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Cultural Factors and Performance in 21st Century Businesses

Bryan Christiansen, John David Branch, and Joanna Karmowska

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Cultural Factors and Performance in 21st Century Businesses

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A volume in the Advances in Business Strategy and Competitive Advantage (ABSCA) Book Series

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Published in the United States of America by
IGI Global
Business Science Reference (an imprint of IGI Global)
701 E. Chocolate Avenue
Hershey PA, USA 17033
Tel: 717-533-8845
Fax: 717-533-8661
E-mail: cust@igi-global.com
Web site: http://www.igi-global.com

Library of Congress Cataloging-in-Publication Data

Names: Christiansen, Bryan, 1960- editor. | Branch, John David, 1967- editor. | Karmowska, Joanna, 1967- editor.
Title: Cultural factors and performance in 21st century businesses / Bryan Christiansen, John David Branch, and Joanna Karmowska, editors.
Description: Hershey, PA : Business Science Reference, 2020. | Includes bibliographical references and index. | Summary: "This book examines the role of cultural factors on business productivity and performance"-- Provided by publisher.
Identifiers: LCCN 2019058363 (print) | LCCN 2019058364 (ebook) | ISBN 9781799837442 (hardcover) | ISBN 9781799837459 (paperback) | ISBN 9781799837466 (ebook)
Subjects: LCSH: Diversity in the workplace. | Cultural pluralism--Economic aspects. | Organizational effectiveness. | Performance.
Classification: LCC HF5549.5.M5 C845 2020 (print) | LCC HF5549.5.M5 (ebook) | DDC 658.3008--dc23
LC record available at https://lccn.loc.gov/2019058363
LC ebook record available at https://lccn.loc.gov/2019058364

This book is published in the IGI Global book series Advances in Business Strategy and Competitive Advantage (ABSCA) (ISSN: 2327-3429; eISSN: 2327-3437)

British Cataloguing in Publication Data
A Cataloguing in Publication record for this book is available from the British Library.

All work contributed to this book is new, previously-unpublished material.
The views expressed in this book are those of the authors, but not necessarily of the publisher.

For electronic access to this publication, please contact: eresources@igi-global.com.

Advances in Business Strategy and Competitive Advantage (ABSCA) Book Series

ISSN:2327-3429
EISSN:2327-3437

Editor-in-Chief: *Patricia Ordóñez de Pablos* Universidad de Oviedo, Spain

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Detailed Table of Contents

This chapter aims to identify and investigate the transferability of Japanese management practices in Asia and the West. Through a review of existing literature regarding Japanese management practices in Asia and the West, it attempts to identity and further explain how Japanese management practices can be (non-)transferrable into different national contexts. In the past, work on Japanese management practices had mainly focused on their cost-effectiveness in the Western countries. In and after the 2000s, however, this focus on the Western contexts has been gradually shifting to Asia institutionally (i.e., local labour market and regulations) while becoming culturally closer to Japan (i.e., in terms of national culture, such as collectivism and hierarchy). This chapter therefore tries to establish whether or not Japanese management practices can be (non-)transferrable into Asian contexts; if so, why so? If not, why not?

This chapter aims to explain how the differences in national cultures have an impact on understanding the concept of leadership and leadership styles in an intercultural perspective. Leaders need to recognize the culture of their community and be aware of cultural differences. These cultural characteristics affect the behavior and attitudes of the leaders. Leaders need to understand the effects and possible consequences of these cultural differences at the organizational and managerial levels for effective management and organizational success. In this respect, the concept of leadership and the process of development of leadership are examined in a literature review.

Values are at the core of cultures, and this view has also dominated research on cross-cultural comparative entrepreneurship. However, empirical evidence relating cultural values and entrepreneurial behaviors has been mixed. Scholars have therefore suggested that cultural values may influence entrepreneurship only indirectly, thereby suggesting the existence of intermediary mechanisms linking cultural values and entrepreneurship. One such mechanism could be through the influence of culture-specific emotional intelligence (CSEI) on entrepreneurial behaviors. CSEI can be explained as culturally driven implicit beliefs rather than it being a direct manifestation of overarching cultural values, several manifestations of which shape entrepreneurial behaviors differently across countries. As such, CSEI has a unique position in the culture-entrepreneurship fit perspective.

This chapter deals with the simple yet important question of whether national culture matters in today's rapidly globalizing world. This study explores the automobile sectors in Japan and the USA and examines the relevance to the cultural constructs of individualism/collectivism, time orientation, and uncertainty avoidance. To maximize research confidence with limited resources, it triangulates its qualitative findings and the literature concepts generated from quantitative research. The grounded findings include the connection between business practices and cultural values, the interrelated nature of cultural dimensions, and a clarification of the cultural construct of uncertainty avoidance.

The objective of this study is to highlight the effects of ethnic, linguistic, and religious diversity on business sustainability in Cameroon. To achieve this objective, the authors used data from a survey conducted in the cities of Douala and Yaoundé by the Laboratory for Research in Fundamental and Applied Economics (LAREFA) of the University of Dschang. Using a censored Tobit model, the following results

Preface

21st century is a disruptive time. This claim can be evidenced by numerous discussions present in academic domain as well as in media and concerning wide range of issues such as climate change, corporate restructuring, political and social upheaval and major health scares including coronavirus pandemic. Cultural factors add complexity to this already messy context, which in turn considerably impacts firm's performance. The purpose of this book is to examine the current business environment in order to identify the importance of cultural aspects for business performance in the international perspective.

Chapter 1 investigates the transferability of Japanese management practices in Asia and the West. Through a review of existing literature regarding Japanese management practices in Asia and the West, it attempts to identity and further explain how Japanese management practices can be (non-) transferrable into different national contexts. In the past, work on Japanese management practices had mainly focused on their cost-effectiveness in the Western countries. In and after the 2000s, however, this focus on the Western contexts has been gradually shifting to Asia institutionally (i.e., local labor market and regulations) while becoming culturally closer to Japan (i.e., in terms of national culture, such as collectivism and hierarchy). This chapter therefore tries to establish whether or not Japanese management practices can be (non-) transferrable into Asian contexts; if so, why so; if not, why not?

Chapter 2 explains how the differences in national cultures have an impact on understanding the concept of leadership and leadership styles in an intercultural perspective. Leaders need to recognize the culture of their community and be aware of cultural differences. These cultural characteristics affect the behavior and attitudes of the leaders. It is important for leaders to understand the effects and possible consequences of these cultural differences at the organizational and managerial level for effective management and organizational success. In this respect, the concept of leadership and the process of development of leadership thought as a literature review are examined. Following the analysis of leadership theories and leadership styles, the cultural dimensions of Hofstede, are examined in the section of cultural differentiation and dimensions. Finally, national culture dimensions in cross-cultural leadership was examined.

Chapter 3 covers the cultural factors and the various disruptions impacting business scenario. Both are interconnected. Sometimes culture induces disruptions and other time disruptions forces change in the culture. The chapter is unique as it talks about the factors of disruptions, its impact on different businesses. It also discusses in short about how culture of a country is also an influencing factor, directly and indirectly, for the organizational culture and its performance. The chapter throws light on major disruptions happened across industries, structures, job requirement and skill requirement. The chapter also gives a view of the situations in the Indian context. The chapter concludes by summarizing some points through which organizations can sail through these disruptive times.

Chapter 4 seeks to understand intercultural communication patterns, characteristics, and styles of team members that engage in virtual collaboration with people from diverse backgrounds known as global virtual team (GVT). Twenty (20) respondents were interviewed in order to develop a rich understanding of the intercultural communication and styles within a GVT, based on Edward Hall's cultural dimensions. The results reveal that GVT members from high context cultures demonstrate indirect communication styles, use non-verbal approaches and employ silence and polite gestures in certain situations, while low context GVT members are more prone to direct and straightforward communication styles with many verbal responses in online team discussion. In essence, the findings provide key implication to global managers: Be prepared to work with cultural diversity in terms of being open-minded, develop high level of tolerance and become culturally sensitive to different approaches and preferences of communication styles as employed by team members when working at a distance.

Chapter 5 examines emotional intelligence. Values are at the core of cultures and this view has also dominated research on cross-cultural comparative entrepreneurship. However, empirical evidence relating cultural values and entrepreneurial behaviors has been mixed. Scholars have therefore suggested that cultural values may influence entrepreneurship only indirectly, thereby suggesting the existence of intermediary mechanisms linking cultural values and entrepreneurship. One such mechanism could be through the influence of culture-specific emotional intelligence (CSEI) on entrepreneurial behaviors. CSEI can be explained as culturally driven implicit beliefs rather than it being a direct manifestation of overarching cultural values, several manifestations of which shape entrepreneurial behaviors differently across countries. As such, CSEI has a unique position in the culture-entrepreneurship fit perspective.

Chapter 6 deals with the simple, yet important question of whether national culture matters in today's rapidly globalizing world. This study explores the automobile sectors in Japan and the USA and examines the relevance to the cultural constructs of individualism/collectivism, time orientation, and uncertainty avoidance. To maximize research confidence with limited resources, it triangulates its qualitative findings and the literature concepts generated from quantitative research. The grounded findings include the connection between business practices and cultural values, the interrelated nature of cultural dimensions, and a clarification of the cultural construct of uncertainty avoidance.

Chapter 7 highlight the effects of ethnic, linguistic and religious diversity on business sustainability in Cameroon. To achieve this objective, the authors used data from a survey conducted in the cities of Douala and Yaoundé by the Laboratory for Research in Fundamental and Applied Economics (LAREFA) of the University of Dschang. Using a censored Tobit model, the following results were obtained: (i) ethnic diversity and linguistic diversity each have a positive effect on the sustainability of Cameroonian companies. However, when the linguistic diversity index is too high, its effect becomes significantly negative. ii) Whatever its level, religious diversity has a negative effect on the sustainability of Cameroonian companies.

Finally, Chapter 8 creates a new and strategic roadmap for export-incentive for businesses to determine the processes. Export incentive is a developing field with the innovations of the digital world. Organizational development, performance and internationalization of enterprises are possible with this important resource. This important export resource, which varies from culture to culture, is examined in this chapter. Export incentive is handled considering the 5W principle which is introduced as a new principle, and process.

The reader should note this effort is an extension of *Cultural Variations and Business Performance: Contemporary Globalism*, which was published in 2012 and eventually indexed by the Web of Science (Clarivate Analytics). We trust the reader will find the following pages interesting and informative regarding firm performance in this turbulent and fast-moving global business environment in which we all find ourselves today.

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Chapter 1
Transferring Japanese Management Practices in Asia and the West

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ABSTRACT

This chapter aims to identify and investigate the transferability of Japanese management practices in Asia and the West. Through a review of existing literature regarding Japanese management practices in Asia and the West, it attempts to identity and further explain how Japanese management practices can be (non-)transferrable into different national contexts. In the past, work on Japanese management practices had mainly focused on their cost-effectiveness in the Western countries. In and after the 2000s, however, this focus on the Western contexts has been gradually shifting to Asia institutionally (i.e., local labour market and regulations) while becoming culturally closer to Japan (i.e., in terms of national culture, such as collectivism and hierarchy). This chapter therefore tries to establish whether or not Japanese management practices can be (non-)transferrable into Asian contexts; if so, why so? If not, why not?

DOI: 10.4018/978-1-7998-3744-2.ch001

INTRODUCTION

This chapter aims to identify and investigate the transferability of Japanese management practices in Asia in comparison with those of the Western countries. Through a review of existing literature regarding Japanese management practices in Asia and the West, it attempts to identity and further explain how Japanese management practices can be (non-) transferrable into different national contexts.

In the past, work on Japanese management practices had mainly focused on their cost-effectiveness in the Western countries. For example, in the 1980s and 1990s when Japanese practices were viewed as ‘best practice’ in the West (Endo et al., 2015), debates in the literature concerned whether such practices as Total Quality Management (TQM), Quality Circle (QC), Human Resource Management (HRM), long term employment and strategy, seniority, decision by consensus, teamwork and harmony, company loyalty, etc. could be accepted in the different institutional and national contexts in which Japanese multinational corporations (MNCs) operated (e.g., Oliver & Wilkinson, 1988, 1992; Elger & Smith, 1994). These discussions, therefore, focused on the different institutional contexts in the host country which came into conflict with the highly contextually-anchored ‘Japanese’ practices in terms of labour relations (Oliver & Wilkinson, 1988, 1992). By the 2000s, however, as the Japanese economy stagnated, these ideas seem to have become less appealing to academics and managers (Endo et al., 2015). The comparative case study of Elger and Smith (2005) exemplifies the work of this period in concluding that the previous notion of Japanese MNCs in the United Kingdom (UK) had transformed into a concept of hybrid management where Japanese management practices were combined with non-Japanese ones.

In and after the 2000s, however, this focus on the Western contexts has been gradually shifting to Asia institutionally (i.e., local labour market and regulations) while becoming culturally closer to Japan (i.e., in terms of national culture, such as collectivism and hierarchy). This is because, like other MNCs, Japanese MNCs are becoming more regional, rather than more global. Collinson and Rugman (2007, 2008) argued that Japanese MNCs tend to invest and operate in their home region in Asia. Indeed, the relatively recent work of Abo (2015) expresses the importance of the national cultural contexts where ‘Japanese management practices’ are transferred and conducted. He implies that the practices are accepted, rejected or modified largely due to each national cultural context, in addition to institutional contexts.

Other recent studies lend support to this claim by analysing human resources practices in Asian countries, such as Thailand (i.e., Hill, 2007; Busser, 2008; Furusawa & Brewster, 2017). One theme of research in that respect, shows how aspects of Asian culture, as well as religious similarities with Japan, create a shared ‘group consciousness’, which Abo (2015) has identified as influencing the transferability of Japanese firms' practices in Asia. In addition, the review paper of Liden (2012) also emphasises national cultural contexts in Asia by pointing to how types of ideal leadership in Asia based on harmony and benevolence and "characterized by cultures that are high context, high in collectivism, and high in power distance (p. 206)" differ from those of the West that are based on competitiveness. That said, the degree of the transferability may also be due to specific institutional and cultural aspects in a host country. For example, Gamble (2010) argued that long-term employment is difficult to adopt in China due to the shortage of skilled local labour, whereas a Japanese style of customer service is seen as innovative and is being gradually adopted.

In summary, the focus of much of the previous literature fails to compare and contrast the transferability of Japanese management practices in the West with those of recent studies in Asia. Upon reflection, the old literature implicitly assumes the transfer of Japanese manufacturing practices into Western contexts. While the contexts of implementing Japanese management practices were well elaborated in the West from the 1980s to the 2000s, they have not been well considered and discussed more recently. Reflecting on the old Japanese management literature between the 1980s and 2000s, this primarily discussed the acceptability of the practices in the Western countries, such as the USA, Canada, the UK and other European countries (e.g., White, 2002; Elger & Smith, 2005). The focus of this work on the Western context in 2000s can be misleading and incomplete and there is an urgent need for empirical case studies based in Asia. As Williams et al. (1994) indicated, the social and institutional context of Western management is 'very far from Japan'. Since the 2000s there has been more scholarly focus on regionalisation and a realisation that Japanese firms are investing and operating more in their home region than non-home regions (Collinson & Rugman, 2007, 2008). The apparent discrepancy between the old Japanese management research in the West and the emerging Japanese management studies in other cultural contexts, such as Asia, has not yet been explored in depth.

This chapter, therefore, tries to establish whether or not Japanese management practices can be (non-) transferrable into Asian contexts; if so, why so; if not, why not? This question is largely based on Abo's (2015) argument that there is a high degree of transferability of Japanese management practices into host countries in Asia. The chapter, compares and contrasts the old literature regarding Japanese manufacturing plants based on the Western contexts and relatively new literature regarding Japanese subsidiaries in Asian contexts. It further explores why they can be (non-) transferrable in specific countries.

The remainder of the chapter is structured into five sections. First, it briefly discusses the need to review the old and new literature regarding Japanese management practices in the West. The next three sections then discuss categories of Japanese management practice, mainly Human Resource Management (HRM) practices, by identified types of transfer, namely smooth transfer, adaptive transfer, and selective transfer in the case of specific countries. A final section then summarises and concludes all the findings.

The Transfer of Japanese Management Practices into Asia

Since the 2000s, there has been widespread support in the literature for the notion that Japanese management practices can combine in a hybrid form with local ones, as argued by Elger and Smith (2005). Elger and Smith's work, however, is predominantly based on Japanese factories in the Western countries, such as the UK, on the assumption that Japanese management practices are to be transferred in order to increase the productivities at their factories. Their articulation of Transplants, Branch plants, Hybrid plants rests on the notion that manufacturing practices are transferred according to the degree of integration of plants in corporate networks and their power relations between their plants and headquarters. Collinson and Rugman (2007, 2008), however, compared and contrasted the total sales and assets of Japanese MNCs across North America, the European Union (EU) and Asia to call into question the extent to which Japanese MNCs are in fact "global", suggesting instead that they should be seen as regional, i.e. as predominantly based in the Asian region.

Their conclusion remained unchanged in 2010s as their later studies showed (i.e., Rugman et al., 2012, 2016). The relatively more recent studies of Abo (2015), albeit not directly based on the regionalisation argument, nonetheless lends support to this trend of Japanese MNCs being regional. Abo raises the importance of the institutional cultural contexts of a host country in Asia by summarising his past studies of shop floor practices across regions.

In addition to the shift to Asia, a dynamic change must be considered regarding what makes traditional Japanese management practices possible. In this, it is fundamental to recognise that the traditional aspects of Japanese management never remain static, since they are constantly challenged by Western style management practices. This possibly brings about a convergence of Japanese and Western management practices (Okabe, 2012). Recent literature strongly implies an emerging process of change in some Japanese companies, where management practices are shifting to be more akin to the American approach (Endo et al., 2015; Sekiguchi et al., 2016). Keizer et al. (2012) contest this conclusion, however, arguing strongly that traditional Japanese management practices remain relatively unchanged, demonstrating that lifetime employment, seniority-based wages and decisions by consensus, are still adopted at some companies.

Pudelko (2009) also explores continuity and change within Japanese management practices, concluding that, although Japanese MNCs are in a state of evolution, they still maintain their traditional aspects of a long term view and a ‘cooperative clan’. To conclude, the work of Olejniczak (2013) reviewing Japanese management literature over the past 50 years, confirms that Japanese MNCs are in ‘a constant state of evolution and change’ entailing the ongoing combination of traditional and Western aspects of management practices. In sum, these traditional aspects still remain yet their transferability across borders are not well known or examined within recent literature.

Thus, this chapter aims to fill the gap between the earlier and the newer literature on the transfer of Japanese management practices, encompassing both Asian and Western contexts. The chapter is not based on a systematic review of certain journals and/or books, but on illustrative examples of relatively recent literature regarding the transfer of Japanese management practices into Asia, especially in and after the 2000s. It is intended to answer the question of whether or not Japanese management practices can be accepted and welcomed within culturally similar contexts in Asia raised by Abo (2015). The reviewed literature turns out to be mainly focused on HRM practices, rather than on the manufacturing practices that tended to be the focus of the older literature on Japanese management practices. This allows us to examine aspects of Japanese HRM practices in culturally similar contexts in Asia more closely, separate from the concept of best practices related to manufacturing practices (i.e., Oliver & Wilkinson, 1988, 1992; Elger & Smith, 1994, 2005).

The following sections are divided by country and tendency to accept Japanese HRM practices; namely, a relatively smooth transfer of practices into Thailand; a non-smooth transfer into China; and selective transfer into Vietnam and India.

Smooth Transfer of Practices: The Case of Thailand

This section illuminates the relatively smooth transfer of HRM practices in in Thailand. Here, overall HRM practices based on collectivism were characterised by a good fit, not only into the cultural contexts of Thailand. Their work tends to entail macro analyses that allow the degree to which reading Japanese management practices are spreading to be measured. The body of literature exemplified by Oliver and Wilkinson (1988, 1992), can be explained by institutional cultural similarities between Japan and, as the so-called “Detroit in Asia”, Thailand where there are many Japanese investors and manufacturers operating.

From an analysis of a sample of 560 Japanese managers and Thai employees in Thailand, Onishi (2006) insists Japanese HRM practices can be highly transferrable into Thailand. Examined Japanese HRM practices include consensual decision-making, quality circles and house unions, all of which are well accepted and welcomed by Thai employees (Onishi, 2006). The sample is based on factories operating in Thailand, implying the smooth transfer of Japanese HRM practices accompanied by manufacturing ones into the Japanese subsidiaries in Thailand.

The cultural similarities between Japanese and Thai managers were analysed by Swierczek and Onishi (2003) based on a survey of the total of 100 Japanese and Thai managers and employees at Japanese manufacturers in Thailand. Their work, built on Hofstede's framework of national cultures, illuminates overall organisational practices, manufacturing, general work and HRM practices. It is argued there are distinctly different behaviours between both Japanese expatriates and Thai employees in that Thai employees expect hierarchy based on relationships with Japanese managers, while the Japanese expect the Thais to show more commitment and company loyalty. Nonetheless, both parties tend to collaborate and cooperate as teams, blurring these differences in practice. Both studies focus on manufacturing practices, treating HRM practices as peripheral elements supporting the shop floor. This type of smooth transfer of practices from Japan is characterised as Transplant and/or Branch plant by Oliver and Wilkinson (1995, 2005), meaning that the transplant is simply transferred as a copy of a factory in Japan where the branch plant functions as a foreign-based Japanese factory integrated in international networks in order to export products back to Japan.

Shibata's (2008) work briefly supports the high transferability of Japanese into Thailand although work practices may not have to be transferred as a whole. By conducting qualitative analysis, such as observations and in-depth interviews at two Japanese automotive transplants in Thailand, he discusses whether particular shop floor work practices need to be transferred or not. He suggests there is no need to transfer troubleshooting skills and knowledge at these sites because the process of manufacturing mature products is highly standardised and formalised. In line with the incomplete transfer of manufacturing practices, other HRM practices, such as cooperative labour relationships and teamwork, were transferred and implemented as the basis of transferring manufacturing ones.

Recent studies echo this picture of Japanese HRM practices being accepted easily in Thailand. In the context of sales branches of Japanese multinational manufacturers, rather than factories, the work of Iwashita (2016) also support the contention of a good fit between Japanese management practices and the context of Thailand. Through qualitative analysis these studies demonstrate the acceptability of some Japanese management practices, such as teamwork, intensive socialisation, company trips and long-term employment, in sharp contrast to other subsidiaries of the same Japanese MNC operating in Belgium, the USA and Taiwan, which reject, or abandon, practices according to the organisational cultural contexts of their host countries.

More recently, a comparative study of Japanese MNCs in Thailand and the US illuminates how teamwork and social events can be easily accepted by Thai employees because of cultural similarities, such as collectivism, and corporate networks of Japanese in Thailand (Iwashita, 2019). The cultural fit, however, is never fixed or given but constructed though interactions between Japanese expatriates and local employees.

This tendency for a smooth transfer of HRM practices can be characterised by the societal cultural contexts which are based on non-market institutions that more naturally fit into the institutional features of Japanese HRM practices, such as collaboration and cooperation (e.g., Abo, 2015; Chung & Luo, 2008). The societal context of Thailand is predominantly characterised by a non-market institution, Theravada Buddhism, which encourages people to work towards achieving religious merits in their daily management practices: showing forgiveness and generosity, and creating harmony among individuals (Atmiyanandana & Lawler, 2003; McCargo, 2004). This goes alongside the fact that traditional family-owned enterprises dominate the Thai economy, implying that Japanese-style HRM practices may well be accepted in Thailand, echoing the high transferability into a specific society, such as Japanese manufacturers' plants in Thailand (Lawler et al., 1997).

Moreover, being a manufacturing hub, sometimes referred to as the "Detroit in Asia" (Hill, 2007; Busser, 2008), in which many Japanese MNCs operate, Thailand enables an institutional similarity to be constructed since a large base of Japanese customers and suppliers is located there. This again encourages the acceptance within the local context of Japanese HRM practices in Japanese MNCs (Collinson & Rugman, 2008). As a series of studies have shown, Japanese MNCs in Thailand are likely to be the factories of Japanese manufacturers, and are probably affected by external Japanese organisations, such as buyers and suppliers in and out of their host countries. Indeed, these studies also confirm that country of origin effects are closely associated with a need to deal with Japanese customers locally in their host countries, enabling institutionally similar environments (Iwashita, 2016, 2019; Furusawa & Brewster, 2017).

