

Constructive Intercultural Management

Integrating Cultural Differences Successfully
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CONSTRUCTIVE INTERCULTURAL MANAGEMENT

Integrating Cultural Differences Successfully

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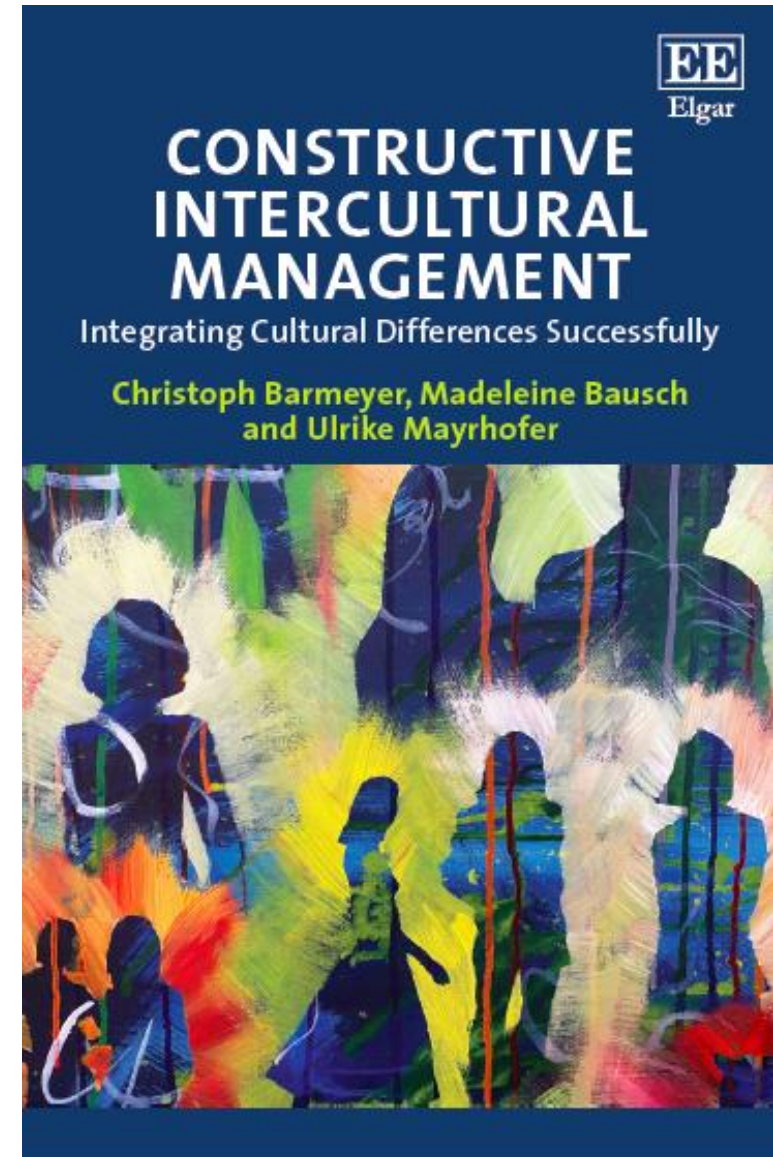


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Chapter 3: Culture(s) and cultural dimensions

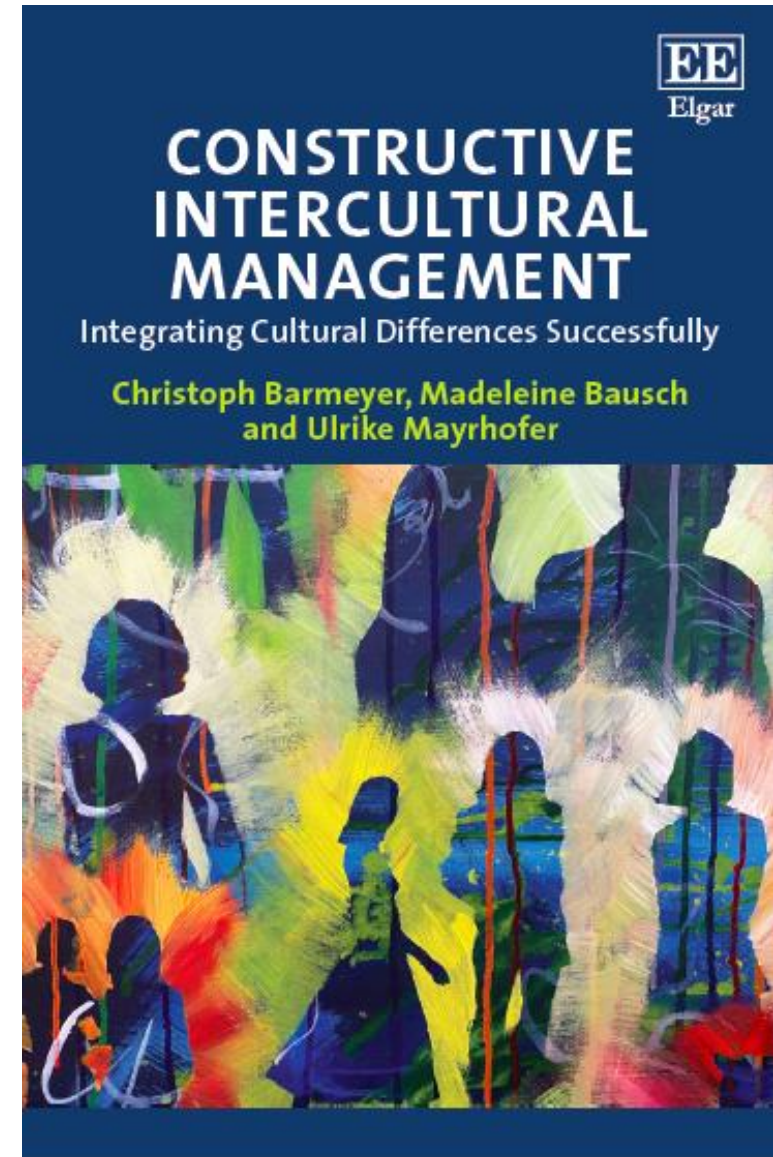
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1. Learning objectives
2. Concepts of culture
3. Multiple cultures and cultural dynamics
4. Cultural dimensions
5. Conclusion



