-cultural communication process surrounding international business relationships around the globe.

The root cause of many international business problems is the unconscious reference to one’s own cultural values. The international businessmen’s natural tendency to interpret nearly all developments as if their foreign partners or competitors function within their own system - self-reference criterion (SRC), the term coined by Professor James A. Lee (1966), is associated with studying foreign cultures from one’s own frame of reference. While one cannot avoid and escape completely from one’s own cultural heritage, international business managers should try to be aware of how their own cultural conditioning may be biasing their interpretation of behavior in other cultures.

Two Promising Practical Models

There are two promising, practical approaches to minimize cultural myopia and/or cultural blindness so common in international businesses operating in multicultural environments around the globe.

Professor James A. Lee’s Model of Reducing Cultural Bias. Here is a systematic 4-step operational model for U.S. businessmen for cultural adaptation:

1. Define the business problem or goal in terms of the American culture traits, habits, norms, or values.
2. Define the business problems or goal in terms of foreign cultural traits, habits, or norms. Make no value judgment.
3. Isolate the SRC biasing influence in the problem and examine it carefully to see how it complicates the problem.
4. Redefine the problem without the SRC influence and solve for the optimum business goal situation. Its use must necessarily be flexible to produce the tolerance level necessary to the objectivity required for adaptation of an individual or a product in international business operations Lee, J. 1966. Cultural Analysis in Overseas Operations. Harvard Business Review, March-April: 107-114.

Professor Nancy Adler's "Cultural Synergy" Model. Here is a 3-step model for culturally synergistic problem solving in international business situations:

1. Situation Description. What is the situation from your cultural perspective? From the other cultural perspective(s)
2. Cultural Interpretation. What are the cultural assumptions that explain your perspective and behavior? What are those that explain the other culture's perspective and behavior? What are the cultural similarities and differences?
3. Cultural Creativity. Create new alternatives based on, but not limited to the cultures involved. Does the potential solution fit your cultural assumptions? Does it fit the other cultures' assumptions? Is it new? Implement solution(s), and observe the impact from more than one cultural perspective. Refine the solution based on multicultural feedback (Adler, 1991).

Professor Nancy Adler's 3-step "cultural synergy" model incorporates the best aspects of all members' cultures in their strategy, structure, and process without violating "the norms of any single culture. Managers in synergistic organizations use diversity as a key resource in solving problems (Adler, 1991).

APPLICATION OF THE ABOVE TWO MODELS

Under the SRC model, how can we deal with an example of a foreigner who makes an appointment to see an American businessman in the American's (overseas) office, but shows up 45 minutes late?

1. Know the U.S. SRC about time—Americans have had means (good public transportation, cars, clocks and watches, freeways, etc.) to be on time for several generations. Also, many Americans are the descendants from time-conscious ancestors going back several centuries.
2. Know the foreign culture's SRC about time. One can often readily see poorer transportation and communications facilities and make less sense to set right time schedules. Also, in some foreign cultures there will be some kind of fatalism and get-through the day carryover from centuries of survival struggles which serves as a deterrent to the development of planning skills.
3. Compare Step 1 and Step 2 to determine how it complicates the problem of lateness for appointments; isolate the SRC biasing influence. The American SRC can be seen to have blinded the basis on which on-time behavior depends, thereby generating inconsistent expectancies in relation to the actual situational (foreign culture) demands. Moral judgment as to a foreigner being lazy, irresponsible, untrustworthy should be avoided.
4. Redefine the problem with the SRC influence and solve for the optimum business goal situation.

Under the circumstances certain looseness in the other culture's time system is both "desirable and functional." How can the American adapt to the system? Several strategies are open for the American. Begin to plan on lateness in others as a rule; arrange to be busy with other work until the foreigner arrives. As Professor Lee correctly observed, "He should also try to take comfort in the knowledge that his foreign visitor, when he does finally arrive, will be patient until the American's substituted activity can be broken off. This is because the foreigner has developed a patience to fit the necessary looseness of his own culture's time system" (Lee, 1966: 113).

Under the "Cultural Synergy" model, how can one create a culturally synergistic solution to the following problem between a male Uruguayan doctor (the doctor) and a female Filipina nurse (the nurse) at a major California hospital?

1. Situation Description. The doctor became worried when he found out that the nurse was improperly using a particular machine for patient treatment. He explained the proper procedure to the nurse and asked if she understood. She said she did. Due to the nurse's continued improper administration of the treatment, the patient was doing poorly within two hours; the doctor again asked the nurse about her understanding of the procedure, and she again said yes. Do we have a problem?