This smooth transfer also goes hand-in-hand with high dependency on Japanese expatriates and close integration with corporate networks. The work of Bassino et al. (2015) reveals the strong tendency to use Japanese expatriates to control their subsidiaries in 13 Asian countries, including many ASEAN countries, such as China, Indonesia, Philippines, Thailand, Vietnam, Malaysia, South Korea, Hong Kong, Singapore, and Taiwan. Conducting a quantitative analysis of available data on subsidiaries in manufacturing industries, they conclude that 'capital intensity', defined as 'the ratio of capital and total employment', is highly correlated to the use of Japanese expatriates.

Another factor, the size of subsidiaries, also matters in small countries, such as Singapore and Hong Kong, because Japanese subsidiaries there tend to be used as regional headquarters, thus relying on more Japanese expatriates than the local ones. Schaaper et al. (2013) further show that Japanese firms tend to use their expatriates more than French ones do in their Asian subsidiaries because they used to send 'redundant staff' at the headquarters to their Asian subsidiaries to 'delocalize production plants to reduce cost'.

This means that Japanese firms are using their subsidiaries as a way of retaining Japanese employees, transferring the institutional aspects of the home country where there is an excess number of staff. In addition, high integration into corporate networks was evident in the old literature. This means that the more a given subsidiary is directly controlled and managed by its global headquarters in Japan, and the more it is integrated within their international network and supply chain, the more 'country of origin effects' may appear in the subsidiary (i.e., Ferner, 1997; Elger & Smith, 2005). These effects may include the transfer of Japanese HRM practices within the subsidiary's local context. The extent and nature of these HRM practices may in turn be influenced by the functions of the subsidiary; for example a production branch of Japanese MNCs may rely on the global headquarters of its company network (Bartlett & Ghoshal, 1986).

Adaptive Transfer of Practice: The Cases of China

In some cases, transferred practices are adapted to the particular conditions faced by Japanese subsidiaries operating in a host country. This is identified especially in the Japanese MNCs in China. Here, practices are adapted so that individual agencies are able to fit into local contexts. More effort is required for practices in this category to be accepted than in the cases discussed in the preceding section. This can refer back to hybridisation, defined as 'the emergence of distinctive configurations that may depart from both home-based templates and local practices' (Elger & Smith, 2005, p. 362). Hybridisation occurs particular in respect to manufacturing practices implemented with the intention of achieving competitive advantage at the shop floor level. Thus, in a hybridisation model, HRM practices are seen as essentially subsidiary, supporting this manufacturing-led competitive advantage, such as through long term employment and seniority based wages.

It is argued here, however, that the adaptation of transferred practices is not confined to manufacturing sites, but can include non-manufacturing ones. Unlike the static characterisation of Japanisation argued by Oliver and Wilkinson (1988, 1992), this section illustrates a more dynamic view of non-manufacturing practices that can be adapted and further mediated by host countries institutions, possibly leading to make practices as local norms, albeit originally transferred from Japan.

Taking three Japanese large retailers operating in China, Gamble (2010) argued for the adaptation of the cross cultural transference of practices by showing that only some aspects of transferred practices are explained by individual cultural, institutional and labour theories, and by national business systems perspectives. This study adds complexity to the original notion hybridisation (i.e., Oliver & Wilkinson, 2005) by showing that it is not possible to arrive at an overarching theoretical explanation. He does, however, illuminate some of the factors that have a significant effect on the transfer.

The shortage of skilled local labour, for example, makes typical Japanese management practices, such as a long-term employment and slow promotion impossible in China. Furthermore, in order to transfer a Japanese concept of high quality customer services into China, Japanese MNCs developed and adapted bonus systems based on the number of customers dealt with by customer service staff, and the accuracy of the services they delivered, which departs from the approach to such payments in Japan. In this adaptation, customer service based on Japanese notions of politeness, albeit relatively new in China at the time of the transfer, become adapted and normal in the long term, blurring host and home country effects. Gamble's study is unusual in this field in that it does not focus on manufacturers emphasising instead Japanese retailers. Nonetheless, he manages to show the complexity of the process of transfer and adaptation and the degree of influence from the host country.

Like customer service practices, manufacturing and HRM practices are also adapted at Japanese plants in China in the light of Chinese culture. With reference to cultural similarities between Japan and China, Itagaki (2009) contacted a total of 33 Chinese affiliates of Japanese firms to examine whether or not Japanese ways of management, such as long-term employment, slow promotion, and collaborative culture, are transferred into their manufacturing plants. Comparing and contrasting Japanese with American subsidiaries in China, he illuminates successful and unsuccessful examples of the transfer and transplantation of Japanese HRM practices. In China, the "strong demarcation" between employees in a team hinders teamwork and collaboration, leading to a short-term view and an individualistic culture in the workplace.

This does not conform with the characteristics of Japanese management practices, which are based on a long-term view and relationships between employers, their employees and suppliers, creating collectivistic and collaborative manufacturing and work styles (Itagaki, 2009). To adapt their practices to these local conditions, Japanese firms tend to give a clear "road map of promotion" and adequate technical and academic training, such as MBAs, neither of which are offered in their headquarters in Japan. This echoes the older literature on Japanese manufacturers in China which also showed both home and host countries effects working in parallel such that Japanese practices adapted in response to, and merged with, local ones.

The adaptive transfer of practices depends on the actors' agency and ability of expatriates to build trusted relationships with local employees. The transfer of Japanese management practices into a host country may fail because of a lack of trust between expatriates and employees in a host country. Schaaper et al. (2011) examined how Japanese and French expatriates in China got over the economic crisis in 2008-2009 by coordinating and controlling their subsidiaries. Through 22 interviews with both Japanese and French firms in China, they explain that Japanese firms make extensive use of their own Japanese expatriate managers to coordinate and control the subsidiaries in China, unlike the French firms who focus on training local managers. The reason for this heavy use of Japanese expatriates is to enable close communication between the headquarters and their subsidiaries. This is partially because they "do not trust much Chinese managers and employees" (Schaaper et al., 2011, p. 421). French firms, on the other hand, tend to train Chinese managers rather than sending French expatriates because sending expatriates is quite costly.

In addition, the adaptation may be somewhat associated with the cognition styles of local employees in a host country. Yamazaki and Kays (2010) focus on learning styles among Japanese, Chinese, and Malaysian managers in order to examine how these managers adapt and learn a host country culture. By defining four learning styles, namely diverging, converging, assimilating and accommodating, they argued for distinctive differences in styles between Chinese and Japanese. Chinese managers learn through the assimilating learning style by constantly gathering abstract information and building that into a conceptual theory in their calling, thinking and acting modes. By contrast, Japanese managers learn through the diverging style by embracing different values and interpreting attached meanings without much emphasis on ideas. The authors put forward the possibility that Chinese managers, albeit collectivist in theory (Hofstede, 2010), may turn out to be very individualistic decision makers because of their assimilating learning style, which prioritises abstracted right solutions. This can also explain potential conflicts, as argued by Gamble (2010) and Itagaki (2009). It is probable that Chinese employees searching for abstract ideas might have been confused by Japanese expatriates with an emphasis on the interpretation of concrete examples.

This kind of adaptive transfer in China also echoes complex contexts in China, in contrast to the regionalisation dynamics and cultural similarities that drove the smooth transfer analysed in the preceding section in respect to Thailand. China, of course, is a global manufacturing hub and attracts many MNCs from all over the world. It also provides a quite unique context for MNCs in the sense that it combines a market economy with central control by the Communist Party. Siebers (2016) points to a dynamic view of adaptive transfer evolving over time at Western retailers in China, blurring the influences of both home and host countries, thereby echoing the work of Gamble (2010).

Through a longitudinal analysis, Siebers points to a dynamic view of hybridisation practices among Western retailers in Chinese. He explores how free bus services are provided in order to execute the Western concept of one-stop shopping in the vast rural areas in China. These services have become increasingly common and are having an impact in enabling one-stop shopping. Furthermore, although fish markets are commonly managed by family owned shops in Chinese contexts, it was brought into the mega and hyper markets of the Western retailers, such as Wal-Mart (American) and Carrefour (French), which are now becoming the local norm.

Selective Transfer by Practice: Cases in India and Vietnam

Finally, the transfer of practices can be selectively adopted depending on the fit between each practice and each local context. This entails decision making in respect to selecting and identifying one practice over another depending on the local context, but not involve actors' agencies to the extent discussed in the former section. This section thus summarises the body of literature which discusses the fit, or lack of fit between practices and a host country, especially in India and Vietnam, revealing how transferrable and non-transferrable practices differ according to the host country's context. The literature in this section tends to build on Hofstede's (2010) cultural perspectives, exploring reasons why certain HRM practices are transferred selectively at Japanese subsidiaries in India and Vietnam, This also refers back to the conflicts identified between Japanese and locals as described in some of the older literature that examined the difficulties of transferring certain practices (i.e., Elger & Smith, 1994, 2005).This section argues for a variety of (non-) transferrable practices in certain contexts of a host country.

At Japanese subsidiaries in India, performance evaluation for Indian employees tends to be conducted subjectively according to Japanese expatriates, while compensation needs to conform to the rate of local labour markets. Maharjan and Sekiguchi (2017) noted that, despite cultural similarities between Japan and India regarding collectivism and hierarchy, management practices are influenced very differently by institutional and cultural factors in the host country. By conducting interviews at Japanese manufacturers and service subsidiaries in India, they attempt to clarify the factors behind selective transfer by practice. On the one hand, performance appraisals and promotion for Indian employees can be conducted informally by Japanese expatriates with reference to performance appraisal systems in Japan since there is not much institutional pressure due to the underdeveloped regulation in India. On the other hand, compensation is basically determined by the market rate, and is thus highly affected by local labour markets in India. This briefly confirms that Japanese HRM practices are selectively transferred according to local contexts (Maharjan & Sekiguchi, 2016), although they may still be very dependent on individual HRM practices.

Similarly, the work of Vo and her colleagues confirms the selection of practices within the context of Vietnam. Vo (2009) compares and contrasts Japanese ethnocentric and American polycentric staffing approaches in Vietnam, concluding that Japanese firms are relatively unsuccessful because of their top down and 'wait and see' approach, in contrast to the American early selection of talents and quick promotion. In theory, Japanese practices may have been well accepted in the era before *Doi Moi* (an economic reform in Vietnam) when the country had similar practices of long-term employment and respect for hierarchy. After Doi Moi, however, job poaching and job hopping have become popular due to the lack of talented managers, and this encourages ambitious Vietnamese to prefer American firms with their relatively quicker promotion opportunities than Japanese firms, raising the possibility of selectively dismissing some practices.

In the same line of argument, the Japanese style of performance appraisal system may need to be carefully evaluated and selected according to the contexts of a host country. Vo and Stanton (2011) describe the performance management systems adopted by both Japanese and American firms in Vietnam, revealing that Japanese informal performance management is less accepted than the more formal American system with its focus on financial and non-financial measurement, even though this is quite unfamiliar in Vietnam. In theory, 360-degree feedback and upward rating systems adopted at American firms might be thought to be likely to clash with the importance of harmonious interpersonal relationships in the hierarchical society of Vietnam. In practice, however, these are well-accepted by Vietnamese due to the perception of 'fairness' and 'straightforwardness', while Japanese informal and 'subjective' performance appraisals are characterised by Vietnamese as unfair and hierarchical. This is largely due to the relatively informal performance evaluation system in Japan, leading to subjective evaluations regardless of whether or not the evaluation systems in headquarters in Japan to which they are referred.

By contrast, some practices, such as industrial relations in Japan, can be transferred since they fit with the practice and the institutional context of the host country. The Japanese approach to building cooperative industrial relations suits the institutional contexts of some host countries, such as Vietnam. Vo and Rowly (2010) examined the industrial relations of both Japanese and American firms in the 'centralised and highly regulated' environment of Vietnam, concluding that the industrial relations' practices are highly affected by the institutional contexts of a host country. They argued that Japanese firms adopted a more paternalistic approach than the American ones which, in theory, fits better in the Vietnamese context which has some similarities with the Japanese context. Of course, the results are quite dependent on how individual Vietnamese managers deal with issues regarding unions.

As discussed above, the transfer of practices can be selectively conducted according to the fit between individual practice and the institutional cultural contexts of a host country. Indeed, Chiang et al. (2017) argued that some practices are easier to transfer without major modification than others. This fit in a host country context is somewhat confirmed by the work of Chiang et al. (2017) who argued that certain practices, such as seniority pay and pension plans, may need more adjustment according to different host country contexts than other practices, such as training programmes and expatriate policies. In fact, pay for performance based on individual reward may have significant limitations in a collectivistic culture, just as Japanese practices that are based on collectivistic performance may struggle to be adopted in individualist cultures (Chiang & Birtch, 2012).

Furthermore, some practices which are more explicit and codified beyond industry, such as teamwork and equal opportunities policies, may be more acceptable and adjustable than other more implicit, country of origin specific, and industry specific practices, such as industrial relations (Fu, 2012; Chiang et al., 2017).

Indeed both Indian and Vietnamese contexts are emerging economies and somewhat shifting towards performance based HRM practices as normally based in Western society. In India, many Indian managers influenced by British and or American ways of managements tend to prioritise performance based HRM, rather than seniority-based (Maharjan & Sekiguchi, 2016, 2017). In Vietnam with economic liberalisation, locals tend to seize job opportunities with higher salary, conforming with economic growth by foreign inward investors. Similarly, both Indian and Vietnamese cultures share collectivism and high hierarchy in common with those of Japan (Hofstede, 2010). However, these cultural similarities do not allow to enable the smooth transfer of Japanese management practices because some practices are more influenced by local labour markets than others could.

DISCUSSION AND CONCLUSION

By reviewing relatively recent Japanese management literature, with a focus mainly on Asia, this paper aims to provide an up to date perspective on the transferability of Japanese management practices. Combining the old literature in the West with relatively new work in Asia, it offers three categories of transferring practices into Asia.

The first section focuses on the smooth transfer of practices, showing that Japanese management practices can be smoothly transferred without much management effort when the contexts of host countries are supportive. This echoes the literature from the 1990s (in particular) when Japanese HRM practices were treated as peripheral practices to support best manufacturing practices on the shop floor (i.e., Oliver &

Wilkinson, 1988, 1992). It is argued that, in Thailand, cultural and institutional similarities support the smooth transfer of Japanese HRM practices. In particular, a series of studies indicated that cultural similarities between Japan and Thailand support the smooth transfer of Japanese HRM practices, such as a long-term employment, teamwork, decision by consensus, and manufacturing practices like QC and TQM (Onishi 2006; Shibata 2006; Iwashita, 2016).

According to the literature, a tendency towards collectivism and high power distance in Thai culture enables these practices to be transferred and easily accepted by local employees in Thailand. This transferability is also supported by the regionalisation of Japanese MNCs (Collinson & Rugman 2007, 2008) and the inter-organisational relations between Japanese MNCs in a host country, as discussed in Iwashita (2016, 2019). As a key country for Japanese manufacturers with a regional focus, Thailand is now becoming the “Detroit of Asia”, attracting many large automotive manufacturers and related parts makers, thus creating a critical mass that can further support the adoption of Japanese practices. This smooth transfer somewhat parallels an earlier articulation of efficient practices as ‘Japanisation’, in which practices are likely to be transferred in order to gain economic efficiencies on the shop floor, which has often been argued to be the dominant effect of these practices (i.e., Oliver & Wilkinson, 1988, 1992).

In addition, this smooth transfer also concerns the degree to which each subsidiary is integrated within internal corporate networks. Granted, manufacturing factories tend to be more integrated with Japanese MNC networks, confirming dependencies on Japanese management practices from Japan. Elger and Smith (2005) signified that ‘the role of site’ within a Japanese MNC group, such as providing products for either a host country market, Japanese market, or Japanese customers locally, may colour the relationship between Japanese and local managers within its subsidiary. In the case of ‘Copy-Co’ in their study, a regional manufacturing plant without sales or marketing functions is actually managed as the plant of the company’s European regional organisation, rather than a local plant for a host country’s market.

This highly integrated subsidiary can be managed in a European manner at the regional level by its regional internal structures and strategic policies, perhaps affecting the transfer of HRM practices in a negative manner. In contrast, in a different case study, Kopp (1999) described how the decision-making process is dominated by Japanese expatriates, rather than local employees, revealing the ethnocentric style of subsidiaries’ management. Beechler et al. (1996), meanwhile, showed that local managers in the subsidiaries of Japanese MNCs in Europe and the US were involved in less than half the decisions concerning local business. This ethnocentric approach seems to remain unchanged according to the recent work of Furusawa and Brewster (2016) which argues for the dominance of Japanese expatriates. Here, the surveyed literature is not limited only to Japanese factories but also includes non-plant subsidiaries, such as sales and marketing functions, as well as non-manufacturing industries. Nonetheless, the degree of integration remains important, alongside institutional cultural similarities and subsidiaries' interorganisational relations.

In summary, this section directly answers the question raised by Abo (2015) as to whether Japanese management practices can be transferrable into culturally similar contexts of Asia. Although the answer is yes, this is not attributable only to the cultural similarities of the host country (Thailand). Cultural similarities need to go hand-in-hand with the degree of integration within company corporate networks and institutional societal similarities. Japanese MNCs are operating predominantly in the Asian region, thus enabling them to build a supply chain network between Japanese subsidiaries in Asia (i.e., Collinson & Rugman, 2007, 2008; Iwashita, 2016, 2019). The literature reviewed in this section is based on Japanese manufacturers operating in Asia, and thus Japanese firms would be expected to be highly dependent on their corporate network in Asia.

The second section regarding the adaptive transfer states the complexity of transferring Japanese management practices in Asian contexts. This refers back to the old arguments from the 2000s of adaptation and hybridisation, which were proposed in response to the simplified articulation of Japanised practices on the shop floor in the UK (Elger & Smith, 1995, 2005). As Gamble (2010) described, the transferability also depends on what defines Japanese management practices in comparison with different national contexts. Customer service practices were initially new to Chinese but become more standard as time passed by. In order to implement a Japanese approach to serving customers, additional bonuses and incentives were provided, going beyond practices conducted in Japan. Furthermore, the findings that promotion is quicker and pay higher at Japanese subsidiaries in China than those of Japan reflect the competitiveness of the Chinese labour market. The dynamism of this process challenges the arguments that Japanisation and hybridisation are quite static processes, as Siebers (2016) has highlighted the importance of dynamic hybridisation.

The adaptive transfer may also stem from an emphasis on two targeted elements of the old literature: (1) a focus on non-manufacturing practices and (2) that of the transfer into the Asia. It is important to note that the work of Gamble (2010) is based on, not manufacturing sites as normally argued in the old literature, but non-manufacturers, retailers in China. Upon reflection, the 'dominant effects' of efficient practices argued in the 2000s are predominantly based on manufacturing practices, such as TQM and QC. Here, customer service practices based on politeness indicates a dynamic view of how efficient practices develop into local norms having originally foreign ideas adapted from Japan. This finding blurs definitions of Japanese practices according to the different perceptions of Japanese and local employees in Asia. Furthermore, according to Schaaper et al. (2013), up to the beginning of the

2000s, the Asian market had been the second priority for Japan, after a focus on the Western markets, such as the US, Canada, the UK and other European markets. Since then, Japanese firms have shifted their focus to Asia, not just for production but also for sales, where economic growth has been strong. Other studies provided mixed results. Indeed In China, despite cultural similarities, Japanese HRM practices with a long term view and harmony seem not to be welcomed (e.g., Itagaki, 2009; Yu & Meyer-Ohle, 2008).

The third section focused on selective transfer in which practices are selectively adopted and transferred according to the fit into local contexts. This combines the features of practices with the cultural similarities argued in the older literature (i.e., Hofstede). This section rather focuses on how certain practices can be selectively adopted according to the significance of institutional influences. This provides in-depth evidence for various (non-)transferrable practices into culturally similar contexts, not institutionally very far from the USA or Asia.

Here Japanese performance appraisal and promotion may be transferrable yet not acceptable for local employees. In particular, the work of Vo and colleagues demonstrates the limitations of the Japanese HRM practices in respect to performance evaluation and promotion. This was sharply contrasted with American MNCs in the same context of Vietnam. Subjective ways of performance evaluation and wait and see based promotion are not as well accepted or welcomed by local employees as those of American ones.

This adds the relationship between institutional and cultural contexts to the selective transfer of practices. It concludes that cultural similarities are likely to enable the transfer unless institutional contexts of a host country impair it. The studies of Vo and colleagues further complicate how we understand the impact of shared Confucianism. The selective transfer is partially due to the institutional effects of a host country where its market is highly regulated, limiting unions activities to a minimum (Vo & Rowly, 2010). As Vo and her colleagues show, while, in theory, Japanese performance management, industrial relations, and staffing policies with a focus on expatriates seem to be quite accepted with their harmonious and collectivistic natures, in practice, these are not as well accepted as expected.

In Vietnamese institutional cultural contexts, where there is a shortage of skilled labour and insufficient managerial education and training, the early selection, quick promotion, and high performance evaluation systems seen in American firms are more accepted by Vietnamese than the Japanese ‘wait and see’ promotion and subjective evaluation. Vo and Santon (2011) also highlight that Japanese management practices are less accepted than American ones despite different institutional contexts between both Vietnam and the USA.

Similarly, cultural similarities between Japan and other Asian countries may work as an enabler for the transfer of practice, yet need to be supported by the institutional contexts of a host country. As Maharjan and Sekiguchi (2017) discussed, Japanese management practices centred on cooperation and collaboration tend to be accepted, yet the degree of the transferability depends on the individual practices. Compensation can be influenced by the labour market in India even though promotion is as slow as in Japan (Maharjan & Sekiguchi, 2016). The study of Onishi (2006) indicated that, of all Japanese practices, it is only seniority-based wages that are sharply criticised and rejected by both Japanese and local employees. This somewhat echoes the case of Japanese MNCs in India where seniority is accepted in promotion, yet not in compensation, because promotion does not necessarily lead to an increase in salary.

In summary, this selective transfer shows how the transfer of practices into Asia can be different to that into the Western countries. Here, the answer to the question posed by Abo (2015) as to whether Japanese management practices can be transferred into culturally similar countries is predominantly based on his research about Japanese foreign plants and manufacturing practices. To be more exact, his question can be rephrased as Japanese HRM practices in addition to manufacturing ones can be transferrable into Japanese plants in culturally similar contexts in Asia.

Indeed it was strongly indicated by Williams et al. (1994) who questioned the acceptability of the Japanese management practices in the West by saying that the social and institutional context of Western management is 'very far from Japan'. The more recent literature strongly implies an emerging change regarding some Japanese firms, where management practices are shifting to be more akin to the American approach (Endo et al., 2015; Sekiguchi et al., 2016) and therefore maybe no longer traditional management practices (Okabe, 2012). These traditional practices such as a lifetime employment, seniority based wage, decision by consensus still remain in some traditional companies (Keizer et al., 2012).

By reviewing relatively recent research, this paper aimed to answer the question of: whether or not Japanese management practices can be (non-) transferrable into Asian contexts; if so, why so; if not, why not? This review reveals that the answer is never simple, and that the transfer of Japanese practices is often complex. Further research is needed to elaborate in more detail how Japanese management practices can be transferred and accepted within Asia. Perhaps, the category of Asia may not make sense since the Asian countries are diverse in terms of economies, politics, cultures and religions. As this chapter has demonstrated, specific countries such as Thailand can be a better host country for Japanese MNCs to transfer their practices than others like China and Vietnam. Furthermore, the current studies are largely supportive in the sense that they are based on the number of facts and or response of surveys with a focus on a single macro aspect, such as institutions, culture or political economy (e.g., Yamazaki & Kays, 2010). This may have neglected a chance to uncover heterogeneity in how individuals act in respect to practices within institutional, cultural and geographical contexts.