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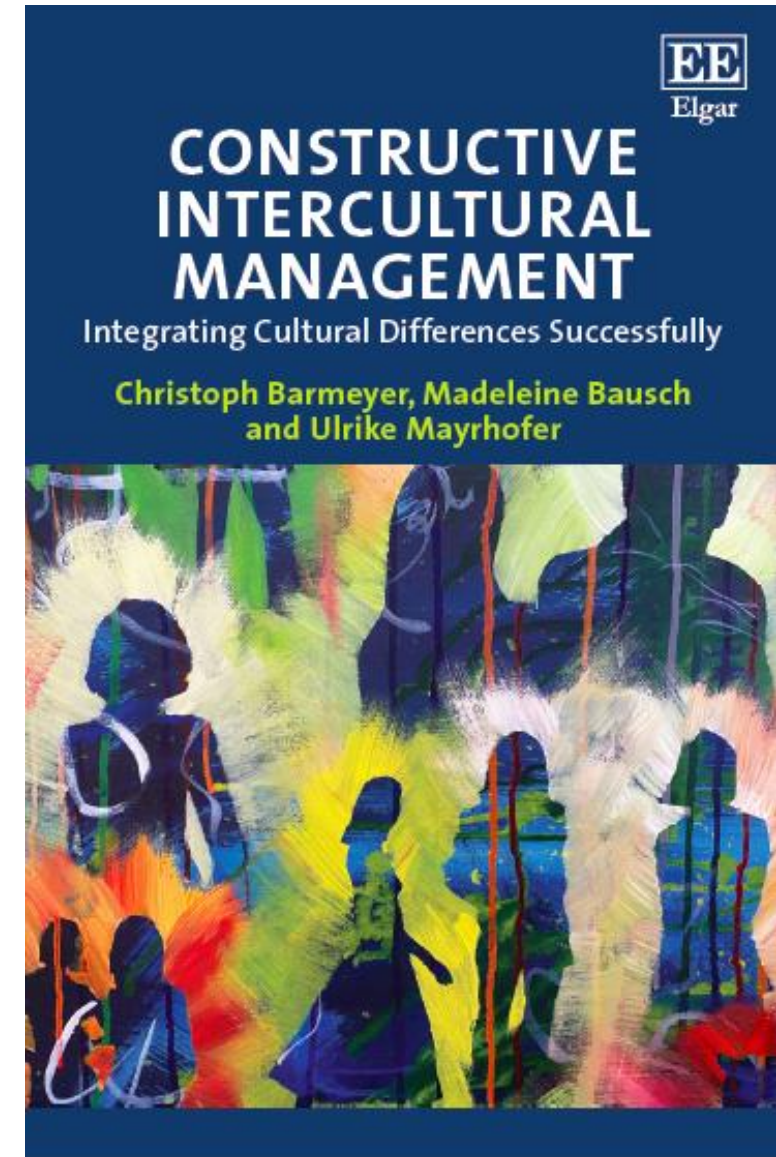


Learning objectives

- Understand the concepts of culture as a value, meaning and solution system
- Know about the multiple layers of culture, their dynamics and interaction
- Identify the classical dimensions of cultural value orientations
- Learn how to deal with cultural dimensions constructively

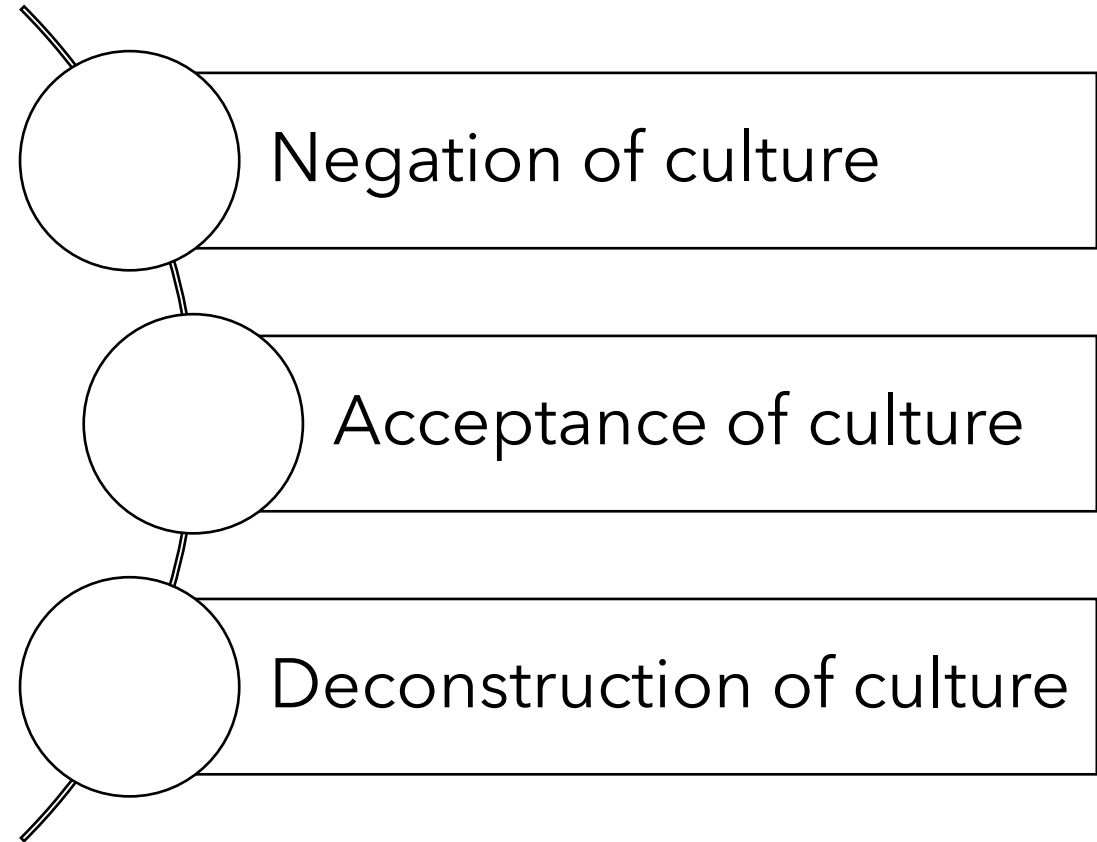
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Concepts of culture

- Constructive intercultural management focuses on understanding the logics and functioning of culture and its *positive* impact on organizational development.
- Three ways of considering culture and interculturality



Culture

“A learned orientation and reference system of values and practices that is collectively lived, transmitted and changed by members of a particular group or society. Cultures enable their members to shape common and individual actions and behaviours. At the same time, culture is produced by individuals in interaction. Culture is therefore both a frame of reference and a product of human interaction.” (Barmeyer, Bausch & Mayrhofer, 2021, 32)

Three types of individuals

*Culturally
normal
individuals*

largely represent the dominant cultural values within a society

*Marginally
normal
individuals*

adhere to the prevailing norms and values to a minor extent

*Hypernormal
individuals*

adhere to the values and norms extremely strictly, that is people who represent the prevailing values almost exaggeratedly

(Brannen, 1992)

Three complementary concepts of culture

Culture as a ...	Orientation
1. ... value system that influences thinking, feeling and acting	Normative: What is considered good and evil, right and wrong, desirable and reprehensible?
2. ... meaning system that enables meaningful interpretations of reality	Interpretive: What is the meaning of practices and artefacts and what interpretations are attributed to them?
3. ... solution system that favors certain solutions	Action-oriented: How are challenges tackled, problems solved and goals achieved?