2. Cultural Interpretation. The doctor, in analyzing the situation, became aware of the fact that many Filipinos will not contradict authority figures. Based on the nurse's cultural assumptions (e.g. the doctor was an authority figure, a man, and older, while she was in an inferior role, a woman, and younger), she could not tell the doctor that she did not understand without implying that he had given poor instructions and thus causing him to lose face. On the other hand, based on his cultural assumptions (e.g. open, direct clear communication expectation of the nurse to ask questions if she did not understand his instructions) the doctor considered it "a sign of incompetence to assume responsibility for a patient's care without fully understanding the manner of treatment" (Adler, 1991: 113).
3. Cultural Creativity. The hospital administrator solved the problem without violating either culture's assumptions. The suggested synergistic solution was that the doctor, upon giving his initial instructions to the nurse, was to ask the nurse to describe the procedure that she would follow. The doctor, while listening carefully, could assess the accuracy of the nurse's comprehension and identify areas needing further explanation. "The nurse, never having been asked directly if she understood, would not be forced to say "no" to a superior" (Adler, 1991: 114).

Conclusion

The quest for improvement via creativity is never over. The table found on the next page identifies seven cultural variables considered in intercultural business relations and their purpose and effect. "We don't look so much at what and where people have studied, but rather at their drive, initiative, cultural sensitivity..." (Green, Stephen, CEO, HSBC, Interview with Harvard Business Review, Aug 2003). It might enlighten the readers about a highly surprising finding of a cross-cultural study of 377 Chinese and Russian entrepreneurs that women entrepreneurs have larger social networks for advice and resources. But men, surprisingly have larger emotional networks, the complex associations that provide warmth, praise, and encouragement - and men apparently profit more from these emotional attachments than women do. (Harvard University Gazette Archives, February 8, 2007).

Table 1 below shows these cultural variables considered in intercultural business relations have positive or negative results depending on whether or not conflicting systems interact through individuals. In relations between individuals from different cultural areas they are crucial since each variable is contradictory as a result of different environmental circumstances.

Cultural Variable	Purpose	Effect
Colors	Superstition associates magical powers or qualities to color, good or bad.	Determines outcome of program. Implicit cognitive associations for luck, good or bad signs, etc.
Bribes & Gifts	Increase income, prestige, or status through language of objects, social position, etc.	Ensure administrative process.
Business Manners	Ways of doing business customary to a society.	Indicated degree of flexibility inherent in a business system. Sets the tone of the inter-cultural interaction.
Physical Objects	Communicates semantic meaning non-verbally - language of objects.	Relationships and status of the individual defined.
Pride & Status	Methods of self-identification and confirmation. Social in origin.	Established position of individual in society and interpersonal relations.
Proxemics	Methods of structuring interpersonal relations; public, private, personal, social.	Indicates degree of involvement in interpersonal relations.
Temporal	Reference unit of time; day, year, fortnight, etc.	Different time priorities may disrupt communication channels.

REFERENCES

- Friedman, T. 2005. It's a flat world after all. **The New York Times Magazines**, April: 33.
- Graham, J., & Herberger, R. 1983. Negotiating Abroad: Don't shoot from the hip. **Harvard Business Review**, July-August: 160-168.
- Hall, E., & Hall, M. 1987. **Hidden differences: Doing business with Japanese**. New York: Anchor Press Doubleday.
- Hofstede, G. 1991. **Cultures and organizations: Software of the mind**. New York: McGraw-Hill.
- Lewis, R. 2003. **The cultural imperative**. Yarmouth, ME: Intercultural Press.

- Lindstrom, G. 2002. **Diplomats and diplomacy for the 21st century**. Doctoral Dissertation. RAND Graduate School.
- Lusting, M., & Koester, J. 2005. **Intercultural competence: Interpersonal communication across cultures**. Needham Heights, Ma: Allyn and Bacon.
- Martin, J. 2004. **Intercultural communications in contexts**. New York: McGraw-Hill.
- Moran, R., Harris, P., & Moran, S. 2007. **Managing cultural differences: Global leadership strategies for the 21st century**. Maryland Heights, MO: Elsevier Inc.
- Weiss, S. 1994. Negotiating with “Romans”: Part 2. **Sloan Management Review**, 35:85-99
-

Jameel Hasan is a professor of management at Eastern Washington University. He has taught international business, multinational people management, organizational behavior, and business and society for the past 41 years. Prior to his academic career, he was an industrial analyst for the U.S. Department of State.