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Chapter 2
Cross-Cultural Leadership

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ABSTRACT

This chapter aims to explain how the differences in national cultures have an impact on understanding the concept of leadership and leadership styles in an intercultural perspective. Leaders need to recognize the culture of their community and be aware of cultural differences. These cultural characteristics affect the behavior and attitudes of the leaders. Leaders need to understand the effects and possible consequences of these cultural differences at the organizational and managerial levels for effective management and organizational success. In this respect, the concept of leadership and the process of development of leadership are examined in a literature review. Following the analysis of leadership theories and leadership styles, the cultural dimensions of Hofstede are examined in the section of cultural differentiation and dimensions. Finally, national culture dimensions in cross-cultural leadership were examined.

INTRODUCTION

Leadership is the ability to persuade a group of people to willingly make efforts to achieve predetermined goals by gathering them around a common goal. In this context, it is important for leaders to recognize the culture of the society in which they operate, in order to develop leadership behaviors that are compatible with the cultural values of the group they manage. Leaders need to be able to develop leadership approaches that are compatible with both their own cultural values and the cultural values of the group they manage, and should be able to manage these differences by making them advantageous. Leaders' behaviors and attitudes that

DOI: 10.4018/978-1-7998-3744-2.ch002

are not appropriate to the culture of their audience will bring many problems in the company. It is very important to understand the phenomenon of leadership from an intercultural perspective and to recognize the development process of leadership.

In the study, which is a literature-based effort, the effects of differences in national cultures on the perception of leadership styles from an intercultural perspective were evaluated. What is the most effective leadership style that is always and under all circumstances? Rather than seeking answers to the question, the leader can recognize that the culture of the society in which he is living, to understand cultural differences as aware, to manage these differences in the best way to ensure that his audience remains loyal to him can be said to be the best way. Each society reveals its effective and absolute leader from its own cultural perspective. The leader reflects the culture of the society as a mirror. In short, what is the best leadership style? The answer to the question is again given by the society itself. Today's multinational organizational structures have created the phenomenon of intercultural leadership. Understanding intercultural leadership and implementing this leadership process will ensure effective management.

Background

The phenomenon of leadership, which is very important in terms of group success, has long been an issue that has attracted people's attention (Bolat, Seymen, Bolat, & Erdem, 2016, pp.179). Leadership, which has aroused curiosity in both organization and management theorists from the past to the present day and where various opinions were expressed, is innate for some while it is acquired later for the others. The new conditions created by changes in many social, economic, cultural, and technological, etc. fields have revealed different dimensions and characteristics of leadership and this new formation and new ideas have led to the development of new leadership approaches over time.

Leadership is a set of knowledge and skills to gather a group of people around specific goals and to mobilize them to achieve those goals (Demirel & Kişman, 2014, pp. 690). In another aspect, leadership is defined as a social process by which an individual influences the behavior of others, without the use of violence or threats (Bolat, Seymen, Bolat, & Erdem 2016, pp. 179). In trait theory, which is the first study on the concept of leadership, it was argued that the most important factor determining the success of the leader was the characteristics of the leader. Afterward, behavioral theories were developed by focusing on the behavior of leaders with the thought that the personal characteristics of leaders are insufficient to define effective leaders and their successes. In later periods, some situational theories have been put forward by suggesting there were other factors affecting leadership, that leadership behavior may change according to circumstances, and that optimal leadership behavior can be shaped according to situations. In the following periods, modern leadership theories were developed.

Until the 1980s, the dominance of Anglo-American intellectual and cultural fiction in research on leadership and the lack of proper investigation of the effects of various cultures on leadership led to a misconception that leadership behaviors that are effective in a society could be valid everywhere. As a result of many studies on leadership in non-Western societies after the 1980s, it was found that leadership behaviors vary from society to society. In addition, the national culture has been come up to be an important factor in defining leadership behaviors in different societies and in comprehension of these behaviors by the followers of the leader. Considering this matter, it is usual for individuals who are known as leaders to behave in accordance with the widespread cultural values of the society in which they grow. Therefore, it can be stated that national culture is an important factor in shaping leadership behaviors and perceiving these behaviors by the followers of the leader (Çalışkan & Özkoç, 2016, pp.240).

LEADERSHIP THEORIES

How do we define leadership? What distinguishes the leader from others? What are the leadership styles? What is the best leadership style? Or is there any the best type of leadership in all situations and conditions? What are the factors influencing the leadership process? Various theories and approaches have been developed from past to date to find answers to such questions. In each new leadership theory which was proposed, different variables of the leadership process have been studied to complete the missing aspect of previous theories.

The development process of the idea of leadership is as follows (Seters & Filed, 1990, pp.29-45):

- Personality Criteria-Centered Period
- Influence Power-Centered Period
- Behavior Criteria-Centered Period
- Situational Period
- The period in which the Expectations are Important for the Leader
- The period in which Commercial Relation Initiated and Maintained
- Role Development Period
- Culture Period
- Transformational Period

Leadership-related approaches can be divided into four groups: traits theory, behavioral leadership theory, situational leadership theory, and modern (new) leadership theories.

Traits Period (Great Man Theory)

In 1847, Thomas Carlyle stated in the best interests of the heroes that "universal history, the history of what man has accomplished in this world, is at the bottom of the history of the great men who have worked here". Carlyle claimed in his "great man theory" that leaders are born and that only those men who are endowed with heroic potentials could ever become the leaders (Khan, Nawaz, & Khan, 2016, pp.1). The advocates of this theory have focused on revealing the obvious characteristics of those among the members of various groups who are more successful in leadership than other group members. Thus, an effort was made to define the characteristics that were thought to differentiate the leaders from the group members (Bolat, Seymen, Bolat, & Erdem, 2016, pp.184).

This approach focuses on the personal attributes (or traits) of leaders such as physical and personality characteristics, competencies, and values. It views leadership solely from the perspective of the individual leader. Implicit in this approach is the assumption that traits produce patterns of behavior that are consistent across situations. In other words, leadership traits are considered to be enduring characteristics that people are born with and that remain relatively stable over time (Fleenor, 2006, pp.830).

Leadership researchers have focused on identifying robust individual differences in personality traits that were thought to be associated with effective leadership. In two influential reviews, traits such as intelligence and dominance were identified as being associated with leadership (Day & Antonakıs, 2012, pp.7).

The traits that the leader should possess have been described as follows:

- **Physical Traits:** Energy and being active.
- **Intelligence and Ability:** Judgement, knowledge, fluency of speech, and decisiveness.
- **Personality:** Creativity, openness, integrity, and ethical conduct.
- **Work-Related Characteristics:** Achievement motivation, desire to excel, drive for responsibility, task orientation, and responsibility in pursuit of goals (Yesil, 2016, pp.161-162).

Our historians' theory that internal features will emerge according to needs has been called as "Great Man Theory" with the idea that the leadership role was taken only by men in earlier times. This thought remained inadequate after many researches and studies on leadership (Sethuraman & Suresh, 2014, pp.165). Studies have shown that effective leaders sometimes do not have the same characteristics, and sometimes individuals do not emerge as leaders despite having more than the leader's characteristics. In addition, the theory of traits could not answer the question of how to develop good leaders. Based on these, it was concluded that different variables should be considered in order to fully understand the leadership process (Yesil, 2016, pp. 161).

Behavioral Theory of Leadership

After the initial evaluation of pessimistic reviews of trait literature, leadership researchers began to focus on the behavioral styles of leaders in the 1950s. Similar to Lewin and Lippitt's (1938) exposition of democratic and autocratic leadership, this line of research focused on the behaviors that leaders enacted and how they treated their followers. The influential Ohio State and University of Michigan studies identified two overarching leadership factors generally referred to as consideration (i.e., supportive, personalized leadership) and initiating structure (i.e., directive, task-oriented leadership). Others extended this research to organization-level effects (Day & Antonakıs, 2012, pp.8).

According to the behavioral leadership theory, leadership emerges in the process of mutual interaction as the role played by an individual in a group and this role shapes the expectations of other members. In many studies, it is concluded that individuals with different personality characteristics exhibit different behaviors (reactions) in certain situations. This approach argues that what makes leaders successful and effective is behaviors when they lead, rather than the characteristics of the leader (Yesil, 2016, pp. 161-162).

The behavioral leadership approach focuses on "what" and "how" the leader does against the followers, in other words, there is a focus on the behavior of leaders. Behaviors can be considered as reflections of the personality traits of the individual. Rather than observing and defining the traits of leaders, it is easier to observe and define the behaviors of leaders. Therefore, a behavioral approach that focuses on behaviors is expressed as "a behavior style that the leader maintains with his/her followers" (Şahin, 2019, pp. 61).

Situational Leadership Theory

In the behavioral approach, it has been suggested that there are many different combinations on the basis of both business and relationships and that many factors affect leadership. It was stated that the environmental conditions, the task itself, and the characteristics of the followers impact the leadership. The idea of "the best leader is the leader who can adapt the behavior to the conditions, group, and personal characteristics" is the basic thesis of the contingency approach. For this reason, it would be right to speak which style is most effective in any situation, not the best leadership style (Bolat, Seymen, Bolat, & Erdem 2016, pp. 198).

According to this approach, the leader arises according to the characteristics and needs of the environment. Only environmental characteristics are considered, not individual characteristics. The leader demonstrates various behaviors according to the situation of the task and encourages the followers to motivate and succeed. The factors that determine the effectiveness of leadership include the nature of the aim, the qualifications, abilities, and expectations of the group members, the characteristics of the organization formed by the leadership, the past experiences of the leader and the members (Yeşil, 2013, pp. 62).

Modern (New) Leadership Theories

Transformational Leadership Theory

Transformational leadership enhances the motivation, morality, and performance of the followers through a variety of mechanisms. These include connecting the follower's sense of identity and self to a project and to the collective identity of the organization, being a role model for the followers who inspire and interest them, challenging followers to take greater ownership of their work, and understanding the strengths and weaknesses of followers, which allows the leader to align followers with tasks that enhance their performance (Odumeru & Ogbonna, 2013, pp. 356).

The transformational leader convinced his/her followers to transcend their self-interest for the sake of the organization, while elevating "the followers' level of need on Maslow's (1954) hierarchy from lower-level concerns for safety and security to higher-level needs for achievement and self-actualization" Based on empirical evidence, Bass (1985) modified the original transformational leadership structure. Over time, four factors or components of transformational leadership emerged: These components include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Researchers frequently group the first two components as charisma (McCleskey, 2014, pp. 120). Transformational leaders seek to unite employees and encourage them to make the organization's vision a reality (Jaskyte, 2004, pp. 155).

Transactional (Interactive) Leadership Theory

The theory of transactional leadership described by Burns (1978) posited the relationship between leaders and followers as a series of exchanges of gratification designed to maximize organizational and individual gains. Transactional leadership evolved for the marketplace of rapid, simple transactions among multiple leaders and followers, each moving from transaction to transaction in search of gratification. The marketplace demands reciprocity, flexibility, adaptability, and real-time cost-benefit analysis (McCleskey, 2014, pp. 122). Transactional leadership, also known as managerial leadership, focuses on the role of supervision, organization, and group performance. Transactional leadership is a leadership style in which leaders promote the obedience of his/her followers via rewards and punishments (Odumeru & Ogbonna, 2013, pp. 358).

According to Burns, interactive leadership emerges from the interaction between the leader and his/her followers. This leadership gets strength from bureaucracy, authority, standards, and legitimate power within the organization. Based on this, the interactive leader expects to comply with work standards in the organization and to work task-oriented to achieve the objectives (Bolat, Seymen, Bolat, & Erdem, 2016, pp. 217). In interactive leadership, simply, the leader gives the followers what they want for something s/he wants to get. Therefore, it is very important for the followers who have needs to fulfill the leader's wishes. The success of interactive leaders depends on the extent to which the leader can meet the changing needs of his/her followers (Intepeler & Barış, 2018, pp. 100).

Charismatic Leadership Theory

The origin of the term charisma, which means "divine inspiration", dates back to ancient Greek civilization. This concept was first used in management and organization literature by Max Weber in the form of "charismatic authority". Weber expressed that charisma occurs when people voluntarily follow another person for some extraordinary or special personal trait or ability that they think it exists in him/her. The strong emotional bond between the leader and his followers is expressed as charisma (Bolat, Seymen, Bolat, & Erdem, 2016, pp.218).

As the charismatic leaders transform their followers' needs, values, resources, and aspirations from their individual interests into collective interests, the followers become committed to the leader's mission. In addition, followers trust their leaders, attach great importance to values, and their motivation increases (Gül & Aykanat, 2012, pp. 19). Conger and Kanungo (1998) state that, within a widely accepted theoretical framework, charismatic leadership is defined by four main characteristics: possessing and articulating a vision, willingness to take risks to achieve the vision, sensitivity to the needs of followers, and showing new behavior (Judge, Woolf, Hurst, & Livingston, 2006, pp. 204).

LEADERSHIP STYLES

Leadership styles can be defined by the characteristics of the leader, implicit leadership philosophy, and a range of unique management capabilities. The characteristics of leadership styles may vary depending on the performance of the leader or the degree of importance s/he places on the followers. The philosophy of leadership can be expressed as the implicit knowledge of the leader based on the hypotheses about the followers and the role of the leader. It is important for the leader to be aware of these assumptions in order to understand which management technique is appropriate in which situation (Demirel & Kişman, 2014, pp. 696).

Directive leadership is often defined as task-oriented behavior with a high tendency to control discussions, dominate interactions, and personally direct task completion. Additionally, time management, the pressure to realize targets, and close supervision on details are seen as characteristic of this style. Directive leadership is defined as task-oriented behavior, with a strong focus on targets, close supervision, and control of subordinate actions (Euwema, Wendt, & Emmerık, 2007, pp. 1038).

A transactional leader (as a strategic leader) is a person who operates within an existing system or culture (rather than trying to change them) by focusing on change and conditional rewarding behavior, paying attention to deviations, mistakes, or irregularities as well as taking action to make corrections, trying to meet the current needs of his/her followers. Transactional leaders are often defined as inefficient leaders because they reward good performance and intervene in case of a performance problem. Therefore, it can be said that these leaders focus on performance and it can be said that the relationship between transactional leadership and organizational performance is supported empirically in the literature (Zehir, Ertosun, Zehir, & Müceldili, 2011, pp. 1462).

An interaction leader is a type of leader who explains to his/her subordinates the reward they will receive on condition that they have the expected performance (Ercan & Sığrı, 2015, pp. 97). Essentially, interactionalist leadership based on the mutual Exchange relationship between the leader and its audience that occurs depending on the certain conditions has a more traditional and normative nature. Such leaders explain the tasks and task requirements of the audience, and channel and stimulate them to certain aims. Further, it tries to implement the management methods within the organization effectively and duly. Their behaviour towards following the leader are strengthened by awarding the audiences, who realize the aims shown them, with motivation means such as fee, bonus, reward, or prestige by their leader. It is stated that the relationship between the leader and follower is realized in line with the cost – benefit relation (Acar, 2013, pp. 10).

Supportive leadership is defined and used since the 50s of the 20th century. Definitions often include sensitivity to the needs of team members (Euwema, Wendt, & Emmerık, 2007, pp. 1039). House described a supportive leader as someone who provides emotional, informative, instrumental, and assessment support for his/her followers. However, this author stated that the most intuitive meaning of social support was emotional support, including providing sympathy, liking, loving, caring, and listening. It was stated that the supportive leaders take the needs and preferences of the followers into consideration and they are concerned when making decisions. Supportive leadership was found to be strongly related to satisfaction, but not to researchers' performance (Zehir, Ertosun, Zehir, & Müceldili, 2011, pp. 1462).

In the transformational leadership model, transformative leaders inspire employees to go beyond the call of duty, to develop creative solutions to problems, to serve as mentors, to create a vision, and to make plans to achieve this vision (Vinkenburg, Ergen, Eagly, & Johannes-Schmidt 2011, pp. 11). According to Bass (1985), the transformative leader achieves quality and high performance by increasing the self-confidence of his subordinates with the task to be done and by ensuring that they own the task around the common goal (Ercan & Sığrı, 2015, pp.97I). Transformational leaders are the leaders who raise awareness of their subordinates on what is true and important, motivate them towards the interests of the organization, and ensure that more importance is given to the organizational objectives than the individual objectives. It assists its followers in realization of the change in order to provide that the organization achieve excellence in a dynamic environment (Acar, 2013, pp.9).

A consultant leader makes his/her own decisions after discussing his/her opinions with group members, while a participative leader often makes decisions in collaboration with group members using the majority rules or similar social decision plans (Vugt, Jepson, Hart, & Cremer, 2004, pp. 2).

A laissez-faire leader does not have or seek control over the group members, so the group members are free to decide what to do. However, a laissez-faire leader can provide relevant information, such as step level point or group performance (Vugt, Jepson, Hart, & Cremer, 2004, pp.2). The laissez-faire leadership style involves the policy of non-interference, allows complete freedom to all workers, and has no particular way of achieving goals. However, there is no one best leadership style. The effectiveness of a particular style depends on the organizational situation (Bhatti, Maitlo, Shaikh, & Hashmi, 2012, pp. 193).

In this leadership style, the leader leaves workers alone because s/he believes that they know their job better than anyone. The leader can adopt this leadership style to avoid having problems with the followers in settings where the position of the leader depends on his/her relations with the followers. The laissez-faire leader who rarely uses his/her management authority acts more like a member of the followers. The followers are free to determine their own goals and to develop their plans and programs (Şahin, 2019, pp. 63).

Democratic leaders involve group members in the decision-making process. Democratic leadership can involve either participant (shared) or advisory decision making (Vugt, Jepson, Hart, & Cremer, 2004, pp.2). Although *a democratic leader* makes the final decision, s/he wants other members of the team to contribute to the decision-making process. This not only increases job satisfaction by involving employees or team members in what's going on, but it also helps to develop people's skills. Employees and team members feel in control of their own destiny, such as the promotion they deserve and so are motivated to work hard by more than just a financial reward (Bhatti, Maitlo, Shaikh, & Hashmi, 2012, pp. 193).

Autocratic leaders do whatever it takes to achieve common interest. S/he decides which group members should contribute how much without asking for input from anyone (Vugt, Jepson, Hart, & Cremer, 2004, p. 2). Job dissatisfaction is maximized, while commitment to the organization is minimal because autocratic leaders or managers do not pay much attention to the feelings and thoughts of followers or subordinates. The autocratic leader is nourished from his/her position forces such as legal powers, the power of punishment, and the power of reward. However, this situation may cause other members of the organization to have animosity against this rigid authority. Besides, this type of leadership is called "boss-type leadership" because it gives more weight to the behavior of the leader (Demirel & Kişman, 2014, p. 696).

Participative leadership refers to the joint decision-making capabilities of leaders in decision-making or the common influence of subordinates in decision-making. This leadership style helps to motivate team members because their input is taken into account and given due consideration (Sethuraman & Suresh, 2014, p.166).

As a result of the study conducted by Somech (2005, p. 783), it was found that the participative leaders offer teachers the opportunity to be involved in and to exert influence on decision-making processes. Their participation is believed to promote adherence to decisions and increase their willingness to carry out them in their work with students. Therefore, active participation increases involvement and commitment because individuals tend to have more confidence in and rise to a higher level of acceptance of information discovered by them.

Situational leadership theory proposes that effective leadership requires a rational understanding of the situation and appropriate response, rather than a charismatic leader with a large group of dedicated followers. Situational leadership in general and Situational Leadership Theory (SLT) in particular evolved from a task-oriented and human-oriented leadership continuum. The continuum represented the extent that the leader focuses on the required tasks or focuses on their relations with their followers (McCleskey, 2014, p. 118). Hersey and Blanchard's situational leadership theory (SLT) proposes a taxonomy consisting of four leadership styles, ranging from directing to delegating, and a framework for matching each style to specific situations. SLT has undergone several cosmetic and substantive changes since it was first introduced as the "Life Cycle of Leadership, and has emerged more recently as a restated set of prescriptive principles (Thompson, 2015, p. 527).

In defining *servant leadership*, Greenleaf (1977) said, "if one is a servant, either leader or follower, one is always searching, listening, and expecting that a better wheel for these times" He further explains:

Natural servants are trying to see clearly the world as it is and are listening carefully to prophetic voices that are speaking now. They are challenging the pervasive injustice with greater force and they are taking sharper issue with the wide disparity between the quality of society they know is reasonable and possible and available resources and, on the other hand, the actual performance of the whole range of institutions that exist to serve society (Farling, Stone, & Winston, 1999, p. 50).

Spears (1995) distinguished 10 characteristics, which are generally referred to as the essential elements of servant leadership. He is one of the first and probably the most influential person to translate Greenleaf's ideas into a model characterizing the servant leader. As the former director of the Greenleaf Center for Servant Leadership, he was responsible for a number of edited volumes on servant leadership based directly and indirectly on Greenleaf's writings. In Greenleaf's writings, he distinguished 10 characteristics of the servant leader. These are (1) listening, emphasizing the importance of communication and seeking to identify the will of the people; (2) empathy, understanding others and accepting how and what they are; (3) healing, the ability to help make whole; (4) awareness, being awake; (5) power, seeking to influence others relying on arguments, not on positional power; (6) conceptualization, thinking beyond the present-day need and stretching it into a possible future; (7) foresight, foreseeing outcomes of situations and working with intuition, (8) stewardship, holding something in trust and serving the needs of others; (9) commitment to the growth of people, nurturing the personal, professional, and spiritual growth of others; (10) building community, emphasizing that local communities are essential in a persons' life (Dierendonck, 2011, pp. 1231-1232).

Paternalistic leader not only pays attention to their subordinates' off-the-job lives and personal issues, but also contributes to the achievement of their personal objectives and their welfare. When the superior-subordinate relationship examined in this kind of leadership process, the leader feels obliged to protect those, who are under its control; and the subordinates feel obliged to show accord, respect and loyalty to the leader against this (Ataç, 2019, p. 317).

The paternalistic leader, who guides, protects, and takes care of the followers, has his/her loyal and respectful followers. This approach is a common style of leadership in organizations in China. This type of leader strives to ensure the loyalty of his/her employees with emotional loyalty. Intrinsically, he is autocratic but prefers to do the interventions at a distance rather than directly. If they are loved by their followers, first they lead to conditional love and then, they control them by making them feel wrong (Demirel & Kişman, 2014, p. 697).

CULTURAL DIFFERENTIATION AND ITS DIMENSIONS

In more than 160 definitions analyzed by Kroeber and Kluckhohn, it was stated that some conceive of culture as separating human beings from non-human beings, some consider it as communicable knowledge and some describe it as the sum of historical achievements generated by the social life of mankind (Sofyalıoglu & Aktaş, 2001, p. 76). According to Schwartz (2004), culture is "a complex sum of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society" (Tekin, 2019, p. 1228). Culture, which determines "what is right and what is wrong" as the meanings shared by people and determines the appropriate behavior and thinking styles for group members, affects the behaviors and attitudes of individuals and groups towards each other (Eğinli & Çakır, 2011, p. 39).

Cultural values and traditions affect the attitudes and behaviors of rulers in many different ways. The values that the ruler, who was raised in a certain culture, adopts in essence, affect his attitudes and behaviors in the same way without realizing it. The values are also influential in shaping the social norms that people create with each other. Cultural norms that allow the formulation of acceptable leadership behaviors can be expressed as social rules that, in some circumstances, allow an opportunity to influence the decisions and behaviors of others (Ercan & Sığrı, 2015, p. 99).

The attitudes of leaders differ between cultures. While the leader in Japan listens to group members and tries to achieve agreement and harmony in the group, the leader in the United States often makes decisions without compromise and shows that he is confident in what he is doing (Sofyalıoglu & Aktaş, 2001, pp.79). One issue that differs significantly between cultures is attitudes towards authority. American and Canadian businessmen acknowledge the necessity of authority in order to carry out the tasks within the organization and to find solutions to the problems. In country organizations such as Indonesia and Italy, it is assumed that everyone knows who has authority over them (Sofyalıoğlu & Aktaş, 2001, p. 78).