(Barmeyer, Bausch & Mayrhofer, 2021, 34)

Culture as a value system

- Values are learned, culture-embedded, desirable guiding principles of action and decision-making rules that control behaviour (Parsons, 1952).
- Values are often ethical, religious or humanistic orientations of a society, such as security, diligence, order or the fulfilment of duties (Weber, 1963).
- Values influence and organize behaviour and preferences and become visible in social interactions and in the expression of ideas about right or desirable forms of living together.

World Values Survey (WVS)

- Global study conducted every five years
- Investigates value orientations, beliefs and norms across societies and how these change
- Conducted by a network of social scientists, who collect and compare the world views and beliefs of people around the world.
- The values studied concern the idea of life, environment, work, society, religion, morality and national identity.
- Investigates the extent to which economic development leads to cultural modernization and a shift in values.
- Director: Ronald Inglehardt: US-American political scientist; Professor at University of Michigan

(World Values Survey, 2020)

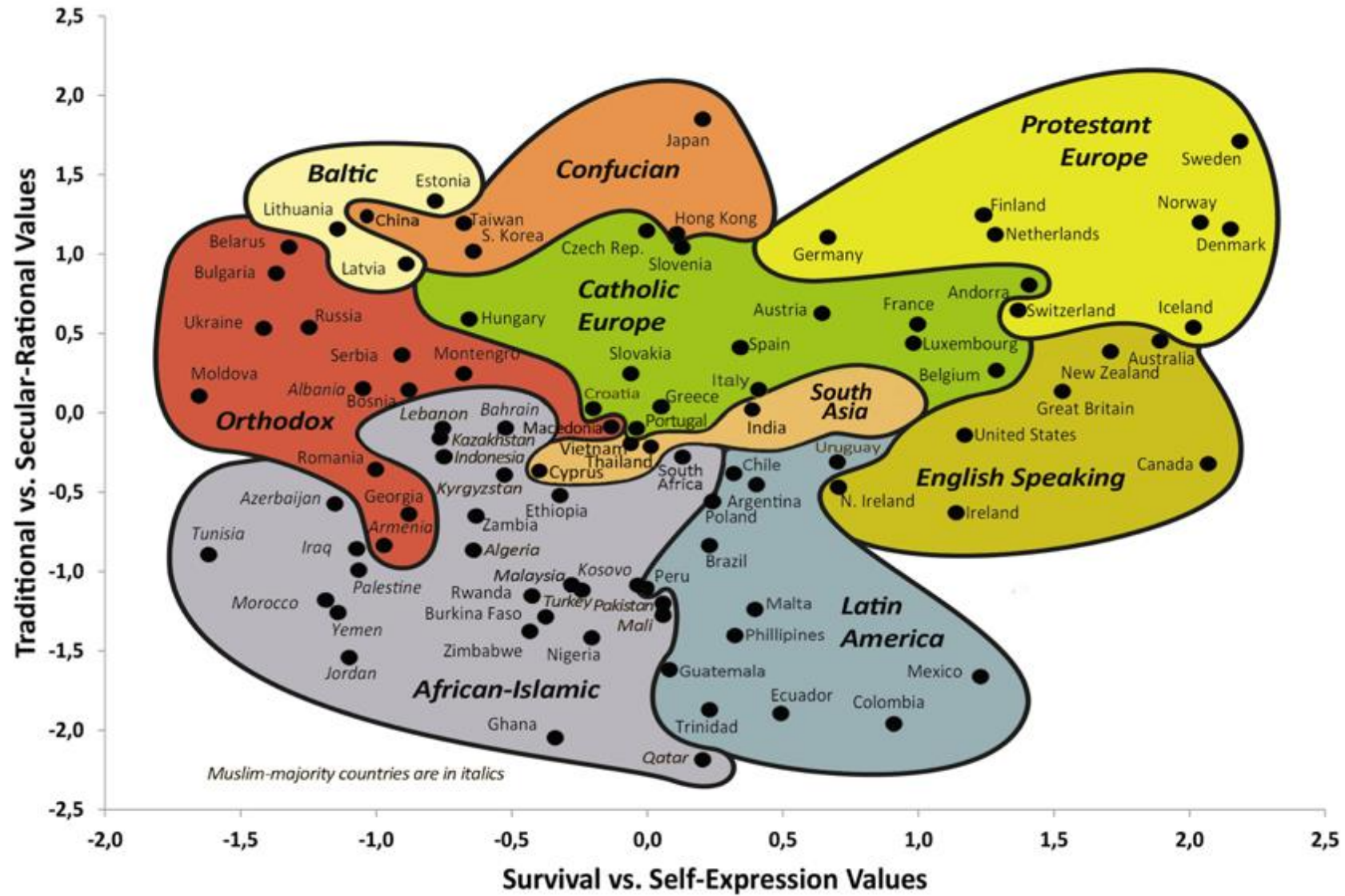
Values of selected countries of the World Values Survey

Country	Importance of work in life*	Importance of leisure time in life*	Importance of religion in life*	Importance of politics in life*
Australia	80.3%	91%	28.8%	49.1%
Bangladesh	97.7%	69.8%	99%	27.6%
Brazil	96.2%	85.3%	84.6%	44.2%
China	88.4%	70.6%	13%	53.6%
Egypt	86.9%	54.6%	100%	30.2%
France	93.7%	86.5%	37.1%	38.9%
Germany	87.3%	91.9%	35.7%	65.8%
Indonesia	98.6%	77.5%	99.9%	44.2%
Iran	96.1%	91.5%	92.5%	58.2%
Italy	96.1%	90.7%	65.3%	46.1%
Japan	80.1%	90.3%	14.5%	64.3%
Mexico	92.2%	85.2%	74.5%	33.3%
Nigeria	96.4%	93.2%	98.6%	58%
Poland	92.8%	94.2%	78.1%	43.9%
Russia	74%	81.5%	50.6%	37.7%
Spain	95.6%	91.2%	38.1%	40.1%
South Korea	86.4%	91.6%	35.9%	60.1%
Turkey	83.7%	92.5%	88.4%	56.2%
United Kingdom	79.2%	91.7%	37%	53.7%
United States	78.1%	86.8%	59.6%	55%

* Aggregated values of 'very important' and 'rather important'.

Culture as a value system

- Cultural dynamics have led to shifts in values in many societies.
- Shift from materialistic to post-materialistic values when societies reach a certain standard of living.
 - Material values: maintaining order or economic growth.
 - Post-material values: participation in politics and labour or protection of freedom of expression.
- Change in values from traditional values to secular and rational values.



(World Values Survey, 2020)

Culture as a meaning system

- Signs and symbols play a key role in turning culture into a 'web of significance' and a 'semantic inventory' (Geertz, 1973).
- Within these webs of significance, the common and the individual, the shared and the particular, the unambiguous and the ambivalent are confronted with each other.
- Culture as a meaning system cannot be equated with a certain society on a national level, since meanings within countries are not stable and can vary according to the multiple cultures that prevail within societies (d'Iribarne et al., 2020).

Culture as a meaning system

“All cultures [...] provide interpretative systems that provide meaning to the problems of existence, presenting them as elements in a given order that have therefore to be endured, or as the result of a disturbance of that order, that have consequently to be corrected” (d’Iribarne, 1994, 92).

The meaning of quality

Level	Germany	Brazil
Cultural - Meaning of quality	Functionality Appearance of the product Perfection	Price and competitiveness Functionality and practicability
- Underlying cultural values	“Liebe zum Detail”; („love of detail”); strict rule orientation	“Orgulho brasileiro”; (“Brazilian pride”) personal orientation towards the customer

(based on Bausch, Barmeyer & Mayrhofer, 2020)

Culture as a solution system

- Culture functions as a system for solution finding.
- In social systems, actors find specific forms and ways of achieving objectives.
- Despite the existence of multiple possible solutions, individuals prefer certain proven, 'dominant' solutions for the optimal regulation of interpersonal activity and for the survival and continued existence of the system they belong to (Parsons, 1952).

Culture as a solution system

“Value Orientation Method”
→ Five categories that allow the comparison of cultures

Orientation	General human problem	Range of variations
Nature of people	What is the character of innate human nature?	<ul style="list-style-type: none">- Evil- Neutral (mixture of good-and-evil)- Good
Relationship to nature	What is the relation of man to nature (and supernature)?	<ul style="list-style-type: none">- Subjugation-to-nature- Harmony-with-nature- Mastery-over-nature
Time orientation	What is the temporal focus of human life?	<ul style="list-style-type: none">- Past- Present- Future
Activity orientation	What is the modality of human activity?	<ul style="list-style-type: none">- Being- Being-in-becoming- Doing
Relationships among people	What is the modality of man's relationship to other men?	<ul style="list-style-type: none">- Linearity- Collaterality- Individualism

(Kluckhohn & Strodtbeck, 1961)



The 360° feedback

- The 'Western' instrument of 360° feedback provides a possible solution to how to give feedback and advice to peers.
- The implementation of a 360° feedback is highly culture-dependent and subject to the risk of cultural misinterpretation.

Three complementary concepts of culture

Culture as a	Explanation	Function	Impact on management
(1) ... value system	<i>Mental software</i> : specific patterns of thought, feeling and action acquired through socialization that constitute an emotional and cognitive system.	Orientation and 'self-evident facts', which influence decisions and enable optimal regulation of interpersonal action.	Alignment and ethical orientation: which goals are declared as desirable? How are decisions and behaviour justified?
(2) ... meaning system	<i>Semantic inventory</i> : shared knowledge, symbols and meanings lead to common assumptions, expectations, ideas and interpretations.	Unambiguity, clarity, meaning, goal-oriented and adequate interpretation of communicative action.	Communicative action and language: what sense do symbols and behaviours make? How are they understood and interpreted?
(3)...solution system	<i>Problem-solving</i> : specific coping with basic universal, challenges and problems.	Proven patterns of problem-solving are reproduced and consolidate. Despite the variety of possible solutions, societies show certain solution patterns with particular frequency and characteristics.	Working and organizational practices: how are challenges dealt with? How are goals achieved? How is work organized, controlled, designed?

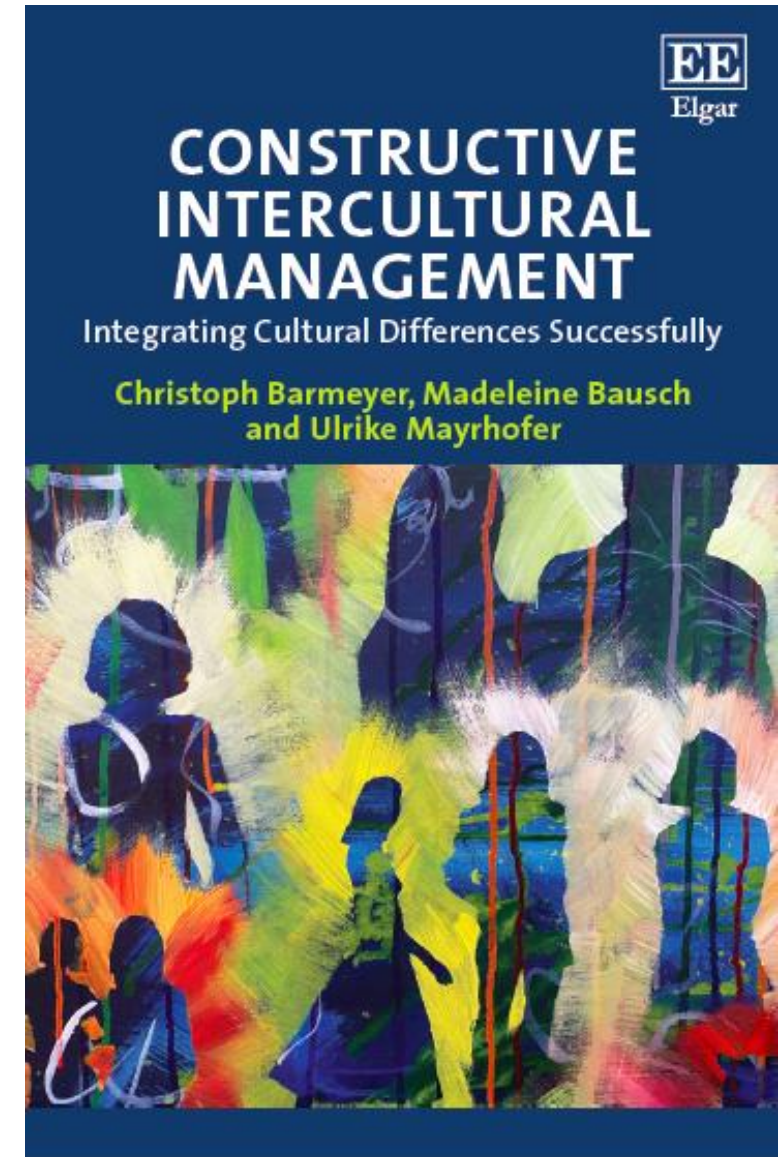
(Barmeyer, Bausch & Mayrhofer, 2021, 40)