There are forces such as the dominant language, common education system, a certain political system, and media used by the majority who endeavours to ensure the integration between the groups within a nation that has existed since a certain date. Therefore, it may be stated that the most important culture level that may be used in determining the cultural differences is the "national culture" defined as depending on the nation concept (Çalışkan, 2015, p. 15).

Hofstede (1981) defines national culture as programming the ideas of the individuals of a particular nation collectively. Further, he states that the individuals share a collective national characteristic supporting their cultural thought programme. In addition, he states that the cultural programmes differ from one nation to other.

Hofstede's Cultural Dimensions

Among many studies on the causes of differences between cultures in the literature, Geert Hofstede's study on cultural differences is considered to be the most comprehensive empirical study. Hofstede, who states that the "national culture" level is a beneficial measure in determining the cultural values, expressed that obtaining information from them shall be easier by assuming the nations as homogeneous and organic societies. For this purpose, he set forth four basic dimensions highlighting the main problems had to be handled by each country but found different solutions to them, according to the data he has obtained from different countries, in his study conducted on 116,000 employees of IBM firm that operates in 40 countries from 1967 to 1973. Hofstede examined the differences between the national cultures in four aspects: power distance, individualism / collectivism (socialism), femininity / masculinity, and avoiding the uncertainty (Çalışkan, 2015, p. 20).

Power Distance

It refers to the proportion of less powerful individuals in society accepting inequality in society (Tekin, 2019, pp.1230). The high tolerance to power-oriented inequality in the institutions constituting the society indicates the presence of high power distance, and low tolerance indicates the low power distance (Çalışkan, 2015, p. 20). The distance caused by the power between the individuals of a society is realized within the values and norms of that society, and the differences in power level adopted by the society are institutionalized by being internalized in time. A low level of power distance indicates that the society does not pay attention to the power and richness differences of the citizens (Eğinli & Çakır, 2011, p. 40).

In high-power distance societies, people with less power have accepted the unequal distribution of power. Hofstede suggests that power distance is learned early in families. In cultures with a high-power distance, people are expected to display respect for those of higher status (Böyükaslan, Özkara, & Özdemir 2016, p. 68). In such society, the bosses, high-rankings, those at top levels do not have to know the truth to be right. The reason of this arises from the power they have (Sofyalıoğlu & Aktaş, 2001, p. 91).

In organizations with a high-power distance, managers have high status and formal communication is also top-down (Tekin, 2019, p. 1230). There is no formal horizontal communication. Uncertainty in these systems is reduced by power distance. It is clearly known who has authority over who. The words of the boss replace the law (Demirel & Kişman, 2014, p. 698). In such society, the bosses, high-rankings, those at top levels do not have to know the truth to be right. The reason of this arises from the power they have (Sofyalıoğlu & Aktaş, 2001, pp.91). In cultures having high power distance, the superiors request the determination of the true and false, and the subordinates expect that the things to be done are communicated to them (Aktaş & Can, 2012, p. 243).

Individualism - Collectivism (Socialism)

The second aspect of Hofstede's cultural aspects theory is the individualism and its opposite collectivism aspect. Individualism indicates a social model involving the individuals who prioritize their personal objectives in the relations established with the other individuals, esteem their own wishes and rights, see itself independent from the group, and assess the relations with the other individuals within benefit / cost framework. Collectivism expresses a social system that accepts itself part of one or more groups, acts with the norms of these groups, and prefers to place the group's targets forefront voluntarily rather than its own personal targets (Çalışkan, 2015, p. 24).

Relation between the individual and individuals shapes the collectively and individualist behaviour concepts. If the ties between the individuals within a society are not strong, then such societies are defined as "individualist" societies. As the individuals within such structure have significant independency feeling, they give more importance to their or close family members' interests (Demirel & Kişman, 2014, pp.697-698). In individualist concept, the disinterest displayed by the person against the other members of the group is higher. The tendency to stay away and separate from the internal groups is stated as one of the most important characteristics of individualism (Sargut, 1996, pp.12). In individualist values paying attention to independency and autonomy need, directors expect their subordinates to act more independently from themselves and think critical (Aktaş & Can, 2012, p. 242).

It is stated that the relations within the jointly acting and individualist cultures are differentiated. It is mentioned that individuals within the individualist cultures are more effective in horizontal relationships, whereas, on the contrary, in collectivist cultures the individuals implement their vertical relations more effectively when compared with horizontal ones (Sargut, 1996, p. 11-12).

Femininity – Masculinity

When we examine the dominant values reflected to the society, it is possible to determine whether a culture is feminine or masculine. According to Hofstede, if tendencies such as assertiveness, gaining money, and materialistic tendencies are recognized as more superior when compared to the importance given to human in a society, then it can be said that masculine culture is dominant regarding the dominant values in this societies. On the other hand, if the importance given to interpersonal relationships and human emerges as placing the general nature of the life forefront, then it is possible to accept this as the indicators of feminine culture. Being caressive, merciful, kind, loyal, full of love against children, being sensitive to the others, showing sympathy, being full of love and thoughtful in general, and act warmly are among the concepts linked with femininity in societies traditionally. Aggression, promotion passion, self-opinionated behaviour, being athletic and contestant, maintaining a dominant and oppressive behaviour, attitudinizing a self-confident and independent behaviour are recognized as traditional masculine values of the society (Demirel, 2014, p. 699). Besides, if behaviours of assertiveness, gaining money, disregarding others are dominant, it is possible to state that this society is male-dominant culture (Böyükaslan, Özkara & Özdemir, 2016, p. 68).

Avoiding Uncertainty

Hofstede expresses being process-oriented as “interest in tools, risk aversion, weak organizational culture, low socialization pressure, diversity in employees’ perception of working conditions” whereas he defined the results-oriented as “interest in the results, feeling comfortable in unfamiliar situations, strong organizational culture, strong socialization pressure, uniformity in employees’ perception of working conditions” (Sargut, 1996, p. 9).

Apprehension level, in which the societies feel against the situations that the information is insufficient, not clear, or never exists, or speed and size of the change may not be foreseen sets forth the dimension of avoiding from uncertainty. Environments having intense environmental warnings and huge amount of information load increase the uncertainty and cause people to live integration problems. Individuals may be differentiated to be active in such environments (Demirel & Kişman, 2014, p. 700).

The fact that a society feels threatened under doubtful conditions, and tries to prevent them via the rules and the other security measures indicates the level of avoiding from uncertainty of that society. Behaviours and attitudes such as searching stability, being frightened and abstaining from uncertain, unclear, and doubtful and risky conditions that are not mentioned in written rules, obeying to authority, hierarchy, written and formal rules, paying attention to securing oneself become evident in societies having characteristic to avoid highly from uncertainty. When cultures with low level of avoiding uncertainty are reviewed, it is stated that stress levels of the individuals are lower, they have weaker egos, and their acceptance levels of divergence are higher (Eğinli & Çakır, 2011, p. 40).

Long-Term vs. Short-Term Orientation

In 1991, a fifth Dimension was added based on the research of Michael Bond, who conducted an additional international study among students through a questionnaire developed with Chinese employees and managers. This dimension, which is based on Confucian dynamism, has been applied to 23 countries (Yaşar, 2014, p. 21).

The dimension of being short and long term is related to the way people view events in their lives. Short-term culture is static and includes a narrower view of the past or present, while the long-term culture encompasses a broader view of the dynamic and future. Some people can see the events that develop in their lives at a wider angle to the future. However, some people can see the short-term consequences of these events. This dimension, also called "Western logic and Eastern logic", focuses on a cultural decomposition over virtues rather than religious elements and distinction (Demirel, 2014, p. 700).

Indulgence vs. Restraint

"Indulgence" clarifies the cultural dimension, the level at which individuals try to control their desires and impulses according to the way they emerge. Societies with weaker control over their desires are regarded as indulgent countries and tend to provide free satisfaction of the basic and natural human desires of enjoying and enjoying life. On the other hand, restricted societies argue that such satisfaction should be corrected and regulated by strict norms and rules. Hofstede's research assistant, Michael Minkov (2001), focused on the sub-dimensions to examine and construct the core of IVR. The level of this cultural dimension is related to the sub-dimensions of happiness and pleasure in life, the importance of leisure and friendship, and life control (Amgalan, 2016, p. 7).

It defines to which extent we can enjoy the happiness of life and to which extent we are allowed to pursue happiness and leisure in our own culture. Indulgence versus restraint is described as "indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. Its opposite pole, restraint, reflects a conviction that such a gratification needs to be curbed and regulated by strict social norms" (Yaşar, 2014, p. 26).

GLOBE Leadership Dimensions

In one of the broadest and most comprehensive studies of leadership and culture, House and Javidan (2004) reported on the Global Leadership and Organizational Behavior Effectiveness Research Program (GLOBE), which reviewed 17,300 mid-level managers representing 951 organizations (financial services, food processing and telecommunications) in 62 cultures. The study examined how organizational practices are influenced by social forces, and cross-references to studies with Hofstede (2001) and Schwartz (1994) (Grisham, 2006, p. 48).

In the leadership dimension of intercultural leadership, the results of the GLOBE study identified six dependent leadership variables or global leadership dimensions from the culturally approved implicit leadership theory (called CLT by the authors). Six global leadership dimension characteristics are charismatic/value based leadership, team-oriented leadership, participative leadership, humane-oriented leadership, autonomous leadership and self-protective leadership (Grisham, 2006, p. 51). Besides, Stephan and Pathak (2016) have shown that the six GLOBE CLTs load on two factors which they call outward-focused (people-centric) and inward-focused (self-centric) cultural leadership styles (Pathak & Muralidharan, 2018, p. 14).

CROSS-CULTURAL LEADERSHIP

It is stated that effective leadership style is one of the most important factors in the process of protecting competitive advantages and supporting firm performance. Because of the different management, systems, practices and problems caused by them in different cultural environments, leaders must understand and manage these differences effectively. However, multicultural business environments require knowledge and application of management approaches that overlap with the cultural values of individuals from different cultures. In order to benefit from the creative and innovative potentials of multiculturalism and intercultural interaction, it is necessary to understand and manage cultures, cultural differences and their impact on business and management practices (Yeşil, 2013, p. 77).

The ideals of cultural leadership define culturally shared expectations about the qualities, motives and behavior of elite leaders. These ideals often affect individuals' assessment and support for leaders automatically. It is stated that expectations of cultural leadership are more proximal aspects of culture than general cultural values (Stephan & Pathak, 2016, p. 506-521).

The most important result of the GLOBE study is that the effectiveness of the leaders is environment dependent. The effectiveness of leaders is intertwined with the cultural and organizational values and norms of the people they lead. This conclusion confirms the saying 'Act as the Romans while in Rome'. In a study conducted on restaurant employees from different cultures, it was stated that managers should be more attentive to employees from different cultures. Managers need to be sympathetic to these employees and consider their needs. The fact that managers adopt a more supportive and understanding leadership approach towards employees will gain them and increase their loyalty (Yeşil, 2013, p. 69-70).

Social values, thus national culture constitutes the foundation in formation of unique cultural characteristics of the organizations. Therefore, formed organizational culture have many similarities with national culture in many aspects. Authoritarian managers revealed in the organisations by the authoritarian family structure in the society may be given as example (Nişancı, 2012, p. 1285).

It is stated that leadership concept may not be thought separate from the culture as the different cultures have different values and beliefs. Cultural norms have significant importance in determining whether which type leadership behaviour is more suitable or not in societies. Leaders are expressed as those who are different form their friends and outstanding. When the leaders act too differently from the cultural norms, then he/she shall be rejected by the society and followers. On the other hand, if they adhere strictly to the cultural norms, and obey them, in this case they shall not be leaders. In essence, leaders break some cultural norms, in order to be appear different from other friends (Yeşil, 2013, p. 63).

Cultural values and traditions have impacts on attitudes and behaviours of the managers in various forms. Values adopted by the manager grown up in a particular culture affect its attitudes and behaviours in the same manner. At the same time, values are effective in shaping the social norms created by the people to connect with each other. Cultural norms allowing the acceptable leadership behaviours to be formulated may be expressed as the social rules that allow affecting the others' decisions and behaviours in some conditions (Ercan & Sığrı, 2015, p. 99).

It is stated that the leaders from different cultures have different values, attitudes, behaviours, and perspectives. Schneider and DeMeyer (1991) revealed that individuals who are members of different cultures, interpret similar strategic problem in different forms, and approach with a different perspective (Aslan & Güzel, 2016, p. 1330).

Decision-making one of the behaviours of the managers is affected from their cultural differences undoubtedly. The growth type of the managers as well as performance of their functions in different atmospheres and climates leads importance differences in managers' behaviours. Accordingly, it is stated that the decision-making types of the managers are affected from the cultural atmosphere it is involved and cultural values (Böyükaslan, Özkara, & Özdemir, 2016, p. 69).

Values, beliefs, and expectations of the employees and leaders are shaped by their cultural backgrounds significantly. Leadership characteristics may differentiate from one culture to another. In the same way, employees, who are involved in different cultures, may assign different meanings to the similar leadership behaviours. Den Hartog and others (1999) in their study state that different leadership prototypes emerge in societies having different cultural characteristics. For instance, in cultures such as Japan and China having high power range, perception of a leader as effective depends on being powerful and authoritarian. On the other side, in cultures such as Australia and Holland having low power range, an effective leader must behave equalitarian and participant. In addition, although the leadership characteristics giving importance to the wellbeing and happiness of their employees and their families in Middle East, Asia and Latin America are recognized as more positive, the mentioned closed relation may be perceived as a kind of intervention to private life in Western cultures (Aygün & Gümüşlüoğlu, 2013, p. 106).

Hofstede (1980) stated that the approach of the leader to the followers is an autocratic / paternalistic management understanding in the countries having high power distance and requires close audit, when defining the characteristics related with the culture between the leader and the followers. On the other side, he mentioned that a consultative management style taking the comments and thoughts of the followers is a style effective in the countries having a lower power distance (Demirel & Kişman, 2014, p. 701).

Another subject differentiating between the cultures significantly is the attitudes towards the authority. American and Canadian businessmen accept the necessity of the authority in order to be able to fulfil their tasks within the organization and find a solution to the problems. In country organizations such as Indonesia and Italy, it is assumed that everyone knows that who have authority over whom (Sofyalıoğlu & Aktaş, 2001, p. 78).

In Arabic, Far East, and Latin countries self-seeking or autocratic leadership style is dominant in conjunction with the high power area. On the other side, in Norway, Finland, Denmark, and Sweden participative leadership is successful in lower power area. Power area range may be assessed as an indicator of willingness of the employee towards participative leadership (Demirel & Kişman, 2014, p. 701).

It is mentioned that may differences come to the forefront when the differences on leadership are examined in terms of West and east cultures. While in Eastern cultures, a significant commanding style, hard instructions, and a lot of management directives are at the forefront, in West cultures less importance is given to the personality of the leader. In such cultures, rather the leadership style and method gain importance. When examined from another view, it is highlighted that the leaders have to be more concerned with the employees in cultures giving importance to relationship. In Asia, Arabic countries, and Latin America, the managers prefer to behave more closely to the employees by participating in football matches sometimes or participating in birthday parties. In Latin America and China, managers visit the employees, and they are interested with their morale and health closely. In such cultures, leaders have to be careful during criticizing the others. For Asians, Arabic, and Latin Americans, loosing self-respect is considered as a shame both for themselves and their families. Besides, in such cultures, a criticism made before the other persons explicitly is an indignity and undesired situation (Yeşil, 2013, p. 6).

It is stated that avoiding from uncertainty, which may affect the organizational structures, are important variables regarding the organizations. Relation of the variables of power distance and avoiding from uncertainty with the other cultural variables are highlighted. Desire of the jointly acting societies to minimize the power distance or decrease the power distance between them in order to transform the uncertainty atmosphere into certainty atmosphere may be given as example to this. It is stated that all these characteristics may affect the attitudes and behaviours of the individuals within the organization (Yeloğlu, 2011, p. 166).

With the effect of globalization, today's enterprises make great efforts to survive in an intense competitive environment. One of the important factors affecting the success of businesses in both national and international activities is whether they are managed effectively. In this context, effective leadership is a key factor in the process of gaining competitive advantage. The fact that today's businesses have a multicultural structure requires leaders to be aware of these differences and to manage these cultural differences effectively. Leaders as individuals reflect the culture of the society they live in and exhibit leadership behaviors shaped by their own culture. Leaders need to be able to develop leadership approaches that are compatible with both their own cultural values and the cultural values of the group they manage, and should be able to manage these differences by making them advantageous.

CONCLUSION

Managing businesses can often be said to be about managing people. Therefore, understanding people, understanding cultural differences between people is an important issue in the management process, but it is also an important management skill. Because the differences affect multicultural enterprises with the international workforce (Amgalan, 2016, p. 26).

Establishing the management styles of the enterprises by considering the employees is of great importance for success. It is essential to take into account the cultural values and expectations of employees in organizations where people from different cultures work. While individuals from some cultures prefer a more participatory approach, others may demand a more authoritarian style of governance. Therefore, when determining the management style, the cultural characteristics of the employees should be taken into consideration. Furthermore, considering that different management styles will be accepted in different cultures, companies operating in different countries should analyze the management systems and styles in these countries seriously and examine the local conditions and make the necessary adaptations (Yeşil, 2013, p. 69).

For a global leader to be successful, he or she must have a global thinking and tolerance to high levels of uncertainty, and be flexible and adaptive to cultural differences. Global leaders should be prepared for change at any time to be able to tolerate the uncertainty of cultural differences in values, beliefs, attitudes and behaviors, and be able to cope with the complexity of interpersonal relationships (Demirel, 2014, p. 703).

Today, organizations that try to exist in the competitive environment that is formed with globalization and in the rapidly changing dynamic environment have turned into structures consisting of individuals from different cultures. The attitudes and behaviors of the leaders in these multicultural organizations are shaped by the culture of the society in which they grow. Leaders exhibit leadership behaviors in line with cultural values accepted in their national culture. However, it tries to unite the people who have grown up in different cultures in line with the common goals and objectives of the organization. Therefore, organizations need to be aware of cultural differences, leaders should encode these cultural differences well and manage them effectively.

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KEY TERMS AND DEFINITIONS

Collectivism: The view that social structure, group aims, and group norms have priority over individual rights.

Cross-Cultural Leadership: The process of being able to unite everyone around a certain vision and effectively manage these cultural differences by being aware of the cultures and cultural differences of the leader and her followers.

Culture: A structure of values, beliefs, norms, symbols, traditions, customs and meanings that have been learned, adopted and shared from the past to the present, giving a society a different identity from other societies.

Individualism: The belief that the individual is dominant in social life and that the interests of the individual are more important and superior than those of the society.

Interactive Leadership: The process by which the leader is able to mobilize them by rewarding or punishing their followers with a focus on improving the performance of the organization and the group in order to maintain the existing order.

Leadership: The power and ability to persuade a group of people to act in accordance with specific goals and objectives.

Transformational Leadership: The process by which the leader is able to mobilize his / her audience with high loyalty and cooperation by encouraging the change in their thoughts, beliefs and values in order to realize the vision created by them.

Chapter 3
Cultural Factors and Disruptions in the 21st Century:
Disruptions Changing Business Scenario and Performance

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ABSTRACT

This chapter talks about the cultural factors and the various disruptions impacting business scenarios. Both are interconnected. Sometimes culture induces disruptions, and other times, disruptions force changes in the culture. The chapter is unique as it talks about the factors of disruptions and impacts on different businesses. It also discusses how the culture of a country is also an influencing factor, directly and indirectly, for the organisational culture and its performance. The chapter also throws light on major disruptions across industries, structures, job requirements, and skill requirements. It also gives a view of the situations in the Indian context. The chapter concludes by summarising some points through which organisations can sail through these disruptive times.

DOI: 10.4018/978-1-7998-3744-2.ch003

INTRODUCTION

Culture defines an organization identity. It is the path an organization chooses to do business with one another, and how it chooses to respond to disruptions (Moseley, 2019). Today, culture no longer takes a back seat; instead, it has become a driving force for the organizations, along with disruptions. Secondly, culture also influences functional or dysfunctional political and social responses that shape up in different countries and organisations (Gold, 2017). Changes in technology and demographics are increasing focus on the relationship between company culture and performance. James Haskett said that a performing culture brings increase in corporate performance compared to less culturally vibrant competitors. Leaders know they should also focus on culture and look beyond profitability and sustainability. If organizations have an influential culture of rewarding employees' effort, it leads to an increase in performance (Sokro, 2012). Culture is about deeply held assumptions, meaning, and beliefs (Martin, 2002; Schein, 1992) taught through practices, which generate visible patterns of behavior in the national or organizational context.

According to Hofstede, organizational cultures are different from that of national culture. National cultures are manifested in people's minds, beliefs, thinking consciously or unconsciously. It gets rooted through family and environment. People are conscious of organizational cultures, and they learn this culture later in their life at the workplace (Hofstede, 2005), and cultural characteristics. Organisational culture (Brown, 1998) acts as a motivational factor which is essential for performance. It is imperative to emphasize the significance of corporate cultures for achievement, growth, and success (Schein, 2009). Organizational culture is the pattern of values, norms, beliefs, attitudes, and assumptions that shape how people behave and things get completed (Armstrong, 2006). It showcases the benefits on which an organization thrives.

National culture (NC) has been defined by Hofstede as 'the collective programming of the mind which distinguishes the members of one human group from another' (Hofstede & Hofstede, 2005). In 21st century industries, works and skills are changing. Furthermore, with the increasing impact of the emergent markets, organizations' need to conduct and manage businesses in other countries is more than ever; hence, each organization should be able to cope with its internal and external environment in any country, as internal contextual factors are impacted with individuals' behaviour and culture (Ihsan & Umit, 2014).

Disruptions in Present Times: Disruption or Innovation

Disruption, as such, is not new. More than 100 years ago the Ford Motor Company revolutionized the way people commute. The domino effect of this spilled over to many other sectors and companies. While it brings fortune for the disruptors, if successful, it unsettles industries equilibrium and brings strategic paralysis for some companies (Strategy+Business, 2017). Due to globalization and digitalization, the impact of disruption has become substantial. It is a game-changer for the corporates. Disruptions are both opportunities for differentiation and also a threat at the same time. Corporates are gearing up with new digital technologies, new business models, and more. The focus area of competition is widening. Competition can come from different aspects, unexpected players. Today, a financial company has competition from fintech companies, cryptocurrency companies. The automobile industry is facing competition not from the company but from changing behavioral patterns in India. Uber, OLA and others are becoming significant way in which to commute.

Today, when age-old practices are being redefined by wave of digitalization and globalisations, we say that we are living in times of disruption. There are strong indicators that are changing the way world functions and think. There are new kinds of needs, which are giving birth to a new type of business. These forces are touching countries, sectors, companies, and increasingly workers and the environment (Woetzel, 2019). There are smartphones and sensors, talks of driverless cars, space travel, Artificial Intelligence (AI), and machine learning. Disruption does not only stem from technology, but political changes and environmental changes also disrupt. The rapidly aging workforce and shifts in labor supply and skills availability are also disrupting organizations (Bravery et al., 2018).

These disruption change the way people respond to changes and that create new needs and opportunities. Disruption means disturbance or problems that interrupt an activity and process. Harvard Business School professor and disruption guru gave an apt definition which sums up “Disruptive Innovation” wherein disruption displaces an existing market, industry, technology and produces something more efficient and worthwhile (Howard,2013). It is at once destructive and creative. It later got synonymous with innovation (Teamtony).

Therefore, we can say that disruptive times are also the times of restructuring (Degryse, 2016). This is also ‘Destructive creation’ (Schumpeter, 1942), where disruption for one can create new opportunities for other . How can a disruptive innovation be disruptive to some and yet sustaining to others depends on the use of adoption characteristics (Nagi et. al., 2016). Disruption always creates new net market growth and, to tap into it, disrupted companies should go on the offensive, seeking customers who are off their radar (Gilbert, 2003). Technology disrupted the traditional film industry by digital contents but streaming opened new vistas for Netflix .Technologically disrupted traditional markets opened a new "Market Place" through Amazon. Uber is a classic example for technology based disruptive innovation though traditional taxi service companies are totally displaced.