Constructive use of the concepts of culture

“Rather than distinguishing culture into ‘either-or’ dichotomy, constructive intercultural management sees culture from a ‘both-and’ perspective, integrating differences, opposites and contradictions. For example, due to the increasing multiculturalism of societies through immigration, we can observe the development of pluriculturalism, with intercultural individuals who can facilitate the management of cultural diversity in organizations.” (Pollock et al., 2003)

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Multiple cultures and cultural dynamics

“This attention given to the constructed character of universes of meaning and to the many ways of giving meaning within the same society suggests that it is only legitimate to speak of **culture at a much smaller level than a country**: a workshop, a sports club, or at most a company. Indeed, it can be assumed that while one is on this level, at any given time, one finds sorts of shared meanings, associated with a set of shared values and behaviours. These **meanings remain local and transitional**. However, the value of these arguments should not be overestimated. In fact, the unquestionable existence of differing interpretations does not mean that the specific ways of interpreting of the various actors belonging to the same society do not have anything in common.” (d’Iribarne et al., 2020, 56)

Multiple cultures

Organizational culture (Schein, 1986 [2016])	<ul style="list-style-type: none">• Represents the common identity of organizational members, providing a frame for orientation and decision-making and thus shapes the actions of employees.• Mechanism for coordination, integration and motivation• Can facilitate the reduction of costs and the development of synergies and improve the satisfaction of employees.
Functional culture (Chevrier, 2013)	<ul style="list-style-type: none">• Basic collective assumptions (values, practices and artefacts) within the functional departments of an organization.• Represented by specific objectives, behaviours and languages.
Professional culture (Zander & Romani, 2004)	<ul style="list-style-type: none">• Reflects the common understanding of roles, knowledge, competences, experience and practices, shared by people of the same profession• Common expertise and language, with a similar conception of the work environment• Can have identity-forming functions

(Barmeyer, Bausch & Mayrhofer, 2021, 42)

Example: Infineon

- The German semiconductor manufacturer Infineon acquired the US multinational International Rectifier.
- Introduction of new methods and processes, namely those of the German headquarters, which replaced or overlaid existing ones.
- Hiring of new engineers and computer scientists who had just graduated and belong to the younger generation of digital natives.
- The French subsidiary subsumed different **national cultures** (France, USA, Germany), regional cultures (northern and southern France), **corporate cultures** (International Rectifier and Infineon) and **generational cultures** (young and older generations), which represented important **challenges** for the **integration** within Infineon.

(Barmeyer, Bausch & Mayrhofer, 2021, 43)

Example: Toyota Peugeot Citroën Automobile

- Established in the Czech Republic as a joint venture between Toyota Motor Corporation and PSA Peugeot Citroën.
- Main motivations for the joint venture: cost efficiency.
- Joint venture marked by the coexistence of three **national cultures** (Czech Republic, France, Japan) and two **organizational cultures** (Toyota Motor Corporation and PSA Peugeot Citroën), but the strong **industry culture** of the two partner companies and the automotive tradition of the Czech Republic helped them to integrate cultural differences in a constructive way.
- Shared values inherent to the automotive culture facilitated communication, harmonization of work practices and day-to-day operations.

Ethno-linguistic fractionalization (ELF)

- Assesses ethnic, linguistic and religious heterogeneity and cultural dynamics of countries.
- The goal is to unravel the complexity of multiple cultural identities in ethnically diverse countries.

Country	Ethnicity	Language	Religion
Brazil	0.5408	0.0468	0.6054
India	0.4182	0.8069	0.3260
Indonesia	0.7351	0.7680	0.2340
Morocco	0.4841	0.4683	0.0035
Portugal	0.0468	0.0198	0.1438
South Africa	0.7517	0.8652	0.8603
Sweden	0.0600	0.1968	0.2342

Measure: the value of 0 corresponds to a perfectly homogenous population; the maximum value of 1 corresponds to a population divided into infinite groups of one member.

(Luiz, 2015)

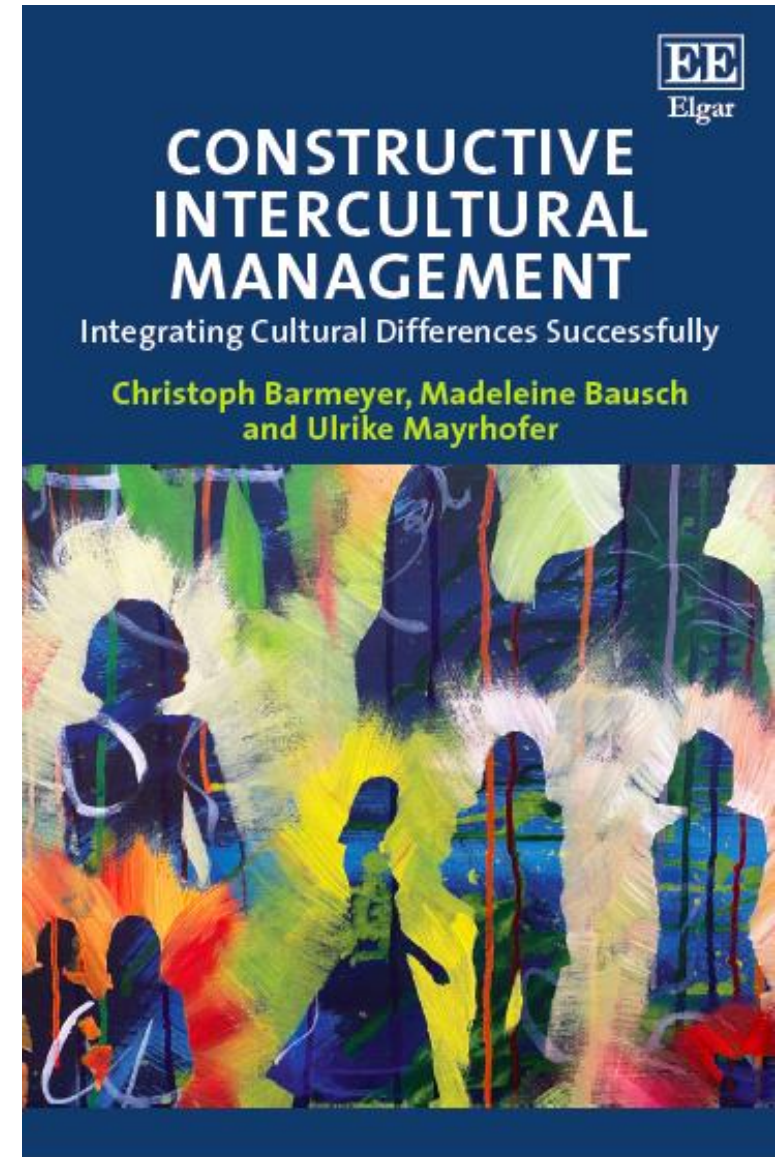
Stability and dynamics of cultures

Characteristics	Culture as stable	Culture as dynamic
Management and organization	Stability through historical traditions and national institutions such as education systems and laws	Dynamism through intensification of interactions between actors with different cultural backgrounds
Assumptions	Homogeneity through stable value and meaning systems	Heterogeneity through internationalization processes and multiculturalism
Cultural approaches	Cross-border cultural comparison	Intercultural interaction and multiple cultures
Context	'Culture as code': decontextualized	'Culture as context': contextualized
Metaphor	Culture as an 'onion'	Culture as an 'ocean'
Perspective	Culture as a 'billiard ball'	Negotiated culture

(adapted from Barmeyer, Davoine & Stokes, 2019, 257)

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Cultural Dimensions

“Cultural dimensions are categories or variables that describe social phenomena and serve for their analysis. They are often used to characterize and compare social systems such as societies, organizations and groups. Cultural dimensions contribute to a better understanding of perceptions, ways of thinking, emotions and behaviours in other cultures.”
(Barmeyer, Bausch & Mayrhofer, 2021, 46)

- Goal: to make culture understandable
- Refer to the dealing with time, information or space and value orientations such as individualism, power distance or particularism

Major studies

- Cultural dimensions of E.T. Hall
- Cultural dimensions of G. Hofstede
- Cultural dimensions of F. Trompenaars and C. Hampden-Turner

Major studies

- **Cultural dimensions of E. T. Hall**
- Cultural dimensions of G. Hofstede
- Cultural dimensions of F. Trompenaars and C. Hampden-Turner

Cultural dimensions of E. T. Hall

- Edward T. Hall (1914 - 2009) is regarded as the founder of intercultural communication
- Qualitative approach to develop a profound understanding of human coexistence and behavior
- The dimensions
 - Density of information (high context and low context communication)
 - Spatial behaviour (proxemics)
 - Dealing with time (monochronic and polychronic time)

(Hall & Hall, 1990)

Density of information: High and low context cultures

High context cultures	Low context cultures
<ul style="list-style-type: none">• Indirect, playful and ambiguous transmission of information• Implicit communication is faster. Only participants who already have prior knowledge (context) understand information correctly.	<ul style="list-style-type: none">• Direct, detailed and clear transmission of information• Explicit communication is slower.• All participants dispose of a similar level of knowledge.

Spatial behaviour: Proxemics

- Refers to the physical distance (proximity and distance) between people.
- Distribution, order and use of space in private life (apartment, house), in public life (infrastructure) and in organizations (size, arrangement and design of buildings and offices according to affiliation, functions, hierarchies, etc.).
- Human and culture-specific communication system whose basic units (posture or body touch) are transmitted through various communication channels

Dealing with time: monochronic and polychronic time

Polychronic cultures	Monochronic cultures
<ul style="list-style-type: none">• Doing several tasks at the same time: unforeseen interruptions and improvisation are normal.• Individuals attach less importance to punctuality than in monochronic societies.• Interpersonal relationships have a higher priority than work-related tasks.	<ul style="list-style-type: none">• Doing one task after the other: time is divided into small, independent units.• Risks are reduced or eliminated through planning and formalization.• Working rhythm is constant and stress situations are therefore rare.• Uncertainty is perceived as disturbing, confuses the process and can cause disorientation.

Major studies

- Cultural dimensions of E.T. Hall
- **Cultural dimensions of G. Hofstede**
- Cultural dimensions of F. Trompenaars and C. Hampden-Turner

Cultural dimensions of G. Hofstede

- G. Hofstede (1928 - 2020) is one of the first scholars to conduct a quantitative study to examine cultural differences
- The survey concerns work-related value orientations and attitudes of 116.000 IBM employees in 72 countries
- Six cultural dimensions provide comparable criteria for describing and analysing different societies.

(Hofstede, Hofstede & Minkov, 2010)

Cultural dimensions of G. Hofstede

1. Power distance
2. Individualism – Collectivism
3. Masculinity – Femininity
4. Uncertainty avoidance
5. Long-term – Short-term orientation
6. Indulgence – Restraint

Power distance

The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

High power distance	Low power distance
<ul style="list-style-type: none">• Centralization is popular.• Subordinates expect to be told what to do.• The ideal boss is a benevolent autocrat, or “good father”.	<ul style="list-style-type: none">• Decentralization is popular.• Subordinates expect to be consulted.• The ideal boss is a resourceful democrat.

Collectivism - Individualism

The degree to which members of institutions and organizations within a country are integrated into groups.

Collectivism	Individualism
<ul style="list-style-type: none">• People are born into extended families or other in-groups that continue protecting them in exchange for loyalty.• The employer-employee relationship is basically moral, like a family link.• Management is management of groups.• Relationship prevails over task.	<ul style="list-style-type: none">• One grows up to look after oneself and one's immediate (nuclear) family• The employer-employee relationship is a contract between parties in a labor market.• Management is management of individuals.• Task prevails over relationship.

Masculinity – Femininity

- Masculinity as a preference in society for achievement, heroism, assertiveness and material rewards for success.
- Femininity as a preference for cooperation, modesty, caring for the weak and quality of life.

Masculinity	Femininity
<ul style="list-style-type: none">• Challenge, earnings, recognition, and advancement are important.• People live in order to work.• Rewards are based on equity.• Resolution of conflicts by letting the strongest win.	<ul style="list-style-type: none">• Relationships and quality of life are important.• People work in order to live.• Rewards are based on equality.• Resolution of conflicts by compromise and negotiation.

Uncertainty Avoidance

The extent to which the members of a culture feel threatened by ambiguous or unknown situations.

Weak uncertainty avoidance	Strong uncertainty avoidance
<ul style="list-style-type: none">• Time is a framework for orientation.• Work hard only when needed.• Tolerance for ambiguity and chaos.• Motivation by achievement and esteem or belonging.	<ul style="list-style-type: none">• Time is money.• There is an emotional need to be busy and an inner urge to work hard.• Need for precision and formalization.• Motivation by security and esteem or belonging.

Long Term - Short Term Orientation

The extent to which the members of a culture are oriented toward the future, past and present. How every society maintains links with its own past while dealing with the challenges of the present and future.

Long-term orientation	Short-term orientation
<ul style="list-style-type: none">• Fostering of virtues oriented toward future rewards - in particular, perseverance and thrift.• Main work values include learning, honesty, adaptiveness, accountability and self-discipline.• Disagreement does not hurt.• Respect for circumstances.• Perseverance, sustained efforts toward slow results.	<ul style="list-style-type: none">• Fostering of virtues related to the past and present - in particular, respect for tradition, perseverance of "face" and fulfilling social obligations.• Main work values include freedom, rights, achievement and independent thinking.• There is a need for cognitive consistency.• Respect for traditions.• Efforts should produce quick results.