Political and economic disruption disrupts some practice but generates new opportunities. Rising crude prices are problem for some but opportunity for those who would bring electric cars or other modes of fuel. Brexit brings uncertainty and opportunities as consumers choices and attitudes might change with the change; The implications of this uncertainty for consumers, but also for companies, markets and nations, is likely to provide opportunities for the holistic innovators who are able to find unfair advantages in the transition to new regulations, standards, supply chains, markets and business models (Cucknell & Strutt, nd.). In India, demonetisation broke the back of so-called "black currency" or nationwide implementation of Goods and Services Tax, or the thrust on digital economy as a way of life, all are massive disruptions that in some way benefit the last mile in the supply chain (Mantha, 2017).

Disruption and Culture: Is Disruption Changing the Culture or is Culture Innovating Disruptions?

The anthropologist Edward Taylor defined culture as, "That complex whole which includes knowledge, belief, art, morals laws, custom, and other capabilities acquired by man as a member of society" (Taylor, 1871). Different contexts in politics, economics, and society have shaped existing conceptions of culture (Sackmann & Phillips 2004). Economic and political philosophy, religion, language, and education systems constitute other parts of culture. Religion particularly plays a significant role in carving values that guide us. Most of the world's ethical systems are products of religions. Cultural values are learned, shared by people, and transmitted from generation to generation. They are shared assumptions, which prescribe appropriate behavior in particular situations.

Both terms of organizational culture and climate are interrelated and impact on behavior within an organization (McLean, 2005, p. 228). Therefore, in times of disruptions, age-old cultural practices are changed. Another aspect is if the culture of the organization promotes creativity and innovation, it can lead to disrupting norms and traditions. So both are interconnected. How people cope with the changes occurring through disruption and how culture affects responses so that the performance is not affected is of, prime concern for organizations.

Disruption is bringing about many instabilities as far as organizations and work structures are concerned. Deriving performance at this stage of changing and unstable work environment is a task. People are insecure, work structures are changing, organizations are evaporating, and new types of businesses are emerging. New industries are defining new terms. It is crucial to provide safety nets not only for the vulnerable groups but also create new opportunities for the affected ones. Culturally countries need to be ready to adopt new technologies and drive faster growth but at the same time, prepare the nation to face disruptions and adapt accordingly. The relevance of organizational culture supports the proposition that, in today's competitive and globalized corporate environment, there is a huge need for organizational development strategy at various workforce departments, as this can improve the company's culture.

The Internet and the development of high-speed networks, Emergence of Big-Data, by internet platforms, and the explosion of new forms of mobile devices have dynamically changed many things. They reduced distances through networks. A new kind of input material has come, which is 'Data' and evolving workplace norms (Degryse,2016).

India at the Crossroads of Disruptive Times

Disruptions and Innovation: National Culture and Performance of Employees

There have been many discussions whether there is an influence of national culture on the organisations and now when there is globalisation what is going to be the impact of this development. It is argued that organizational effectiveness should be developed with the values of the national culture of all employees, at all levels, in mind (Denison et al., 2004; Hofstede et al., 2010; Marković, 2012). Although national culture seems to have some influence on the design and use of Performance Management System in organisations, some strategic characteristics of the organisation also influence the design and use of the Performance Management System (Ihssan & Umit, 2014). National culture differences are associated with functional integration and organisational effectiveness (Marks & Mirvis, 2010). They further add that differences in national culture between parent and target firms can impact organisational synergy and sales growth (Marks & Mirvis, 2010). Punnett (2009) suggests that national variables impact cultural values, which in turn impact individual and group needs, attitudes, and norms which consequently impact organisational effectiveness.

India has much diversity in terms of religion, culture, and economic status. The response and its impact both are different for different people. As the Fourth Industrial Revolution spread across the country, the Internet and services are bringing people closer in general across society, and people in rural area are also accepting and getting the benefit from the internet and its services. Specifically, the rural, weak strata of society is getting impacted in a big way. They are getting exposure in the field of education, health, training, entertainment, and getting help in agriculture support.

Cashless transactions are a breakthrough in Indian business, and the people are exploring, examining and adapting it. But the path to disruptions are bumpy. It has many dimensions. People in India are uneducated, economically challenged. They need training and education to inculcate the habit of adopting different digitalized tools. There is a vicious circle – because they are poor, they cannot afford high technical knowledge, and it makes them resistant to technological disruptions and innovations.

Political disruptions are changing the scenario in India. India is also dealing with illegal migrants and terrorism on its border. New rules and regulations are countering these factors, which in turn are impacting the business scenario. New states are changing business scenario, new policies will change the job scenarios and demography of the workforce. Delhi and its nearby cities are struggling with a high level of poor-quality air. Organizations are struggling to retain top-level executives and highly skilled workers who voluntarily migrate to less polluted cities to avoid health challenges. Organizations also incur increased overhead costs as they attempt to check pollution levels within the office premise (Raman, 2019). It is also giving birth to new products and services.

In a nation such as India, disruption does not come from developing an iPhone, Google, or WhatsApp. Generally, innovations here are more concerned with last-minute scaling up, aligning process, strategizing with customer convenience. Unlike the West, technology in India is in the start-up phase which is far from maturity level. More or less every organization is at the same platform. One is not much ahead of others. Another aspect is buyers are experimenting more. Disruptive opportunities also stem from India's cultural idiosyncrasy. "Indians don't plan. They often show up in a town or city and look for rooms," says Rakesh Magow, co-founder and CEO of MakeMyTrip (India). The company will soon make a discounted inventory available for last-minute booking via its mobile app.

Industries are also divided. Large companies and Start-ups. Big conglomerates are diversifying into infrastructural projects which are more dependent on government policies, and the macroclimate worldwide and small startups are bringing small innovations plugging needs of new customer profile such as youngsters, aging population, single people, and so forth.

Indian techies and NRIs are returning to the country, to fit in and lead with their innovative ideas in the disruptive market (Talgeri, 2016). India is creating a new digital infrastructure. Aadhar, India's biometric unique identification system, has created a unique identity system in developing country of one billion. This social innovation is a solution to many diverse problems and initiatives. In the end, we can summarise that India is breaking from its cultural characteristics of risk aversion and embracing uncertain disruptive age. It needs to create and environment where innovative culture is entrused among the youth instead of "Jugaad culture" to go ahead (McGrath & Muneer 2 017). Disruptions are asking India to do away with traditional, linear, and non-disruptive thinking. There are epistemological, technical, and ethical issues involved with disruptions.

DIFFERENT DISRUPTIONS IMPACTING ORGANISATIONS

Physical Environment of the Organisation

Organisations and its structures have been continuously evolving with changing times. There were big assembly line factories, big offices with hierarchical structures all across the world. Organisations had different quipments which facilitated the functions of the organisations like faxes, printer and computers. They had hierarchical structures and clear-cut job duties and rolls. Now there are different kind of innovations/disruptions happening all around us.

Technological Disruptions

This technology ferment is creating value and also intensely competitive and societal challenges. They shift market power among competitors, challenge existing business models and approaches, realign trade patterns, reorient supply chains, drive business relocations, and more. Technology being the most significant disruptor has impacted many sectors such as health, retail, entertainment, e-commerce, delivery, etc. There is AI, Augmented Reality, Virtual Reality (VR), sensors, and blockchain. These breakthroughs are generating new products and services such as AVs, robots, and wearables. Artificial intelligence is already giving legal and health-related advice. Many jobs are losing their importance. Differences between humans and machines are overlapping, rearranging societal norms and perceptions. A new form of relationship is developing in which technology is the catalyst.

Globalization norms are being aligned in a new way as data flow increases. Information is strength today, and every country and organization is vying for that. New kinds of business laws and regulations are being discussed. The pace of digital growth is driving innovations and disruptions at rapid speed. Digital transactions are devising new games for the world economy. The profit margins for digitally equipped companies are three times more than the normal companies . The companies are more than ever dependent on one another. Technology and globalisations are also changing job roles across nations and sector . Technology often disrupts, supplanting older ways of doing things and rendering old skills and organizational approaches irrelevant' (Manyika et al., 2013).

Political Disruptions

There has been upheaval in political arena of many big countries. Britain voted to leave the European Union, and the US elected a government which in times, brought many changes in policies impacting many countries and businesses. The rise of China and India is defining world politics in a very different way. Terrorism has become a global threat now, and migration of refugees has become a global problem. All these developments are disrupting the way nations policies are framed which directly or indirectly impact organisations.

Environmental Disruptions

Today no longer an organisation can overlook environmental concerns. The crisis of water is looming significant as never before, Temperatures are soaring, and some cities of the world have become gas chambers. How this all is creating different kinds of challenges world over to manage and develop. Organisations are grappling with this menace. They have to change their products, processes, services even location of work. Organisations are bound by different laws and rules which are governing environmental concerns.

Demographical Disruptions

There will be more older people compared to earlier times, and it will bring changes in social needs. Life expectancy has gone from 34 to 65 by the turn of the millennium. For the first time in history the world population of the people aged over 65 will be more than the population aged 50. Markets will develop according to changing demographics as needs are linked to demographical data. Young populations are dictating organisations to develop policies which suits millennial lifestyles. Migrated people are creating different job market. Organisations policies are influenced due to these demographical disruptions.

Impact of Disruptions

As a result of these happening in the environment, there are certainly some major impact, which are disrupting the old practices of the business organisations.

1. **Industries Redefined**: Previously, there were clear cut boundaries between sectors and entry barriers were strict. The competencies, skill, and knowledge required for industries were segregated, and the means to acquire them were also quite clear. In the digital era, those boundaries and segregations are dissolving. There are various qualifications, skills, and attitudes required for the industry. There is no fixed pattern. Digital platforms are expanding film industry. Netflix has changed movie viewing (Keys, 2017). E-commerce industry is rewriting rules of the game. There are gaming industry, cloud industry, cloud kitchens, Ride hailing and lodging and e-wallet industry to name a few new industries .
2. **Melting Structures:** Structures of the organizations are changing; companies no longer have to be physically defined, own the product. They can run the business without owning single cars, airplanes, hotels. We have examples of – Ola, Uber, Oyo, and Airbnb. Digitalization is diminishing borders. Companies can virtually move into any territory which boosts other types of businesses which were not thinkable earlier.
3. **Different Markets:** Not only are companies entering into different markets, devising new models through acquisition, they are also creating markets. Amazon, Flipkart, and Alibaba have created a new industry, a new market place to trade. Where thousands of people are joining at different levels – such as small and medium entrepreneurs, delivery partners, customers. E-wallets have created a niche market for banking. Netflix has revolutionized entertainment market and has created a market where people only want to sit and enjoy movies, at home. As demographic and customer profiles change, so are the products and services.
4. **Behavioral Changes**: People are shifting to new habits. People are ordering food rather than cooking, they are preferring renting a car then owning, more and more people are travelling. Social media has become a great influencer. Sectors such as automotive, real estate are exploring how people will live and move in the future. People are more inclined towards organic products due to environmental concern. More and more people are buying online. “In my time, when I was starting my career, to buy a car was a status symbol. My son believes a lot more in Ola and Uber. Therefore, he is a lot more comfortable in shared mobility,” says Kotak (Doval, 2019).

5. **Changing Jobs:** New kinds of jobs are emerging which were not available only 20 years ago. There are different critical success factors for those jobs. Data Analytics and technology are now interwoven with every kind of employment. For example - As per Facebook, in 2018, the company awarded over $1.1 million to security researchers from more than 100 countries, bringing the total payout till date to over US$7.5 million (Chaturvedi, 2019). Google employs people from different domains.
6. **Changing Work, Workforce, and Workplace Norms:** Demography of the workforce is changing. The demand for cognitive skills and technological skills are rising (Reimaging tomorrow's workforce, 2018). By 2030, according to the a recent McKinsey Global Institute report, as many as 375 million workers—or roughly 14 percent of the global workforce—may need to switch occupational categories as digitization, automation, and advances in artificial intelligence disrupt the world of work (Illanes et al., 2019). At the macro level, automation and redeployment of workers will realign firms on "human cloud platform," where workers from any location can be hired to perform tasks (Kuriakose & Iyer, 2019).

At the micro-level, automation will change the meaning of work. Independent workers will perform various activities according to the company's requirements and matching with their personal life. Wage rates will differ for different tasks. The fix category of salaries will cease gradually. At the workplace, networks of collaboration and distributed remote teams will function. Supervisory roles will be altered. All this will substantially change motivation and communication at the workplace. The new employment contract with a temporary employer and employee will change on salary, benefits, and collective bargaining.

Culture and Organizational Performance in the Times of Disruptions

All organizations want their policies to be aligned with external and internal challenges and produce the best performance from its employees to get mileage in the competitive run. These disruptions or innovations as you may perceive them, but they both need realignment as far as employee performance and organizations are concerned.

Change in the Strategic Framework

Organizations need to foresee and start changing and aligning its policies to get maximum performance. They need to adapt quickly to political, social, economic and technical situations. They should be equipped with new digital tools to increase efficiency, sustain, and evolve as the digital transformation takes place. They need to reinvent processes to optimize, and they need to modify human resources policy to deal with AI and machine learning technologies. In organizations, AI, machine learning, big data, etc. are being adopted. Significant disruptions are creating a ripple effect, and organizations need to integrate business and Information Technology by 2020 (Mulen, 2018).

Change in the HR Policies

1. **People Analytics:** Compensable factors and factors impacting performance would change in digital era. People analytics is an important process ushering in digital era; This will also influence human resource practices. Recruitment, selection, appraisal and training will be guided by analytics. Data and information would be two pillars for making decision.
2. **Changing Recruitment and Selection Policies with Changing Jobs:** As job-roles and tasks are changing. More and more people are improving, adding on technical, people skills. There is a flux on online learning courses, as continuous updating and learning is a requirement. There are new skill requirement. People need to learn all streams as business has now blurring lines. This will change the recruitment and selection methods.
3. **Changing Performance Appraisal Processes:** Compensable factors (On which value of the job is measured) for job would disrupt and evaluation factors would also change. Different competencies would evolve with changing industries, job role and structures. Sometimes the employee is virtual. All these would bring major changes in the way we design appraisal system and compensation structure.
4. **Changing Training:** With melting structures and boundaries more, trainings on human cultures are required so that people understand one another and perform in congenial environment. With migrating population this need to be enforced more carefully.
5. **Changing Compensation Design:** Organisations are also changing benefit programme so that they create a stress-free environment and people perform at their best. For example – As more and more technology is entering, flexible working is becoming easy and that is why Japan Microsoft has been successful in experimenting with a 4-day work as is Finland; in the coming years we could

find additional arrangements. Much focus is now spent on reducing stress and improving mental stress of employees.

Today employees want to contribute to a process of co-creation and innovation; therefore, disruption starts with the employee and his/her relationship with other people. As such, many companies are failing to make a significant difference (Fraser, 2016).

Cultural Drivers: Companies and employees both have to struggle to make them relevant. With so much change happening so quickly, how should organizations—and their cultures—respond?

Adaptability

Organizations need to breed agility. Quickly they need to adapt to changing scenarios create by different kinds of disruptions. Disruptive organization Amazon worked on data, infused conflict in the organization to reach on quality decisions. Many start-ups like Paytm, Zomato, and Swiggy have achieved success through digitalisation. This can be true on a personal level as well as on an organizational one. Individuals who do not adapt well to new technologies soon find themselves out of step with the business and their colleagues. People need to learn new skills and develop new competencies.

Involvement and Learning

Organizations can do much to build a culture which encourages adaptability on both the cultural and individual level by empowering individual and team activities and involving the workforce in the changes they are trying to implement (Adkins, nd.). Employee engagement is critical in these disruptive times. There is insecurity in the environment. Employers need to work to “”engage” their workforce by ensuring a sense of achievement, camaraderie, and equity (Pressman, 2018). Disruption requires ingenuity, skill, and vision. At the same time, we must understand that innovation is often coming out of that in-between space where industries collide. As a result, the breadth of complexities one must navigate to succeed is expanding exponentially (Burke, 2019).

Sharing Knowledge

Knowledge should be spread out at the time of disruptions so that more and more people are aligned with the change. This way, a learning organization is built. Both individual cultural understanding and formal structure are essential to consider. The critical question in practice for the management is how to stimulate employees towards innovative behavior and voluntary participation in knowledge sharing processes? As knowledge is shared and created in the core by individuals, and they, in turn, act according to their values and norms, it follows that a positive internal vision of knowledge sharing should be developed. This brings us back to the influence of the concept of a system on behavior so that an organization should try to stimulate people with inner visions, wishes, and expectations, which foster creativity and openness.

CONCLUSION

The world today has become a globalised village; therefore, organisations need must be flexible to observe and absorb all positive aspects of each culture and reflect that in the organisational culture. Organisations today need to be agile and become partners in the journey of the organisation where organisations change disruptions to innovations . Organisations fosters the culture which boosts innovations in the Organizations. Today organisations should try to work like the following (Bravery et al., 2018):

1. **Thriving Organisation**: Being agile and resilient and having a positive social impact
2. **Growing Workforce**: Drivers and adaptive, inclusive and growth-focused, committed to well being
3. **Thriving Individual**: Growing and contributing, empowered and connected, Healthy, and energized.

Thriving organisations embrace digital ways and are being restructured to be agile. They try to develop diverse digital skill sets as well as ethical practices for increased social impact. Thriving workforces invest in talent assessments and through collaboration widen their perspectives. They thrive on an inclusive culture where every employee is their true self and comfortable, and they nurture shared vision. A thriving workforce means that organizations perceive them in totality. Employees thrive when they are comfortable in their personal space. Therefore, the organization invests in the employees” physical, emotional, financial, and spiritual well-being. How are millennials engaged? Individually they thrive when they are growing continuously; they feel empowered and well connected in the organization. They have work-life balance, mental, physical, emotional, and spiritual well-being.

CASE STUDY

Digitalization of the Economy and its Impact on Labor Markets

Apple has decided to make cars as the wave of digitalization grows. The key feature of this car would be the designing of the vehicle and incorporating a true state-of-the-art information system. The batteries, the plastic, the tyres, and so forth will be ordered from suppliers. This represents a major threat to the European motor industry as the car will be a computer on wheel or wheels. Therefore, it is the master of data that will create and capture the value entailing all the geopolitical stakes. Big Data is changing the whole production paradigm. The digital, intelligent car, but also the new transport services such as car-sharing or car-pooling, improve the actual function of the vehicle, namely the transport service.

This will have an impact on corporate organization and production methods. New functions are already appearing: Business strategies need to woven with ever-expanding digitalization of different aspects of society (Rhys Grossman, 2012). The organization structures are changing towards a more open form of culture. New kinds of jobs are being created, such as data miners, data analysts, data managers. Data will drive workforce, organization, and all of society. Within a company like Amazon, the platform is governed by simple principles that apply to all teams: all data from all groups must be made accessible on the platform (Babinet, 2015). Organization process, in particular in terms of the monitoring, control, evaluation of workers' performance will go overhauling. Digitalization creates a parallel and ultra-flexible labor market that has come to be referred to as crowd-working. How will this new form of work be regulated? How will be new terms of employment, how will be working conditions be controlled? How is their collective bargaining power in the face of the digital platform 'employers' to be strengthened?

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Chapter 4
It Is Certainly a Different Manner!
Working in Global Virtual Teams With Divergent Intercultural Communication Styles

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ABSTRACT

The present study seeks to understand intercultural communication patterns, characteristics, and styles of team members that engage in virtual collaboration with people from diverse backgrounds known as global virtual team (GVT). Twenty respondents were interviewed in order to develop a rich understanding of the intercultural communication and styles within a GVT, based on Edward Hall's cultural dimensions. The results reveal that GVT members from high context cultures demonstrate indirect communication styles, use non-verbal approaches, and employ silence and polite gestures in certain situations, while low context GVT members are more prone to direct and straightforward communication styles with many verbal responses in online team discussion. In essence, the findings provide key implication to global managers: be prepared to work with cultural diversity in terms of being open-minded, develop a high level of tolerance, and become culturally sensitive to

DOI: 10.4018/978-1-7998-3744-2.ch004

different approaches and preferences of communication styles as employed by team members when working at a distance.

INTRODUCTION

In the 21st century, the influence of culture on global business and multicultural team collaboration has ostensibly become less challenging, because technology now allows people to connect easily regardless of geographical distance or time zone. Globalization is now omnipresent, and people across the globe can collaborate anytime, anywhere, and with anyone. However, globalization has not erased cultural difference. In the field of intercultural communication, scholars have long explored the impact of culture on communication patterns and styles, as well as the way a message is delivered and comprehended when people of diverse cultures work together (Chen & Starosta, 2003; Gudykunst & Kim, 2002; Hooker, 2012; Ting-toomey, 2006). For example, how people communicate, when they communicate, and why they say things as they do—these are questions that arise whenever team members with different cultural backgrounds must collaborate and work at a distance.

It is an emerging trend among multinational corporations (MNCs) to introduce a new work structure to their employees: virtual teamwork, or "global virtual teams" (GVTs). Organizations can benefit from the synergistic "teamwork" that a GVT offers due to its lower cost; travelling is not required and is often eliminated (Asplund, 2019; Shachaf, 2008; Zakaria & Mohd Yusof, 2018). Yet, in seeking to make collaboration effective, people in a GVT are continually challenged by diversity in intercultural communication styles, patterns, and mannerisms (Byron, 2008; Goettsch, 2016; Holtbrugge et al., 2012). A key question here is whether, with the emergence of GVTs and their heavy reliance on technologically mediated communication, people of different cultures continue to encounter cultural diversity at a distance. If cultural impacts persist, how do MNCs manage their GVTs' intercultural collaborations?

When collaborating across the globe via communication technologies, members of GVTs must quickly learn to communicate effectively with members from different cultural backgrounds, although they are strangers. GVTs also require a heightened use of computer-mediated communication and social media technology to be a feasible. Team members may have no historical background of working with each other, and they may not have the opportunity to meet in person. They tend to engage in temporal or ad-hoc projects, and members are located remotely (Hajro, Gibson, & Pudelko, 2015; Zakaria, 2017). Once employees are assigned to a GVT, they often encounter people who speak differently, think differently, and feel differently when they communicate (Cleary, Slattery, Flammia, & Minacori, 2018; Dibble et al., 2019; Lucani, Cataldo, Cruz, Villegas, & Wong, 2006). According to Edward Hall, founder of the field of intercultural communication, “Culture is communication and communication is culture” (Hall, 1976, p. 143). Frequently, what makes effective communication among team members difficult are the cultural values held by them. An additional challenge is that the team members must use computer-mediated communication for their virtual collaboration; the adoption of technological tools itself presents resistance and inconveniences in certain cultures (Glikson & Erez, 2019; Kenon & Palsole, 2019). Many MNCs now ask their employees to engage in this type of virtual teamwork.

It is argued that cultural diversity and intercultural communication present myriad challenges to teamwork effectiveness (Bullard, 2019; Goldstein & Gafni, 2019). This chapter is meant to assist with understanding the intercultural communication patterns, characteristics, and styles of GVTs. Our research question is as follows: What are the contravening patterns of intercultural communication styles in GVTs? For this study, we interviewed 20 members involved in a 10-week GVT project. The interviewees were asked to relate their experience of the way people communicated and describe the challenges they had confronted in terms of miscommunication and misinterpretations over the duration of the project. We conducted content analysis of transcripts of the interviews. Our approach was deductive. We coded the data to explore the distinctive cultural dimension outlined by Hall (1976): high context (HC) vs. low context (LC). We also used Hall’s theoretical framework to understand the verbal and nonverbal aspects of participants’ intercultural communication styles. The results clearly established that, within the GVT, members from HC cultures demonstrated indirect communication styles and used less verbal approaches, including silence, whereas members from LC cultures were more prone to direct and straightforward communication styles and provided many responses during online team discussions.