Indulgence - Restraint

The extent to which members of a culture have a tendency to enjoying life and having fun.

Indulgence	Restraint
<ul style="list-style-type: none">• Free gratification of basic and natural human desires related to enjoying life and having fun.• Less moral discipline.• A perception of personal life control.• Higher importance of leisure.	<ul style="list-style-type: none">• Conviction that such gratification needs to be curbed and regulated by strict social norms.• Moral discipline.• A perception of helplessness: what happens to me is not my own doing.• Lower importance of leisure.

Major studies

- Cultural dimensions of E.T. Hall
- Cultural dimensions of G. Hofstede
- **Cultural dimensions of F. Trompenaars and C. Hampden-Turner**

Cultural dimensions of F. Trompenaars and C. Hampden-Turner

- Adopt the assumption of Kluckhohn and Strodtbeck (1961) that cultures face universal problems and find different solutions
- Quantitative surveys with 80.000 questionnaires collected in companies in about fifty countries (Hampden-Turner & Trompenaars, 2020)

Cultural dimensions of F. Trompenaars and C. Hampden-Turner

1. Universalism - Particularism
2. Individualism - Communitarism
3. Specificity - Diffuseness
4. Neutrality - Affectivity
5. Achieved status - Ascribed status
6. Sequential time - Synchronous time
7. Inner direction - Outer direction
8. Attitudes to nature

Universalism - Particularism

Degree of importance a culture attaches to either law or personal relationships.

Universalism	Particularism
<ul style="list-style-type: none">• Searches for similarity and tries to impose to all members of a society or an organization the laws of their commonality.	<ul style="list-style-type: none">• Searches for differences and attaches more importance to particular obligations concerning certain members than general norms and rules.

Individualism - Communitarism

Degree to which people are more likely to see themselves as individuals or as belonging to a community.

Individualism	Communitarism
<ul style="list-style-type: none">• Individuals are more important than the community.• Individual happiness, fulfillment and well-being dominate; people show self-initiative and care for themselves.	<ul style="list-style-type: none">• The community is more important than individuals.• It is the responsibility of people to act in the interest of society.• Individual interests are thus automatically considered.

Specificity – Diffuseness

Degree to which responsibility is specifically assigned or diffusely accepted.

Specificity	Diffuseness
<ul style="list-style-type: none">• Individuals first analyse the elements individually and then put them together.• The whole is the sum of its parts.• People's lives are divided accordingly and only one component can be addressed at a time.• Interactions between people are clearly defined.• Individuals focus on facts, standards and contracts.	<ul style="list-style-type: none">• People begin with the whole and see individual elements from the perspective of the whole.• All elements are linked together.• Relationships between elements are more important than individual elements.

Neutrality - Affectivity

Degree to which individuals show their emotions.

Neutrality	Affectivity
<ul style="list-style-type: none">• People are taught not to display their feelings openly.• The degree to which feelings manifest themselves is therefore minimal.• Emotions are controlled when they occur.	<ul style="list-style-type: none">• People show their emotions• It is not considered necessary to hide feelings.

Achieved status - Ascribed status

Degree to which individuals must prove themselves to obtain a certain status, as opposed to a status that is simply attributed.

Achieved status	Ascribed status
<ul style="list-style-type: none">• Individuals derive their status from what they have achieved themselves.• Achieved status must be verified again and again	<ul style="list-style-type: none">• Individuals derive their status from birth, age, gender or wealth.• Status is not based on performance, but on the nature of individuals.

Sequential time - Synchronous time

Degree to which individuals do things one after the other, as opposed to several things at the same time.

Sequential time	Synchronous time
<ul style="list-style-type: none">• Individuals structure time sequentially and do things one after the other.	<ul style="list-style-type: none">• People do several things simultaneously because they believe that time is flexible and immaterial.

Inner direction - Outer direction

Degree which locates the origin of virtue.

Inner direction	Outer direction
<ul style="list-style-type: none">• Conceives virtue as inside each of us - in our souls, wills, convictions, principles and core beliefs - in the triumph of conscious purpose.	<ul style="list-style-type: none">• Conceives virtue as outside each of us in natural rhythms, in the beauties and power of nature, in aesthetic environments and relationships.

Attitudes to nature

The degree to which individuals believe that nature can be controlled instead of believing that the environment controls them.

Mechanistic view	Organic view
<ul style="list-style-type: none">• Individuals have a mechanistic view of nature• Nature is complex but can be controlled with the right expertise.• Individuals believe that they can control nature.	<ul style="list-style-type: none">• Individuals have an organic view of nature.• Individuals are regarded as one of the forces of nature and should therefore live in harmony with the environment.• Individuals adapt to external conditions.

Constructive handling of cultural dimensions

“CULTURE DOESN'T EXIST. In the same way values don't exist [...]. They are **constructs**, which have to prove their usefulness by their ability to explain and predict behaviour. The moment they stop doing that we should be prepared to drop them, or trade them for something better. **I never claim that culture is the only thing we should pay attention to.** In many practical cases it is redundant, and economic, political or institutional factors provide better explanations. But some-times they don't, and then we need the construct of culture (Hofstede, 2002, 1359).”

Constructive handling of cultural dimensions

Cultural dimensions could be:	Cultural dimensions should be:
Categorization and classification of cultural differences	Orientation frameworks and explanatory approaches to cultural differences
Used separately	Be combined
Static, rigid	Oscillating, swinging
Black and white	Light grey to dark grey
'Either-or'	'Both-and'

- Cultural dimensions serve as an orientation guide that can help in intercultural interaction (Barmeyer & Franklin, 2016).
- They can be understood as meta-knowledge, as 'control programmes' which allow to become aware of one's own culture.

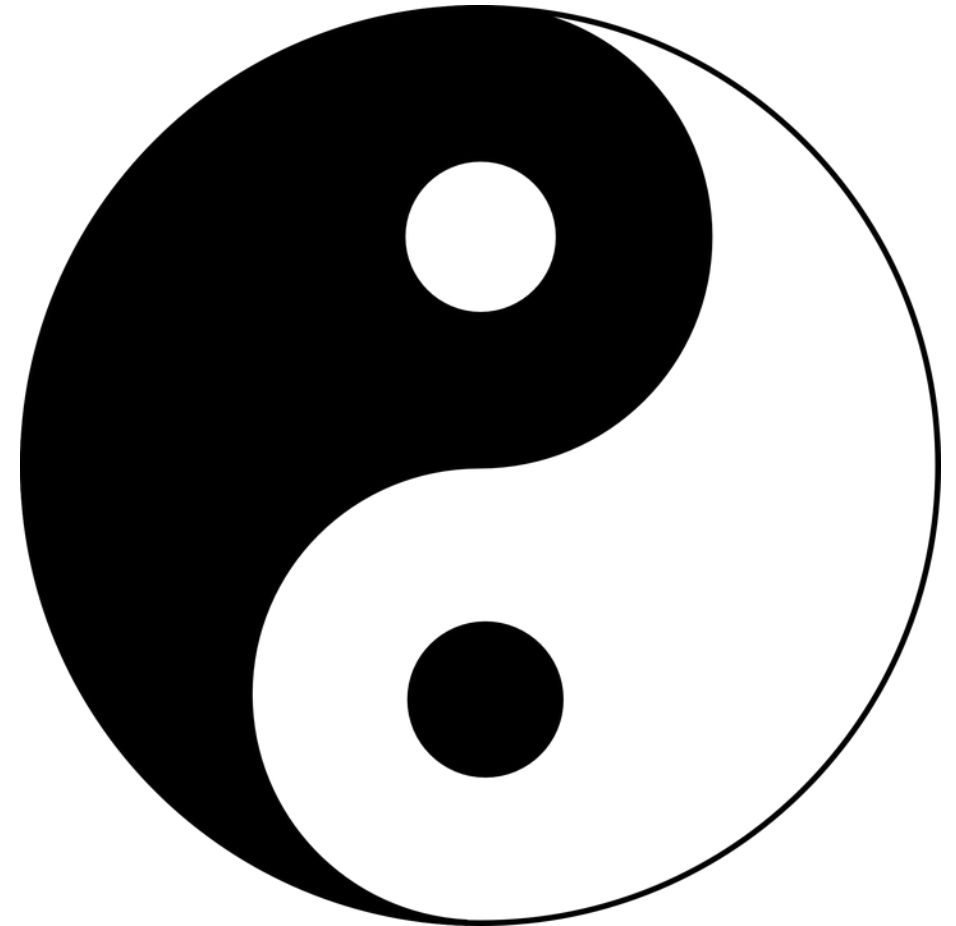
(adapted from Barmeyer, 2000, 129)

Constructive handling of cultural dimensions

“Think of **collectivism** as **water** and **individualism** as molecules of **ice**. As the temperature changes, the **ice crystals expand**. At all times you have some water and some ice. Thus **cultures have both collectivist and individualist elements all the time and are changing all the time**. At any one point of time, we take a picture of the culture when we really should be taking a movie of constantly changing elements. In this metaphor, the earth is entering a new ice age!” (Triandis, 1995, 173-174)

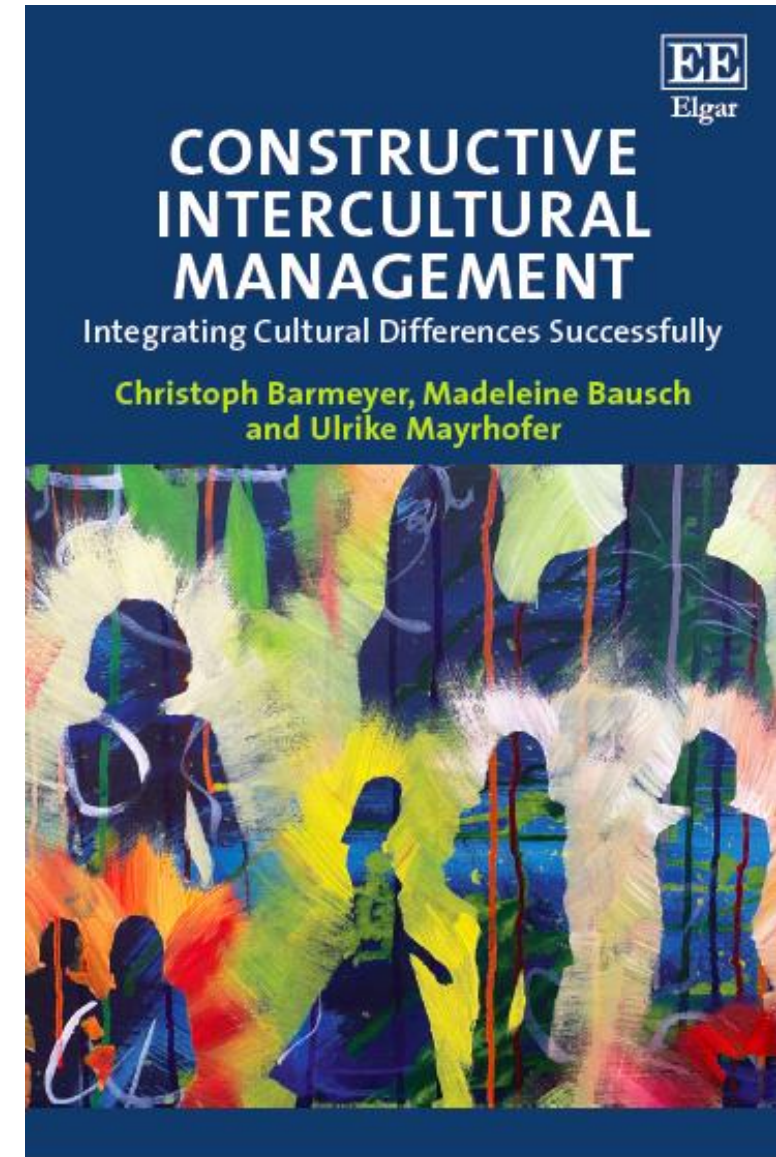
Cultural paradoxes

- Cultures cannot be positioned on a certain point on a continuum between dichotomies.
- Every culture integrates both collectivist and individual, monochronic and polychronic characteristics, universalism and particularism or high power and low power distances.
- One side can be more pronounced than the other. To solve cultural paradoxes, these approaches call for an integration of differences and for considering 'cultural dualities' (Lowe et al., 2019)



Content

1. Learning objectives
2. Concepts of culture
3. Multiple cultures and cultural dynamics
4. Cultural dimensions
- 5. Conclusion**



Conclusion

- Concept of culture and its multiple layers.
- Culture can be conceived as a value, meaning and solution system.
- Several studies have identified cultural dimensions that allow differentiating national cultures.
- The empirical investigations conducted by Hall, Hofstede, and Trompenaars and Hampden-Turner have become major references in the field of intercultural management. They provide insightful findings about cross-national cultural differences and can be handled in a constructive way.
- Cultural values underlie dynamics and constant change.

Constructive Intercultural Management

Integrating Cultural Differences Successfully
Edward Elgar (2021)

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CONSTRUCTIVE INTERCULTURAL MANAGEMENT

Integrating Cultural Differences Successfully

**Christoph Barmeyer, Madeleine Bausch
and Ulrike Mayrhofer**



Picture sources

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