THEORETICAL FRAMEWORK: HIGH CONTEXT VS. LOW CONTEXT

Edward Hall is considered the father of intercultural communication theory. In the late 1960s, he explored face-to-face communication and realized that the meaning of a message can be interpreted differently, depending on context. Context plays the role of a medium that carries the meaning of the message. Following Hall, others have said that the meaning of a message is embedded in context, and that the context is embedded in information that carries the meaning of a message; context assumes that certain knowledge or information will help the recipient understand a message (Kittler, Rygl, & Mackinnon, 2011; Yama & Zakaria, 2019). Thus, context consists of both information and meaning of a message; without this information, a message does not exist, but without full understanding of the information, a message has less impact in its meaning. Most studies of cultural context use Hall's original definition (e.g., Croucher et al., 2012; Kawar & Jordan, 2012; Larsen, Rosenbloom, & Smith, 2002; Nishimura, Nevgi, & Tella, 2008; Wurtz, 2014). Context has two forms, high and low, which can help explain the effect of culture on communication and differences in communication styles (Nishimura et al., 2008; Xie, Rau, Tseng, Su, & Zhao, 2009). Salleh (2005) adds that communication best describes HC and LC cultures. Japan is categorized as an HC culture, while German-speaking countries (e.g., Austria and Switzerland) are categorized as LC cultures.

HC cultures are those in which an individual communicates using covert and implicit messages (Kawar & Jordan, 2012; Korac-Kakabadse, Kouzmin, Korac-Kakabadse, & Savery, 2001). In conversation, HC individuals expect their listeners to be able to read between the lines, and communication relies heavily on nonverbal cues (Deterding, 2019; Korac-Kakabadse et al., 2001; Li, Griffin, Yue, & Zhao, 2011; Miller, Griffin, Paolo, & Sherbert, 2009; Nishimura et al., 2008). Individuals from HC cultures also value relations among individuals and emphasize interpersonal relationships (Yamazaki, 2005). According to Nishimura et al. (2008) and Thomas (1998), Japanese communication, for example, tends to be indirect; they use fewer words, since words are not as important as context, and they rely on tone of voice, facial expression, and gestures. Several empirical studies have verified these characteristics (Bullard, 2019; Croucher et al., 2012; Kim, Pan, & Park, 1998; Miller et al., 2009; Richardson & Smith, 2007).

LC individuals' communication is direct and contains explicit messages that are direct and clear; they also value logical and linear communication (Hall, 1976; Yamazaki, 2005). Westerners such as Americans and Britons possess an LC culture. They are more likely to employ linear thinking and place less emphasis on personal relationships at work. With regards to decision-making, their decisions are based on fact rather than on intuition (Nishimura et al., 2008). Barkai (2008), in his article about mediation and cross-cultural mediators, provides an interesting insight into the United States as having an LC culture, citing characteristics such as individualism, egalitarianism, and informal speech, all of which are typical of LC cultures (Cardon, 2008). He also asserts that Americans tend to be rational and use a formal problem-solving approach in dealing with conflicts. In mediation, members of LC cultures communicate directly and depend mostly on verbal communication; discussion is direct and straightforward, like an arrow (Barkai, 2008).

Hall also explored the concept of "proxemics"—a spatial dimension wherein people make sense of private and public information boundaries for themselves and others, and the communication distance they expect when communicating with each other. He also introduced a concept he called "kinesics," which refers to nonverbal cues in communication behavior, where the use of silence and other nonverbal cues can be powerful and meaningful. The importance of context, space, and nonverbal cues are all dependent on the cultural continuum of HC vs. LC. In this study, we looked at overall understanding of the effects of context on intercultural communicative behavior in a GVT and determined patterns of communication when people work across geographical distance.

LITERATURE REVIEW

Culture refers to the characteristics of a particular social group or organization, encompassing everything from language and religion to attitude, behavior, and communication styles. According to Hall, culture is "[the] way of life of a people: the sum of their learned behavior patterns, attitudes and material things" (as cited in Nishimura et al., 2008, p. 2). Yama and Zakaria (2012) define culture as a hypothetical construct used to explain people's communicative behavior and to describe their social patterns. Culture is thus important when describing the unique characteristics of a group. When dealing with cultures different from our own, we have to be open to their values and diversity; we need to develop what is known as "cultural competence." According to Polistina (2009), a culturally competent individual is flexible and able to assess and treat all people with respect and good manners, regardless of their culture. She relates cultural competence to cultural literacy, arguing that "Cultural literacy includes cultural competence but adds to it the ability to critically reflect on, and if necessary bring about change in, one's own culture" (Polistina, 2009). The ability to analyze and adapt to other cultures is central to cross-cultural collaboration. In this study, we explored intercultural communication styles and their implications for organizations in building cross-cultural literacy among GVT members. Here, the term "intercultural communication" refers to the wide range of communication that takes place between people with different cultural backgrounds and involves an understanding of how to communicate effectively and clearly.

In intercultural communication, one must manage their communication style and at the same time handle the communication styles of others. The way people communicate, both verbally and nonverbally, is highly influenced by their own cultural practices (Martin & Nakayama, 2010). A number of cultural dimensions have been identified to facilitate the understanding of cultural differences in communication (Gudykunst et al., 1992; Hall, 1976; Hofstede, 1991). In his renowned book Beyond culture (1976), Hall affirms that context is a process, an important aspect of communication that had not received sufficient explanation. He further states that "This brings us to the point where it is possible to discuss context in relation to meaning, because what one pays attention to or does not attend to is largely a matter of context" (p. 90).

Given the reliance many cultures place on nonverbal cues in communication, intercultural communication in a virtual setting faces even greater challenges, because it relies on technologies that do not support, or poorly support, nonverbal cues. Daim et al. (2012) conducted a qualitative study to investigate factors that contribute to communication breakdown in virtual matrix-managed teams. Their results demonstrated that intercultural communication was the main problem in GVTs. The problems stemmed from individual team members' inability to communicate effectively due to cultural differences. In a virtual setting, different cultural orientations have different communication styles, which influence the way we interact and perceive the messages sent by others; the lack of nonverbal cues also has an impact on effective communication. Shachaf (2008) examined the impact of cultural diversity on team effectiveness in a GVT setting and observed that cultural differences led to miscommunication, since team members from Asia practiced different communication styles than team members from Western countries.

A recent study by Taras et al. (2019) explored the impact of team member diversity on different aspects of a GVT. The results revealed that it is crucial for a GVT manager to take into account team member diversity in explaining team effectiveness. Team diversity can lead either to interpersonal problems such as miscommunication or to superior problem solving. Thus, diversity will be the key factor to be considered when an organization forms and manages a team in a virtual environment. The findings also indicated that managers should balance team composition in terms of personal characteristics, as this helps to minimize interpersonal problems and at the same time increases task performance.

Wang, Fussell, and Setlock (2009)conducted a study in a laboratory environment with university students of mixed nationalities (American, Hong Kong, Chinese, and Taiwanese) residing in the United States and fluent in English. The purpose of the study was to examine the influence of individual cultural backgrounds, cultural composition, and communication medium on group brainstorming sessions. They found that the Chinese participants were able to adapt to American communication styles, but that the American students were unaware of the cultural differences and therefore did not adapt. This indicates that people are able to adjust and adapt to differences in communication styles in a virtual setting. Sundar (2013) conducted a qualitative study to explore how team leaders address the challenges of cross-cultural and virtual communication in the workplace. His findings were similar to those of Shachaf (2008), who found that miscommunication was among the main challenges in the cross-cultural virtual workplace, along with differences in language and business practices.

To address those challenges, team leaders must be able to accommodate different business practices and communicate clearly and carefully. Eisenberg and Mattarelli (2017) highlighted the importance of team members expressing themselves professionally. The professionalism team members showcase can accommodate communication between them. Eisenberg and Mattarelli propose that GVTs should take initiative to find ways to express themselves professionally, so that they can work effectively and as a team. A study by Presbitero (2017) further affirmed that cultural intelligence of GVTs could mitigate the negative impacts of foreign language and member's anxiety on individual task performance, also lead to team cohesiveness when working at a distance.

METHODS

Participants

The data used in this study was collected from Generation Y (Gen Y) international business students (also known as "Millennials") in their final year at a Malaysian higher education institution. They participated in a ten-week experiential learning activity using a GVT platform, without the opportunity for face-to-face meetings. According to Zakaria and Yusof (2018), the use of Gen Y to explore corporate settings is important. It is expected that by 2025 they will represent of 75% of the global workforce (Fry, 2018). Hence, understanding their attitudes, values, perceptions, norms, and behaviors is imperative, so that employers may manage them effectively and induce high performance. We also developed tasks that replicate the corporate setting such as decision-making, negotiation, leadership, and imminent issues like teamwork cohesiveness and intercultural communication effectiveness. We chose the participants for three reasons: 1) they were in their final year; 2) their level of maturity and motivation was high in terms of their preparedness to seek employment as soon as they graduate; and 3) their level of knowledge was adequate, as they had completed all introductory and compulsory courses in business and management.

Data Collection

We interviewed 20 members of a 10-week GVT project called the "X-Culture Project," led by Dr. Vasyl Taras of the University of Greensboro, North Carolina, USA. The project was initiated in 2010 and at current comprises more than 75 countries based on student nationality (see https://x-culture.org). The interviewees were asked to relate their experiences with how people communicated and collaborated via GVTs and to illustrate the challenges they had confronted in terms of miscommunication and misinterpretations over the course of the project. We used a set of semi-structured interview questions designed to elicit in-depth descriptions of their perceptions and opinions regarding intercultural communication patterns, mannerisms, and styles of other team members. We wanted to obtain a rich understanding of their experiences working virtually with team members from diverse cultural backgrounds.

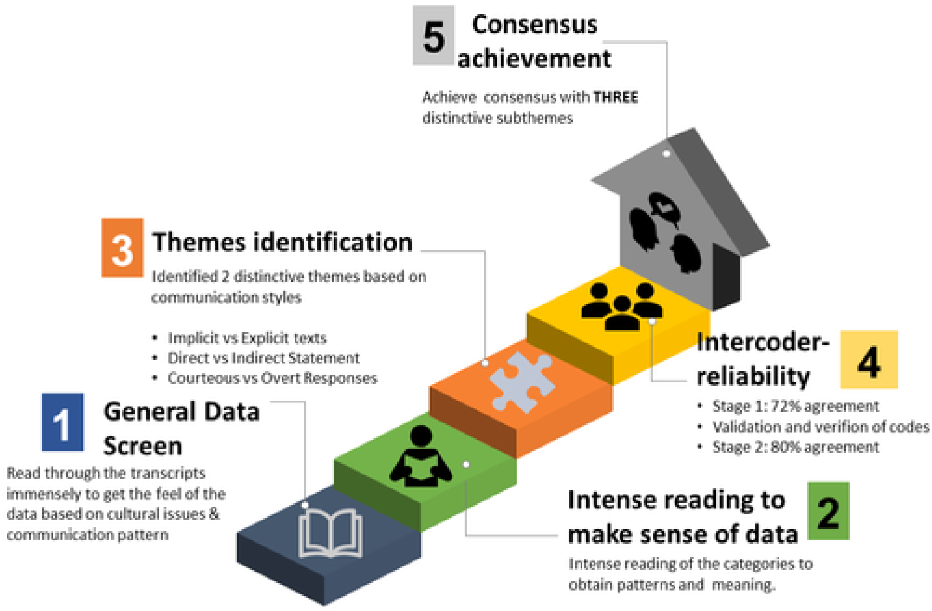
Participants in the original 10-week activity came from 75 universities worldwide, including Israel, Japan, Saudi Arabia, Italy, Pakistan, Canada, the United Kingdom, Malaysia, Indonesia, and the United Arab Emirates. Teams were composed of members from five or seven different countries, reflecting the cross-cultural component of the study. At the end of the 10 weeks, teams had to produce an international business proposal. The GVTs used two types of asynchronous computer-mediated communication tools: WhatsApp and Facebook. They frequently discussed, deliberated, and made decisions by participating in virtual space. A series of online interviews were conducted with the participants using Google Hangouts over a period of 14 days. With an interview protocol of eight to ten general questions and additional probing questions, the sessions lasted 1 to 2 hours, which was more time than we had anticipated. Participants answered the questions openly and described their experiences in a rich manner, resulting in an in-depth understanding of the phenomena under investigation.

Data Analysis

We conducted content analysis on transcripts of the interviews (refer to Figure 1). Our approach was deductive; we coded the data to explore the two distinctive dimensions that explain cultural communicative behaviors outlined by Hall (1976), HC and LC, and used that theoretical framework to understand the verbal and nonverbal aspects of participants' intercultural communication. We coded the data for HC vs. LC cultural dimensions and then identified more refined characteristics of the communicative behavior. The process was undertaken using several iterations. First, the coders read through the transcripts to immerse themselves in the topic and get an initial feel of the data and its cultural issues and communication patterns. Doing so, they sifted through the data using the HC and LC concepts with specific elements of communication style such as implicit vs. explicit messages, courteous vs. overt responses, and use of nonverbal cues vs. textual statements.

Then, we analyzed the data with greater intensity by closely interpreting the meaning of the data and then develop categories that emerged from the dimensions. At this stage, we coded the data based on a specific code in which categories were identified based on two distinctive themes—HC and LC—with sub-codes for each category. We also identified patterns of communication based on cultural impact. Once all the data were exhaustively coded, we assessed inter-coder reliability. Initially, 72% agreement was found. We then identified discrepancies in the implicit vs. explicit codes. We reread the sampled interview transcripts, briefed each other, and refined the codes and themes. The data were analyzed again, and 80% agreement was achieved, demonstrating that we were able to achieve consensus on coding of the three subthemes.

Figure 1. The process of coding: qualitative data analysis



RESULTS

We describe our findings based on three aspects of Hall's theoretical lens (Table 1). We distinguished intercultural communication's patterns and styles as follows: 1) implicit vs. explicit messages; 2) courteous vs. overt responses; and 3) nonverbal cues vs. textual statements.

Table 1. Intercultural communication styles: high context vs. low context

Contextual level	Description
High context	■ Exchange implicit and unclear statements; ■ Present polite and subtle gestures and use of silence when not agreeing; ■ Employ nonverbal cues (e.g., emoticons/emoji). Statements are long-winded and ambiguous.
Low context	■ Deliver explicit and clear statements; ■ Emphasize largely on textual statements and less reliance on emoticons; ■ Contribute to discussion based on facts and figures. Statements are written precisely and accurately.

Implicit vs. Explicit Messages

Using Hall's HC–LC context dimension, we found that virtual team members from HC cultures used indirect communication styles in which they did not express their opinions straight to the point; as a result, their statements were sometimes unclear. As the project duration was short with weekly milestones, LC team members preferred to be direct during discussions, remaining focused on the task. By contrast, HC team members did not always say what they meant or mean exactly what they said. For example, during one discussion, RP1 observed that "Eastern cultures will sugar-coat and not say exactly what they mean all the time." She added that "the member from Romania was committed and submitted his parts on time, but he was not very outspoken, and he also like[d] to talk about his personal circumstances before getting to the subject of work." In a different situation, RP8 did not express her dissatisfaction during discussion and just agreed to the decision made. As she said:

I did experience this predicament initially. I was interested in selecting Daffodil GP as the company of choice but my option was not considered at all as two of my team members have their hearts set on Mobius Slip. I agreed to their selection even though I was not satisfied with their selection.

Furthermore, HC team members preferred to deliver their messages personally via private message instead of voicing them openly to all team members. As Anna said, "I did have an instance where it seemed one team member would only talk in private messages so you never knew what they were saying to each team member. It was just odd that they were not willing to communicate in the group." This was supported by RP9, who experienced a similar situation. His team members from Brazil and Malaysia, i.e. both countries have HC cultures (Hofstede, 1991) in which they communicated with each other privately, although they were supposed to communicate together as a team. RP9 said:

In fact, I found some of the member start communicate privately each other, like from Brazil member and another Malaysia member they contact me and discuss privately on the issue.

Meanwhile, some team members from Asian countries felt that the Western team members were direct and "do not beat around the bush!" As RP5 put it, they were less likely to imply things, instead saying exactly what they were thinking. Team members from Eastern countries (which are generally HC) seemed to be more collective in their approach. For example, if someone offered an opinion, they would consider it as an option and sometimes use a subtle way to express what they think of the options given instead of given any affirmation on the decisions to be made. As RP 5 further mentioned:

Team members from Western countries, by contrast, used a more direct approach. For example, "if they agree they will say 'Yes,' but if they disagree, they just simply say 'No' and that's the end.

In line with that, RP10 affirmed that her team member from the United States emphasized straightforwardness in communication, because for her time was valuable:

I would to give US culture example from my own experience in my group. Angie from US. She is very direct person. She values logic and linear thinking and expect people to speak clearly and in a straightforward manner. To her if you don't "tell it how it is" you simply waste time, and time is money.

The Asian team members found the directness in communication with Western team members challenging. They had to take in "honest" opinions and learn to decipher the messages. Thus, it is crucial to recognize Western communication styles, mannerism, and styles when members need to solve a problem or negotiate a task with their Western members.

Courteous vs. Overt Responses

In a GVT, communication is crucial, and since team members do not share the same physical space, they have to be effective communicators. This can be challenging when members provide different types of responses. According to Hall, HC individuals tend to use silence when not agreeing; this study also found examples of silence among team members due to an inability to converse in English. They preferred to remain silent but still performed their task. As RP2 said:

I expected for example the Russian to have a stronger influence. But she wasn't she did the work but she was silent.

RP2 added that she preferred people who were verbal and got involved in the project instead of doing their work in solitude. In a different situation, RP8 stated that she used politeness in her communication and was considerate to avoid confrontation with her team members. Her courteousness is illustrated as follows:

Coming from an Asian culture, I attempted to imply or express my dissatisfaction and frustration in a polite and non-offensive manners as not to offend other team members.

RP6 reported that one Asian member did not respond to discussion posts and became a silent reader. (The team communicated primarily via Facebook and everything except private messages was posted to the group chat.) RP6 said that the Asian team member would post but would never reply to posts made by others. She said:

I also feel that this has to do a lot with each person's English level and how much they know about other culture.

Similarly, another respondent reported that one of his team members did not contribute to the project discussion. She became a silent reader; when other team members asked where she was, she would respond to their question but not to the discussion. RP1 supported the "silent" phenomenon by asserting that one of the Asian team members said that she did not wish to say anything when she felt dissatisfied with her team members.

Being straightforward and giving blunt responses were common communication styles among Western team members, and they embodied LC culture. This approach, however, does not mean that the Western members were impolite or discourteous. They responded in a frank manner, and to some extent others would sometimes consider them blunt or rude. The LC students also verbalized clearly what they intended to say or write in an explicit manner. By being direct, an act could be considered courteous, because a concise message is being conveyed. Additionally, most of the time, LC students always aimed to be as honest as possible when expressing their opinions. For example, one Asian team member stated that Western team members were straightforward when conveying their messages and that the straightforward way was better than his own less direct communication style. Another respondent reported her Western team member was very punctual and added that:

A lot of culture was playing a role—I noticed the member from the US was very punctual and said things 'to the point' as he did not like to beat around the bush or talk about anything personal.

However, some of the Asian respondents felt that the blunt responses and straightforwardness were too harsh. RP10 pointed out that she was stunned when her LC member was direct in expressing their points during discussion. She said:

There was one day where we were busy discussing and arguing on the points that we came out with. I pointed one point on packaging which they started to argue with me directly. I was shocked because they were being direct compared to me.

According to some interviewees, the nature of GVTs and the fact that they never met each other in person encouraged them to be direct in their communication. The purpose of their communications during the project was to complete the project and receive a good grade. Thus, they stated things clearly, and straight to the point.

Use of Nonverbal Cues vs. Textual Statements

Nonverbal cues were extremely important for most HC interviewees. RP3 said that the use of emoticons helped her convey how she felt when expressing her opinions:

Whenever I said something, I will always use the smiley icon at the end so that my team members know I am feeling happy, besides creating a good ambience.

She added that it was difficult for her to communicate with her virtual team members when she could not gauge what or how they were feeling. Since she sees relationships as an essential element of teamwork, without adequate nonverbal cues many important messages were not effectively delivered due to the constraints imposed by CMC. RP3 stated that LC team members did not bother to use emoticons; every statement was purely text, whether it contained detailed instructions or short, concise statements. RP4 stated that she had a habit of putting the right emoticon in the right context. In this way, she was selective on what emotion she wanted to convey. When she felt it was the right time to inject nonverbal cues to enhance or emphasize her meaning, she did so. She employed a subtle technique to highlight her points, saying that sometimes merely putting the emoticon for “happy” (ϑ) or “annoyed” (Λ) could easily prove a point. RP7, on the other hand, did not seem to agree with the use of nonverbal cues. Words were more powerful:

Easily I could say what I intended in few words, such as ‘Please submit as soon as you can.’

Interestingly, some of the interviewees exhibited a mixed communication style; they used nonverbal cues when being indirect and straight text when they wanted to be direct in conveying a message. One interviewee originally from an Eastern country but currently studying in the United States provided examples of both indirectness and directness in her communication styles. During the project, she politely asked one team member to submit his part but received numerous excuses from him. She then decided to be direct by using bold-face text as a nonverbal cue to urge him to submit the work. This is like using a firmer intonation to indicate seriousness; the only thing that is missing in virtual space is the nonverbal aspect of voice.

Influenced by her Eastern upbringing, she complemented her text statements with nonverbal cues through the use of bold face. Unfortunately, her usage of this particular nonverbal communication led to a misconception, and the delinquent team member replied with a rude tone. The team member from an LC culture had no reservations about being direct and using text to emphasize a point. As a result, this team member did not submit her part. She pointed out that communication styles and the way a message is emphasized are crucial, and culture matters in understanding the manifested as well as implied messages sent across chats, whether on Facebook or WhatsApp.

DISCUSSION

The unique aspects of virtual collaboration lie in the manner people communicate and the platform they use. In our study, the GVT members relied heavily on Facebook and WhatsApp. Everyone could be reached anytime and anywhere, yet the challenge of creating high-performing teams remained. In this study, we found that GVT members exhibited three distinctive communication patterns and behaviors. This is significant for MNCs, because teams cannot be successful without good, clear communication. Members of GVTs need to be aware of, sensitive to, and competent with other cultures, since they may not have the opportunity to meet face to face to rectify miscommunications or misinterpretations that surface during the course of a project. Team members also need to be aware of their own cultural habits and how this impacts their ability to communicate and to build a high-performing team in a short period of time.

Communication that involves a single culture is consistent, whether the communication occurs in a face-to-face or virtual setting. But when communication involves people from different cultural backgrounds, their communication styles may diverge to the point of causing miscommunication (Anawati & Craig, 2006; Daim et al., 2012; Lockwood & Song, 2016; Luck & Swartz, 2019; Shachaf, 2008; Sundar, 2013). A business deal that involves different cultures in which knowledge of the other parties can lead to embarrassing mistakes or cause a party to feel offended, making the communication ineffective. The main cause of this problem is lack of competency in coping with cultural differences, and the assumption that business deals with people from different cultures are just business deals like any other. In a face-to-face intercultural communication setting, Shi and Wang (2013)identified poor adaptability in business communication and language barriers as major issues in the cross-cultural adaptation of Chinese business expatriates.

In a recent study by Walker, Cardon, and Aritz (2018), the researchers discovered that cross-cultural bonding among team members from different countries and cultures increases the sense of inclusion and develops a moderate trust among them. These two factors help team members to develop their intercultural communication skills. The results also revealed that team coordination improved, and members in the GVT developed confidence in their communication and listening skills, which promote effective decision-making processes. In intercultural communication in the virtual environment, miscommunication caused by cultural factors (e.g., language, values, and habits) is a significant challenge; yet, clear and effective intercultural communication is extremely important when conducting international business, especially in a virtual environment. Some of the manners and approaches to be employed for effective collaboration among GVT members are based on certain rules of thumb. The following are suggestions for members of both HC vs. LC cultures seeking to engage in cohesive teamwork and to overcome cultural differences.

First, implicitness and explicitness of message need to be fully understood by GVT members when they begin to collaborate. This is important because when an HC member delivers an implicit message, its indirectness may not be fully appreciated by an LC member. The LC member expects others to explain an issue in a direct manner, without camouflaging the problems to be addressed (Yama & Zakaria, 2019). By contrast, an HC member expects others to know to read the signals they produce, such as a frown on the forehead, silence, a raised eyebrow, or a weak smile to indicate disapproval or disagreement (Mazaheri, Richard, Laroche, & Ueltschy, 2014). An LC member may address the issue in a confrontational approach which may disgrace or embarrass the other party. Hence, both parties need to integrate their strategy by fully educating themselves and tolerating the differences they have in order to build a common ground for what is acceptable and what is not acceptable.

Second, GVT members need to be fully cognizant of the platform they are using. Since the teamwork is conducted virtually and they have minimal opportunity to meet, some form of relationship building needs to be incorporated. Building rapport and trust is imperative. Regardless of cultural background, trust must be swiftly developed (Bennett & McWhorter, 2014). Trust formation has cultural roots; LC people normally work on a task first before a relationship can be built; whereas, for HC members, the relationship precedes task formation. Members of HC cultures need to feel a sense of belonging and be comfortable with other members to work together effectively. To make it workable for both parties, GVT members should develop a brief introduction for an icebreaking session. Members must fully gauge and recognize not only the task to be delivered but also whom they will be working with. Without a proper introductory session, the communication barrier will be larger due to the different patterns of communication. Trust must be developed swiftly in the initial stage for a project to be completed in a timely manner (Zakaria & Yusof, 2015).

CONCLUSION AND FUTURE RESEARCH DIRECTION

The present study sought to understand the intercultural communication patterns, characteristics, and styles of team members who engage in virtual collaboration with people from diverse backgrounds. Using Hall's cultural dimensions, we found that it does matter when members communicate in different manners and use culturally oriented communication patterns. The results revealed that GVT members from HC cultures demonstrate indirect communication styles, use nonverbal approaches, and employ silence and polite gestures in certain situations, whereas LC GVT members are more prone to direct and straightforward communication styles with many verbal responses in online team discussion. The significance of this study lies in the context of international business education, wherein culture does matter in shaping the teamwork ability and competencies when people virtually collaborate with people of diverse cultures. In addition, MNCs must continue to nurture relevant skillsets to ensure people are well equipped to engage in collaborative learning environments as well as be prepared to work in global business contexts.

The implication of this study is that individuals with accommodating and diverging learning styles tend to be those with HC cultural values and norms, while individuals with converging and assimilating learning styles tend to be those with LC cultural values. Each individual has his or her own communication style, patterns, and preferences that are key to developing cross-cultural literacy. MNCs should train their people in cross-cultural literacy, which is a crucial intercultural communication competency in any virtual project that will include members who are strangers to one another and who will have no opportunity to meet face to face. Future research directions should focus on aspects that tie intercultural communication patterns and styles with high-performing team behavior. In essence, researchers could address the following questions:

- How do GVT members recognize differences in communication patterns when they do not have the opportunity to gauge it face to face via nonverbal cues?
  - Do GVTs integrate HC and LC communication styles with communicating with team members?
- Do team members change their communicative behavior and switch between HC and LC styles? If so, what are their motivations for doing so?

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Chapter 5
The Role of Emotional Intelligence in the Culture-Entrepreneurship Fit Perspective

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ABSTRACT

Values are at the core of cultures, and this view has also dominated research on cross-cultural comparative entrepreneurship. However, empirical evidence relating cultural values and entrepreneurial behaviors has been mixed. Scholars have therefore suggested that cultural values may influence entrepreneurship only indirectly, thereby suggesting the existence of intermediary mechanisms linking cultural values and entrepreneurship. One such mechanism could be through the influence of culture-specific emotional intelligence (CSEI) on entrepreneurial behaviors. CSEI can be explained as culturally driven implicit beliefs rather than it being a direct manifestation of overarching cultural values, several manifestations of which shape entrepreneurial behaviors differently across countries. As such, CSEI has a unique position in the culture-entrepreneurship fit perspective.

DOI: 10.4018/978-1-7998-3744-2.ch005

INTRODUCTION

Extant studies have shown that entrepreneurship is a result of the interplay of individual, environmental, and social factors (Wolfe & Patel, 2018). This chapter offer a fresh perspective on national cultural values and research on cross comparative entrepreneurial behaviors. It explores the role of culture-specific emotional intelligence (CSEI) in the relationship between cultural values and entrepreneurial behaviors. While past studies have associated emotional intelligence (EI) with positive workplace behaviors and outcomes, such as work satisfaction and performance, research examining the relationship between EI and entrepreneurial behaviors is limited (Mortana et al., 2014). In exploring the relationship between EI and entrepreneurial behaviors this study attempts to add fresh perspective to the ongoing discussions around the culture-entrepreneurship fit perspective (Tung, Walls, & Frese, 2007).

Specifically, it attempts to add to discussions that answer the question as to *how culture affects entrepreneurial behaviors*? It develops the understanding that EI can be a culturally endorsed societal belief that mediates the relationship between culture and entrepreneurship. In doing so, the study attempts to bring clarity on the mechanisms through which cultural values influence entrepreneurial behaviors. Furthermore, a compilation of country-level EI dimensions that conceptually map on to those defined by the 15 sub-dimensions of Pertrides and Furnham's trait model (Petrides, Furnham, & Mavroveli, 2007) is presented that can be used in future empirical studies to examine the propositions. In the following sections the chapter presents EI and its proposed position in the culture-entrepreneurship fit discussions.

BACKGROUND

Extant research has defined EI as the capacity of individuals to recognize their own, and other people's emotions, and use this understanding to guide behaviors. Researchers have examined EI in a number of contexts such as education, social adjustment, health, personal, and work (Mayer, Roberts, & Barsade, 2008). Over the years several models to examine EI have been developed (Fernández-Berrocal et al., 2005; Landy, 2005; Joseph & Newman, 2010). Although many of these models have conflicting definitions (Cherniss, 2010), most researchers have accepted a basic definition of EI proposed by Mayer, Salovey, and Caruso (2000) as "the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others'' (p. 396). Of the several models of EI proposed the ability and trait EI models have been widely invoked in an organizational context.

As per Mayer and Salovey (1995), ability EI is defined as the capacity to process information on emotions accurately and efficiently. It consists of four dimensions 1) appraisal and expression of emotion in the self — self emotional appraisal, 2) appraisal and recognition of emotion in others — others' emotional appraisal, 3) regulation of emotion in the self — regulation of emotion, and 4) use of emotion to facilitate performance — use of emotion (Mayer & Salovey, 1997; Mayer, Roberts, & Barsade., 2008). This framework assesses individual differences at the interface of emotions with cognitive processes such as judgement and behaviors (Salovey & Mayer, 1990; Mayer & Salovey, 1997; Mayer, Salovey, & Caruso, 2002). The trait framework or emotional self-efficacy assesses individual differences in emotion related dispositions (Petrides & Furnham, 2001; Petrides et al., 2007) and refers to an individual's self perception of their emotional abilities. It is one's confidence in capabilities to perform various tasks (Bandura, 1977). Therefore, while ability EI refers to an individuals' maximum performance, trait EI would refer to the individuals' actual performance. The present chapter draws upon extant literature to suggest that regardless of the EI model, they are subject to the nuances of culture and that EI is culturally sensitive.

CULTURAL DIFFERENCES IN EMOTIONS

Emotions have been primarily considered to be a social phenomenon (Leach & Tiedens, 2004; McCarthy, 1989). While research on emotions has been widely seen in the areas of psychology, sociology, communication studies, anthropology, management and marketing (Kusstatscher & Cooper, 2005), research on emotions in a cross-cultural context is limited (Hassett, Reynolds, & Sandberg, 2018). Specifically, the role of emotions and emotional intelligence (EI), in examining cross cultural phenomena is highly relevant (Boyatzis, Goleman, & Rhee, 2000; Emmerling & Boyatzis, 2012; Gunkel et al., 2015; Peltokorpi & Froese, 2012; Sharma, 2012; Sinkovics, Zagelmeyer, & Kusstatscher, 2011; Wechtler, Koveshnikov, & Dejoux, 2015). The emotional system is activated by factors relating to social interactions outside the realms of individuals as in commonly observed emotions such as greed and anger (McCarthy, 1989). The stronger the interdependence among individuals of a society the more strongly linked are their emotions (Clark, Fitness, & Brissette, 2004). Such linkages lead to "shared emotions" among the individuals of society (Kelly & Barsade, 2001).

It has also been seen that each societal culture has its own set of emotions that have resulted from its history, economy, and topographical living conditions (Bar-Tal, Halperin, & De Rivera, 2007). This is drawn from the understanding that collective emotions are shared by individuals in society, in that they are felt by individuals because of their membership in that society (Smith, 1993; Stephan & Stephan, 2000). Individuals in society are therefore socialized to feel and express emotions in a manner that are endorsed by it (Averill, 1990). In other words, individuals in society are conditioned to emotional orientations specific to the society or culture to which they belong.

Some examples of the above are as follows. An Inuit group in the Artic region suppresses anger as they disapprove of it (Briggs, 1970). “Amae” is a specific emotion among the Japanese which expresses a passive object of love (Morsbach & Tyler, 1986). Feelings of fear are different among the Mexicans, Chileans and the Belgians (Paez & Vergara, 1995). Hope is an emotion that characterizes the American society (Bellah, 1967). This understanding of shared emotions has led to the inference that EI is shared among individuals of society and since EI is driven by shared cultural values, it is culturally endorsed.

CULTURAL SENSITIVITY OF EMOTIONAL INTELLIGENCE

In various studies that have linked EI to performance outcomes and behaviors it has been assumed that EI is same across all cultures (Brackett et al., 2006; Côté & Miners, 2006; Lopes et al., 2004). Expressions of emotions and reacting to emotions may not be the same across all societies and cultures. Content of emotions and their manifestations may be sensitive to cultural differences (Sternberg, 2004). The existence of cultural sensitivity of EI was recognized at the initial conceptualizations of EI. As suggested by Mayer and Solvey (1997), examining EI entails going beyond that of just emotions and therefore requires understanding of the individual’s cultural context. The cultural context defines the standards to which emotions and reactions to emotions of individuals can be assessed.

As per prior research, EI has different effects on performance outcomes in different cultural settings. Culture is defined by the values and norms and these values and norms to a large extent form the bases of what is important for individuals in society. Extant studies examining the cultural relevancy of EI have observed the direct influence of cultural values on EI or its dimensions. For example, cross cultural differences in trait EI has been reported by scholars (Gökçen et al., 2014; Wilks, Neto, & Mavroveli, 2015). Different cultural predictors were found to influence EI differently. Studies have specifically shown that collectivism, uncertainty avoidance, and long-term orientation of societies have a positive influence on the various dimensions of emotional intelligence (Fernández-Berrocal et al., 2005; Gunkel, Schlägel, & Engle, 2014; Matsumoto, 1989).

In comparing Australian societies with Indian societies, it was found that a collectivistic orientation was significantly associated with greater EI (Bhullar, Schutte,

& Malouff, 2012). The norms or implicit standards therefore determine the meaning of emotions and their expressions and control (Eid & Diener, 2009). Specifically, the kinds of emotions that are openly expressed or displayed, communicated, dealt with can differ across cultures (Matsumoto, 1989). An individual who is emotionally intelligent in one culture may not be so in another (Ang et al., 2007). The individual's values and norms drive attitudes and behaviors, and thereby influence the way in which emotions are recognized, evaluated, and acted upon. Furthermore, evidence of meta-analysis suggests that cultural values and beliefs influence individual's perceptions, emotions, and cognitive schema (Taras, Kirkman, & Steel, 2010).

The above discussions imply that culture has an influence on EI and, therefore, can be seen as an antecedent of EI. Therefore, cultural impact on EI has been recognized as valid and has been identified as an area that has to be addressed to understand cross-cultural phenomena (Antonakis, 2003; Antonakis, 2004; Prati et al., 2003). Given the cultural sensitivity of EI, it can be inferred that EI can be examined at levels beyond just the individual and the chapter therefore suggests a societal-level understanding of EI that is culturally endorsed.

Societal Level Emotional Intelligence

Since EI is culture specific (Earley & Peterson, 2004; Earley & Ang,2003), it cannot be generalized across all cultural contexts. For example, facial expressions of emotions may differ across different cultural contexts and therefore individuals may not be able to recognize emotional behaviors from other cultural contexts (Marsh, Elfenbein, & Ambady, 2003). As mentioned earlier, EI can be believed to be reflected through commonly shared norms about emotions, their expression, and use in society which is culture specific. The chapter suggests two approaches that be considered for explaining the commonly shared norms about emotions, their expression, and use in society. They are the *values approach* and the *knowledge structures approach*.

The *values approach* involves conceptualizing culture in terms of core values shared by members of society (Hofstede, 1980; Schwartz, 1994; Triandis, 1995). The *knowledge structures approach* involves conceptualizing culture in terms of implicit beliefs about the world (Nisbett et al., 2001; Peng & Nisbett, 1999). The study specifically uses the understanding of implicitly held theories that individuals of different cultures hold about the nature of the world to explain the commonly shared norms. In other words, knowledge structures may allow for specific and precise mechanisms through which culture influences EI (Peng & Knowles, 2003). While this approach may not explain cultural values in their entirety, they may explain judgements (for example in regard to emotions) by specific culturally driven beliefs or implicit beliefs.

In summary, judgements and actions on emotions are culturally driven implicit beliefs which are different across cultures as supported by the line of thinking by Nisbett et al. (2001). EI therefore can be explained as culturally driven implicit beliefs rather than it being a direct manifestation of overarching cultural values (Peng, Ames, & Knowles, 2001).

Cultural Values, Culture-Specific Emotional Intelligence, and Entrepreneurship

Entrepreneurship is considered as new-venture creation that is growth oriented and employment generating, as well as small businesses that provide self employment (Bhide, 2000). Entrepreneurship with social objectives is considered as social entrepreneurship (Nicholls, 2008; Muralidharan & Pathak, 2017a; Pathak & Muralidharan, 2018a). Entrepreneurship that exists within organizations is called corporate entrepreneurship (Guth & Ginsberg, 1990; Zahra & Dess, 2001).

While culture is defined as a set of shared values, beliefs, and expected behaviors (Hofstede, 1980), in the case of entrepreneurship they indicate the extent to which a society considers entrepreneurial behaviors such as risk taking and independent thinking as desirable (Hayton, George, & Zahra, 2002). It has been shown that cultures that reward such behaviors promote radical innovation and those that support group interests and conformity may not promote entrepreneurial behaviors (Herbig, 1994; Hofstede, 1980). While extant research has acknowledged cultural values as the core of culture (Hofstede et al., 2004), this view has also dominated research on comparative entrepreneurship (Hayton & Cacciotti, 2013; Muralidharan & Pathak, 2017b; Pathak & Muralidharan, 2016). However, the empirical evidence relating cultural values and entrepreneurial behaviors has been mixed (Stephan & Pathak, 2016). For example, empirical evidence especially links uncertainty avoidance and individualism-collectivism cultural values with entrepreneurship (Hayton et al., 2002). Yet, other cross-cultural studies found either no associations of cultural uncertainty avoidance and individualism values with entrepreneurship (Autio, Pathak, & Wennberg, 2013) or opposite relationships, such that uncertainty avoidance was related to entrepreneurship (Hofstede et al., 2004; Wennekers et al., 2007). In response to such conflicting research findings, scholars have suggested that cultural values may influence entrepreneurship only indirectly (Stephan & Uhlaner, 2010), thereby suggesting the existence of intermediary mechanisms linking cultural values and entrepreneurship (Hayton & Cacciotti, 2013).

Extant research, although limited, has also examined the direct role that EI plays in entrepreneurial behaviors. Scholars have related EI with entrepreneurial intentions, entrepreneurial attitudes, entrepreneurial potential, and entrepreneurial orientation (Ahmetoglu, Leutner, & Chamorro-Premuzic, 2011; Mortana et al., 2014; Zampetakis, Beldekos, & Moustakis, 2009). Since entrepreneurial behavior is a function of individual differences, personality and ability factors should predict entrepreneurial activity and success (Rauch & Frese, 2007; Zhao & Seibert, 2006). Further, given the social nature of entrepreneurial activities, EI has been hypothesized to be an extremely important factor for predicting entrepreneurial success (Ahmetoglu et al., 2011). Despite the increasing academic and practitioner interest on EI as a key factor for career success (O'Boyle et al., 2010), limited research has explored the relationship between EI and individual differences in entrepreneurship (Ahmetoglue et al., 2011). The limited research however found a significant relationship between EI and entrepreneurial behaviors, thereby suggesting that EI may be a useful construct for predicting entrepreneurial outcomes. Further as discussed earlier, EI cannot be considered universal across cultures (Earley & Ang, 2003; Earley & Peterson, 2004). It is reflected through commonly shared norms about emotions, their expressions, and their use in a society. This therefore feeds into the notion of CSEI. It is therefore inferred in the study that the understanding of EI, which is argued to culturally be endorsed, will help in explaining the mechanisms through which national cultural values influences entrepreneurial activity. Gunkel, Schlaegel, and Taras (2016) specifically suggest that uncertainty avoidance and long-term orientation influence preferences for conflict handling styles of compromising, obliging, and integrating through EI.

In summary, cultural values help shape implicit beliefs and, which in turn, shape inferences and behaviors (Nisbett et al., 2001; Pathak & Muralidharan, 2018b; Peng et al., 2001). Such implicit beliefs therefore play a mediating role between cultural values on one hand and entrepreneurial behavior on the other hand (Pathak & Muralidharan, 2018b; Peng et al., 2001). For example, scholars suggest that self-efficacy plays a mediating role in the development of entrepreneurial intentions (Zhao, Seibert, & Hills, 2005). EI as discussed in the earlier section of the chapter is a culturally endorsed implicit belief which plays a mediating role between cultural values and entrepreneurial behaviors.

In other words, while cultural values have more distal effect on entrepreneurial behaviors, EI has a more proximal effect, and that the effect of cultural values on entrepreneurial behaviors is felt indirectly via EI. Given that cultures shape EI, and EI shapes entrepreneurial behaviors, therefore by extension, the understanding of CSEI has an important place in the culture-entrepreneurship fit perspective. Or, in other words, CSEI plays a mediating role between cultural values and entrepreneurial behaviors. The three propositions that define the above framework proposed by the chapter are as follows:

Proposition 1: National cultural values influence entrepreneurial behaviors.
Proposition 2: CSEI influences entrepreneurial behaviors.
Proposition 3: While national cultural values influence entrepreneurial behaviors distally, CSEI has a more proximal effect on entrepreneurial behaviors, and that the effect of national cultural values on entrepreneurial behaviors is felt indirectly, via CSEI.

GENERAL DISCUSSIONS

Economists (e.g., Schumpeter, 1934), sociologists (e.g., Weber, 1930), and psychologists (e.g., McClelland, 1961) have observed that countries differ in the levels of entrepreneurial activities. Entrepreneurial activities are considered to be important for technological innovation (Schumpeter, 1934), for economic growth (Birley, 1987), and for its potential to alleviate social problems (Estrin, Mickiewicz, & Stephan, 2013; Muralidharan & Pathak, 2018; Muralidharan & Pathak, 2019; Pathak & Muralidharan, 2019). The question addressed is how national culture relates to entrepreneurial activity (Hayton et al., 2002).

The chapter proposes the use of CSEI to address this question. Understanding the mechanisms through which national culture influences entrepreneurship is of considerable theoretical importance, in that identifying the precise position of the notion of CSEI in the culture-entrepreneurship fit perspective and possible mechanisms through which it shapes entrepreneurial behaviors offers scope for future theoretical clarity in understanding the culture-entrepreneurship fit perspective. The chapter has several theoretical and practical implications that are discussed as follows.

Contributions of CSEI to Literature on Entrepreneurial Behaviors

It is now well-established in the extant entrepreneurship literature that entrepreneurial behaviors vary across cultures. Regardless of the EI model (trait or ability) being invoked, EI can be used to account for entrepreneurial behaviors across cultures. However, since trait EI is conceptualized as "a constellation of emotion-related self-perceptions and dispositions at the lower levels of personality hierarchies" (p. 26, Petrides, Perez-Gonzalez, & Furnham, 2007), it is considered by extant research as the shared affective variance within the personality domain that is sampled by lower order facets (Siegling, Saklofske, & Petrides, 2015) such as adaptability and empathy. For example, each of the constituent dimensions of trait EI i.e. *well-being, sociability, self-control* and *emotionality* or those of ability EI (i.e., *perceiving/*

expressing, using, understanding and *modifying/regulating)* exercises influence on shaping entrepreneurial behaviors.

The *well-being* branch of trait EI could be utilized in light of the *broaden-and-build theory of positive emotions* (Fredrickson, 2004) which suggests that positive emotions (such as those of enjoyment, happiness, life- satisfaction or fulfilment) broaden one's awareness and encourage novel, varied, and exploratory thoughts and actions, such that individuals with higher perceived well-being are more likely to pursue entrepreneurship. Happy individuals are more likely to engage in positive situational assessments (Spector, 1998), resulting in a *different risk-benefit calculus* (Miller et al., 2012). Instead of viewing difficulties as barriers, individuals with high perceived well-being devise creative solutions to address unmet needs (Dutton, 1992) and unsolved problems. Their predisposition to interpret challenging situations as manageable translates into lower perceived risk as well as higher willingness to take risks. Well-being provides an augmented sense of direction that enables clarity in overcoming ambiguous situations and uncertainty.

Individuals who score high on the *sociability* branch of trait EI would be more likely to (1) establish social legitimacy of their pursuit for entrepreneurship, (2) establish a network of stakeholders and identify business opportunities within it, and (3) attract people who would share their risk and even offer resource support including funding, etc. The *self-control* branch of trait EI positively moderates the relationship between intention and action, and counters the rise of action-related fear, doubt, and aversion (Van Gelderen, Kautonen, & Fink, 2015) while simultaneously aiding individuals to maintain composure during unfavorable outcomes of entrepreneurship such as business failures, funding denials, disputes with founding team-members, and so forth. Self-control enables entrepreneurs to be focused and not get frustrated through providing psychological resources towards making better choices and avoidance of errors that could pose as obstacles in the future, thus reducing the risk of failure in their initiatives. The *emotionality* branch of trait EI could draw upon the *theory of bounded emotionality* (Jayasinghe, Thomas, & Wikramasinghe, 2008) that proposes a coexistence between spontaneously emergent feeling (linked to responding to and acting on observed opportunities) and tolerance of ambiguity (Mumby & Putnam, 1992), behaviors that are needed in entrepreneurship.

Similarly, constituent dimensions of ability EI (i.e., *perceiving/expressing, using, understanding, and modifying/regulating)* of emotions could be used to explain entrepreneurial behaviors. The *expressing* emotions dimension of ability EI renders individuals who are more expressive of their emotions as more likely to not miss any opportunities of advancement and to take initiatives and be independent; to be imaginative and engage in highly creative initiatives (Inglehart & Oyserman, 2004) and opportunity-based entrepreneurship (Hechavarria & Reynolds, 2009). The association between positive affect and creative behavior and being able to subsequently solve critical problems is more pronounced among individuals with higher levels of the *using* emotions dimension of EI (Parke & Seo, 2013). Incidental anxiety reduces risk taking behaviors less among individuals with higher ability to analyze the cause and effect (*understanding* emotion dimension) relations between events and emotions, relative to those with lower levels of this ability (Yip & Côté, 2013). At other times, the *regulation* of emotions dimension can enable entrepreneurs to channel anger and frustration into constructive actions to address stressful situations. In addition, individuals with higher ability to *modify/regulate* emotional expressive behavior *report higher life satisfaction* than do individuals with lower levels of this ability (Côté, Gyurak, & Levenson, 2010), and this perceived well-being could then influence entrepreneurial behaviors – suggesting a mediating role of emotion regulation.

In summary, the above findings suggest that dimensions of trait and ability EI shape entrepreneurial behaviors such as risk-taking, creativity, perseverance, opportunity recognition, tolerance to ambiguity, etc. Given that EI is cultural-specific, culturally implicit trait and ability EI will have implications for how entrepreneurial behaviors are shaped differently across countries, thus providing valuable insights on the role of CSEI in the culture-entrepreneurship fit.

Contributions of CSEI to Literature on Entrepreneurship as a Vocational Behavior

EI has been linked to the different facets of career-related actions such as career choice (Emmerling & Cherniss, 2003), career commitment and the entailing decision-making processes (Brown, George-Curran, & Smith, 2003), career adaptability (Coetzee & Harry, 2014), and career success (Goleman, 1995). These actions are also associated with the pursuit of entrepreneurship as well as a career. Despite the above and combined with the rise in the number of individuals choosing entrepreneurship as a career globally, as reported by the Global Entrepreneurship Monitor (GEM) survey, limited scholarship examines if EI influences individuals' likelihood of pursuing entrepreneurship as a career. EI shapes entrepreneurial behaviors and that entrepreneurship is also a specific career choice.

Furthermore, given that EI is culturally implicit, CSEI may account for why members from some cultures are more predisposed to choose entrepreneurship as a career. The proposed perspective of CSEI could specifically be used in conjunction with the *socio cognitive theory for career choice* (Bandura, 1986) that suggests that individuals would choose entrepreneurship as a career and would be deemed legitimate if it is in accordance with the social norms to do so.

Contributions of CSEI to Empirical Research on Entrepreneurial Behaviors

The chapter proposes a methodology for compilation of CSEI scores based on Petrides and Furnham's (2001) trait EI model. The trait model relates to emotion-related behavioral dispositions located at the lower levels of personality hierarchies (Bar-On, 2000; Petrides & Furnham, 2003). Trait EI, therefore, represents a construct that reflects personal characteristics and how they interact with and affect situations to influence behaviors (Shipper et al., 2003), entrepreneurial behaviors being one of them.

The trait EI model has been suggested to compile CSEI dimensions for the following reasons. First, the key difference between the trait and ability model is evident in the measurement used while applying these models. Trait EI, or emotional self-efficacy (Petrides & Furnham, 2001), is measured by self-report, whereas ability EI (cognitive emotional ability) is measured by maximum-performance tests (Petrides et al., 2007). The former would therefore be more culture specific. Second, the model covers a wide gamut of behavioral items (15 sub-dimensions that load on to the four broad trait EI dimensions i.e., well-being, self-control, emotionality, and sociability). Third, the internal validity of the four factors, as well as the 15 sub-dimensions, have been established to be robust in cross-cultural studies/settings, albeit in a low number of countries (Gökçen et al, 2014). Fourth, the chapter proposal offers a starting point for the use of CSEI scores based on extant secondary data in cross cultural research. Fifth, the four factors (*Well-being, Self-control, Emotionality, and Sociability)* that the fifteen sub-dimensions of trait EI load on to also bears conceptual semblance with four broad dimensions of ability EI model.

For example, emotion perception and emotion expression components of the emotionality factor of trait model is conceptually similar to the perceiving emotion and expressing emotion of ability EI. Similarly, emotion management component of the sociability factor of trait model is conceptually similar to the modifying/regulating emotion component of ability EI model. Sixth, trait EI has been observed to be temporally stable, which makes it an appropriate conceptualization of personality traits. Therefore, national aggregate scores of trait EI (CSEI in the case of this chapter) will be conceptually similar to cultural values, which are known to be temporally stable. Finally, the factor structure (i.e., 13 out of 15 sub-dimensions load on to four factors of well-being, sociability, emotionality and self-control; the remaining 2 sub-dimensions of self-motivation and adaptability are declared as global trait EI) has been approximated or confirmed in datasets from over a dozen countries (e.g., Freudenthaler, Neubauer, Gabler, & Scherl, 2008; Mikolajczak, Luminet, Leroy, & Roy, 2007). This establishes its validity in cross-cultural contexts. These CSEI scores would therefore be helpful in a wide variety of country-level comparative research that examines links between CSEI and cross-cultural phenomena.

The compilation of country-level EI dimensions (discussed above) that conceptually map on to those defined by the 15 sub-dimensions of Petrides and Frunham's (2001) trait emotional intelligence model is provided in this chapter. As discussed earlier, thirteen out of the fifteen EI sub-dimensions load on to four broad EI dimensions as (1) *Well-being* = happiness, optimism, self-esteem; (2) *Self-control* = emotion regulation, impulsivity, stress management; (3) *Emotionality* = empathy, emotion perception, emotion expression, relationships, and; (4) *Sociability* = emotion management, assertiveness, social awareness. The remaining two sub-dimensions – adaptability and self-motivation – represent what Petrides and Furnham term as *global trait EI.*

The scores for these sub-dimensions have been provided using three different secondary data sets, World Values Survey (WVS), Gallup survey, and the Globe Leadership and Organizational Behavior Effectiveness (GLOBE) study. Details about the definitions, conceptualization, data source and the corresponding variables from the data sets on all fifteen sub-dimensions of the trait EI model is provided in Table 1.

While the chapter has listed more than one variable for most of these 15 sub-dimensions, factor analyses using principal component method guided by the knowledge of the constituents of the four factors proposed by Petrides and Furnham's (2001) trait EI model was performed. The results of principal component factor analyses are reported in Table 2. It is observed that the country-level EI variables, by and large, load on to four factors consistent with what has been proposed by Petrides and Furnham (2001). While the selection of these variables is random (as reported in table 2), future studies can select variables depending upon the outcome being studied and its theoretical relevance.

However, it is acknowledged that not all selections of variables would load on to the proposed four factors, and this is recognized as a limitation in the data compilation. Nonetheless, Table 2 provides support in favor of the fact that combinations of country-level dimensions of EI may also load on to the four factors that have been proposed for dimensions of EI at the individual-level. It is recommended that future studies validate the choice of these country-level variables for factor loading as already established by Petrides and Furnham (2001) before regressing them in empirical models.

Table 1. Description of proposed CSEI dimensions based on Petrides and Furnham's (2001) Trait EI model

Trait EI facet	Item description	Data Source	Variable Label in data source	Factors
Happiness	happiness	WVS; Gallup	A008	***Well-being***
	On top of the world	WVS; Gallup	A016	
	(reverse-scored) depressed or very unhappy	WVS; Gallup	A017	
	Life satisfaction	WVS; Gallup	A170	
Self-esteem (positive view of self and achievements)	Feeling proud	WVS	A012	
	Pleased about accomplishment	WVS	A014	
	Pride in work	WVS	C031	
	I count on being successful in everything I do	WVS	E048	
	Important to be successful and care about one's achievement	WVS	A194	
Optimism	Things were going your way	WVS	A018	
	Humanity has a bright future	WVS	B017	
	Please imagine a ladder with steps numbered from 0 at the bottom to 10 at the top. Suppose we say that the top of the ladder represents the best possible life for you, and the bottom of the ladder represents the worst possible life for you. Just your best guess, on which step do you think you will stand on in the future, say about five years from now?	Gallup	Life in 5 years	
Emotion regulation (self)	It is important to always behave properly	WVS	A196	***Self-Control***
Impulsiveness (careful reflection before acting)	It is important to behave properly and avoid doing anything people would say is wrong	WVS	A196	
	Cautious about making major changes	WVS	E045	
Stress management (coping)	Prayer, meditation, contemplation	WVS	F065	
Empathy	I do voluntary work because of compassion for those in need; It is important to this person to help the people nearby; to care for their well-being. (Same as in Social awareness)	WVS	A108; A193	***Emotionality***
	I do voluntary work because…. identify with people who are suffering	WVS	A111	
Emotion perception (self and others)	We are interested in the way people are feeling these days. During the past few weeks, did you ever feel... Particularly excited or interested in something? other feelings of happiness, depression, anxiety, loneliness, pride, etc., could also be used	WVS	A010; A008; A009; A011; A012; A013	
Emotion expression	Express one's own views; Self-expression values: a function of emotional expression, independence and assertiveness	A169; Inglehart and Oyserman, 2004, also included in the WVS		
Relationships (starting and maintaining emotional bonds with others)	(reverse-scored) lonely or remote	WVS	A013	
	Friends are important	WVS	A002	
	Family is important	WVS	A001	
	Spend time with parents	WVS	A057	
	Spend time with friends	WVS	A058	
	Spend time with colleagues	WVS	A059	
	Spend time with people at church	WVS	A060	
	Spend time with people at clubs	WVS	A061	
	Meeting people is important	WVS	C025	
	Trust people in general	WVS	G007_64	
	Trust people you meet for the first time	WVS	G007_34	
	Good Human Relationships	WVS	A169 (Same as in Assertiveness)	

continued on following page

Table 1. Continued

Trait EI facet	Item description	Data Source	Variable Label in data source	Factors
Emotion management (others)	Understanding and tolerant in marriage	WVS	D034	***Sociability***
Assertiveness	Express one's own preferences	WVS	A169	
	Persuade others	WVS	A063	
	Enjoy convincing others of my opinion	WVS	E049	
	Good at getting what I want	WVS	E051	
	GLOBE Cultural Assertiveness Values and Practices	GLOBE		
Social awareness (socially sensitive, social skills, negotiating, influencing)	It is important to help the people nearby	WVS	A193	
	Service to others	WVS	A007	
	I often give others advice	WVS	E055	
Adaptability (flexible, enjoy novelty)	Support New ideas	WVS	E046	***Global Trait EI***
	It is important to this person to think up new ideas and be creative	WVS	A189	
	New possibilities	WVS	E047	
Self-motivation	I feel disappointed in myself when I don't reach my goals (reverse coded)	WVS	C063	
	Hard work is important	WVS	A030	
	I will always do the best I can, regardless of pay	WVS	C042B2	
	Determination, perseverance	WVS	A039	
	Continue to work until satisfied with result	WVS	C062	
	Stay up late to finish	WVS	C064	
	Hard work brings success	WVS	E040	

* The survey question on impulsiveness (E045) asks: "One should be cautious about making major changes in life VS you will never achieve much unless you act boldly" with 1 = cautious (low impulsiveness) and 10 = act boldly (high impulsiveness); hence a higher score on impulsiveness is conceptually in a reverse direction of emotion regulation and being able to manage or cope with stress through prayer and meditation; this explains the negative loadings between the participating items. Reverse coding any of the participating items will show same signs in the loadings, but we chose to report loadings obtained from the raw scores as available from the secondary data set (WVS in this case).

+ The survey question on emotion expression (A169) asks: "please tell me which one comes closest to your own views: understand other's preferences (=1) or express one's own views (=2); hence a higher score on emotion expression indicates that the individual cares more about one's own views and feelings as opposed to the other's which is conceptually in a reverse direction of being empathetic towards others and considering meeting people as important for relationships; this explains the negative loading between the participating items. Reverse coding emotion expression will show same signs in the loadings, but we chose to report loadings obtained from the raw scores as available from the secondary data set (WVS in this case).

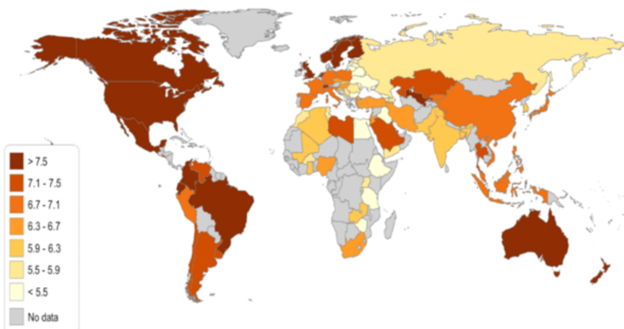
Table 2. Confirming factor loadings from suggested compilation of variables on to four factors proposed by Petrides and Furnham's model

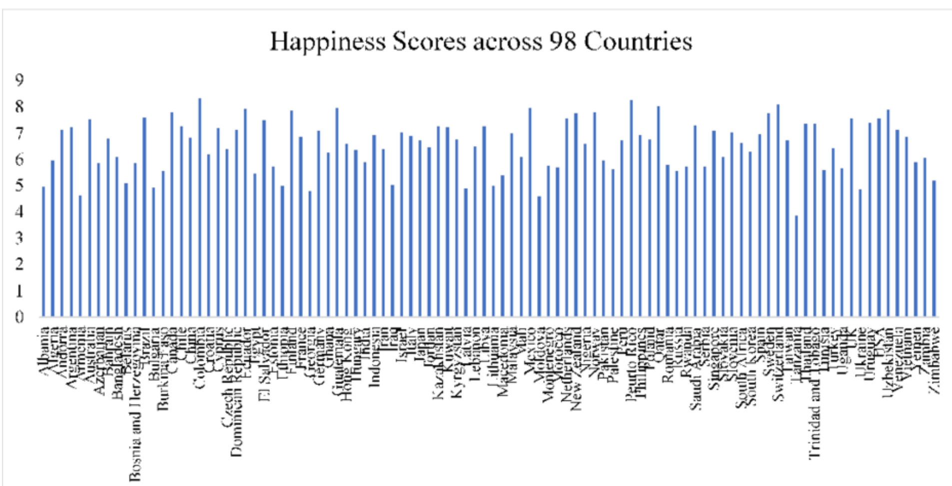
Participating variables	Well-being	Self-control	Emotionality	Sociability
	factor loading	factor loading	factor loading	factor loading
Happiness: on top of the world (A016)	0.99			
Self-esteem: Pleased about accomplishment (A014)	0.99			
Optimism: Things are going your way (A018)	0.99			
Emotion regulation: It is important to always behave properly (A196)		0.81		
Impulsiveness: cautious about making major changes (E045)		-0.85*		
Stress management (coping): Prayer, meditation, contemplation (F065)		0.41		
Empathy: compassion for those in need (A108)			0.86	
Emotion expression: express one's own views (A169)			-0.35^{+}	
Relationships: meeting people is important (C025)			0.88	
Emotion management: understanding and tolerant in marriage (D034)				0.95
Assertiveness: enjoy convincing others of my opinion (E049)				0.95
Social awareness: it is important to help the people nearby (A193)				-0.32

As mentioned earlier, the EI subitem scores have been adopted from extant secondary data sets, including the WVS, Gallup study, GLOBE project, etc., and represent country-level scores. Specifically, the dimensions of EI as listed in the trait EI model map on to the variables that have been identified from these secondary data sets, in terms of their definition and conceptualization alike, albeit at the country-level. An example of how these variables vary across countries is shown in Figure 1 (subitem "happiness" of the trait EI model, obtained from the WVS).

Variables listed in Table 1 could be used in either single-level (country-level) or multi-level (country-level and individual-level) analysis of entrepreneurship using ordinary least squares (OLS) or random-effect regressions, respectively. The choice of an estimation technique would depend upon which level the indicator (s) of entrepreneurship operates. For example, if studies use national rates of new business registration, using the World Bank Group Entrepreneurship Snapshot (WBGES) data set, then the listed variables from Table 1 could be used in OLS studies to predict these rates (given that Table 1 lists country-mean scores on those variables). However, if studies choose to use individual-level indicators of entrepreneurship, for example, individual-level likelihood of engaging in entrepreneurship from datasets such as Global Entrepreneurship Monitor (GEM), or European Social Survey (ESS) etc., where these indicators (or individual-level responses) are clustered/grouped by countries, then the listed variables could be used in multi-level regressions (where cross-level effects of CSEI on individual-level entrepreneurship can be studied).

Figure 1. Happiness scores across 98 countries (based on scores on 'A170' variable in table 1)





Equipped with these CSEI scores and the study-appropriate estimation techniques, scholars could confirm if the influence of cultural values (scores obtained from sources such as the GLOBE survey, Hofstede studies, Schwartz's values, etc.) on entrepreneurial behaviors is mediated by CSEI. This can help clear confusions over the mixed findings on the influence of cultures on entrepreneurial behaviors and confirm that cultural values are distal influencers, whereas CSEI as more proximal influencers of entrepreneurial behaviors (Stephan & Pathak, 2016).

Practical Implications

There is limited literature that covers how entrepreneurs perform key tasks such as *coping* from stress, engaging in business *negotiations*, establishing networks and channels of *communication* with other entrepreneurs and stakeholders, managing *conflicts* with stakeholders, managing *leadership* challenges, and managing *cross-border initiatives,* to name a few.

EI has been established in the organizational context as an emotional competency based upon which individuals perform the above tasks i.e. formulating coping strategies to deal with work-related stress (Noorbakhsh, Besharat, & Zarei, 2010); business negotiations (Ogilive & Carsky, 2002), conflict management (Gunkel et al., 2016), communications (Smith, Ciarrochi, & Heaven, 2008), leadership (George, 2000), cross-border adjustments (Kodwani, 2012), etc. Given that these tasks are integral to entrepreneurship as well, understanding how EI assists entrepreneurs to effectively perform these tasks is critical. The culturally implicit nature of EI could shed light on the understanding if entrepreneurs in some societies are more predisposed to perform these tasks effectively than those in others.

Of special significance would be the role that CSEI would play in shaping entrepreneurial coping styles to assist entrepreneurs persist in entrepreneurship and on the formation of entrepreneurial intentions of subsequent entrepreneurial activities following an unfavorable exit experience such as business failure, distress sale etc. Are some cultures, based on their CSEI, better at modifying or regulating negative emotions either associated with the nature of work in entrepreneurship or with the experience of an unfavorable prior exit to be able to persist in it or bounce back to form entrepreneurial intentions of subsequent entrepreneurial activities? Finally, CSEI will have implications for international entrepreneurship as well.

With increased globalization, entrepreneurs are expanding beyond their national borders and treading into contexts culturally different from their own. As they expand their operations, many of them find that emotional behavioral dispositions of markets at home are frequently at conflict with those of their foreign subsidiaries (Hassett et al., 2018). These entrepreneurs need to be aware of differences in emotional behavioral dispositions in individuals (in their foreign operations) as they oversee their global operations. The knowledge of CSEI will help them understand a gamut of cross-cultural outcomes relevant to international entrepreneurial operations that can inform international business practices. Besides, the liability of newness and the liabilities of country of origin (Muralidharan, Wei, & Liu, 2017) associated with operating in a new country brings challenges of communication and leadership style differences both of which are influenced by EI. Knowledge of CSEI would, therefore, help international entrepreneurs cope with the challenges of these differences.

The relevance of CSEI is also applicable to other concerns in international business. Entrepreneurs face various other challenges as well while operating in cross-cultural environments. Behavioral patterns, emotional expressions, and attitudes that are acceptable in their home contexts may not be acceptable in foreign contexts, and that some emotional reactions acceptable at home may be considered offensive in other contexts (Black & Gregersen, 1991; Chen, Lin, & Sawangpattanakul, 2011; Montabaur, 2002). Consequently, intercultural conflicts may occur due to a lack of emotional awareness of the differences in behavioral expectations (Ang, Van Dyne, & Koh, 2006; Black & Gregersen, 1991; Brislin, Worthley, & MacNab, 2006; Kumar, Rose, & Subramaniam, 2008; Triandis, 2006). Combined, therefore, the chapter posits that CSEI shapes entrepreneurial behaviors differently across cultures and facilitates rendering key entrepreneurial tasks differently across cultures.

CONCLUSION

Cultural values help shape implicit beliefs which in turn, shape inferences and behaviors. Implicit beliefs therefore play a mediating role between cultural values on one hand and entrepreneurial behavior on the other hand. CSEI is a culturally endorsed implicit belief which plays a mediating role between cultural values and entrepreneurial behaviors. While cultural values have more distal effect on entrepreneurial behaviors, CSEI has a more proximal effect. The effect of cultural values on entrepreneurial behaviors is therefore felt indirectly, via CSEI. In summary while cultures shape EI and EI shapes entrepreneurial behaviors, the understanding of CSEI has an important place in the culture-entrepreneurship fit perspective.

ACKNOWLEDGMENT

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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KEY TERMS AND DEFINITIONS

Culture: Values and norms that form the bases of what is important for individuals in society.

Culture-Specific Emotional Intelligence (CSEI): Shared norms about emotions, their expressions, and their use in a society that are culturally endorsed.

Emotional Intelligence: Capacity of individuals to recognize their own, and other people's emotions, and use this understanding to guide behaviors.

Entrepreneurial Behaviors: Individual behaviors that are related to and drive the process of entrepreneurship.

Entrepreneurship: Process of discovery, evaluation, and exploitation of opportunities to produce and market goods and services.

Chapter 6
Different Approaches to Wealth Creation:
A Comparative Study of the American and Japanese Automobile

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ABSTRACT

This chapter deals with the simple yet important question of whether national culture matters in today's rapidly globalizing world. This study explores the automobile sectors in Japan and the USA and examines the relevance to the cultural constructs of individualism/collectivism, time orientation, and uncertainty avoidance. To maximize research confidence with limited resources, it triangulates its qualitative findings and the literature concepts generated from quantitative research. The grounded findings include the connection between business practices and cultural values, the interrelated nature of cultural dimensions, and a clarification of the cultural construct of uncertainty avoidance.

INTRODUCTION

In the 1980s, Japanese style management was a popular field to study for academics, practitioners, and policy makers across the world. The major themes included continuous improvement (*kaizen*), just-in-time manufacturing, lifetime employment, the form of keiretsu, and the main bank system. After Japan started facing a major economic downturn, the flow of management ideas has reversed (Jacoby, 2005).

DOI: 10.4018/978-1-7998-3744-2.ch006

Management studies seem to resemble fashion, which changes according to what is popular, rather than what matters. Until recently, what matters in each society and how it differs between societies was a popular subject. Hampden-Turner and Trompenaars (1993: 4) wrote in their book about varieties of wealth creation, noting that a deep structure of beliefs is not only the bedrock of national identity but also the source of economic strength and weakness.

There is an important precedent for their work. More than three decades ago, Geert Hofstede (1980) pioneered research into what matters to more than 50 countries. Before the publication of Hofstede's first book *Culture's Consequences*, cross-cultural management was not a well-defined academic area (Holden, 2014: 187). Hofstede (1980) coined the terminology *national culture*, which consists of cultural dimensions in Hofstede's words. Cultural dimensions are basically two extremes of a linear scale for capturing and comparing the regionally shared ways of thinking between them. This chapter alternatively uses *cultural construct*, another commonly used terminology, to refer to *cultural dimension*. After Hofstede's works gained popularity, Schwartz (1992), Trompenaars and Hampden-Turner (1997), and the Project GLOBE (House et al., 2004) carried out similar research with the same aim: to substantiate the cultural constructs, reporting new paradigms of cultural constructs in addition to Hofstede's (Steers, Sanchez-Runde, & Nardon, 2010).

All those works (the "major projects") reports some form of individualism and its opposite, often referred to as collectivism, as the grounded extremes of cultural patterns (Thomas & Peterson, 2017). This chapter will revisit the simple yet important question of whether national culture matters in today's rapidly globalizing world, focusing on the country combination of Japan and the USA. The question is meaningful at least for three reasons: First, culture can change. Today, many discuss globalization and convergence, suggesting that globalization tends to promote standardization. National culture is generally stable but not static. Japanese culture and Japanese style management might have changed under the force of globalization. Second, opposing views exist in cultural studies. It is well known that Hofstede's pioneering works have been supported and criticized. A clarification will be meaningful for cultural studies and related disciplines.

Finally, despite the rhetoric of convergence, cultural difference remains as the overriding issue. PricewaterhouseCoopers (PwC), one of the largest auditors in the world, reports on a global survey of 132 senior executives that culture incompatibility is the most common cause of cross-national merger and acquisition failure (PricewaterhouseCoopers, 2017: 11). Their survey results indicate that cultural difference continues to be an important theme in cross-national business.

This chapter will begin with a review of cultural concepts and criticisms of the concept of national culture. It will then present the qualitative findings obtained from the automobile industry and discuss the implications of findings, particularly the nexus of connections between regional business practice and national culture. This study will only examine the country combination of Japan and the English-speaking countries. Data triangulation is adopted to mitigate the limitations. The grounded findings offer some clarification of the cultural construct of uncertainty avoidance.

LITERATURE REVIEW

The term *culture* is used in various ways - a certain way of local practice, ethnic food, or regional music – all of which are tangible or intangible cultures. To begin with cultural research, it is necessary to define which type of culture to be examined. To set boundaries for this study, this section will examine the literature concepts and offer working definitions of the terminology.

Working Definition of Culture

Culture can be described in various ways. Often cited in the extant literature, Kluckhohn (1951: 86) writes, "Culture consists in patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values". The majority of researchers in culture-related studies appear to adopt Kluckhohn's definition or similar (Thomas & Peterson, 2017) or otherwise paraphrase it for their research, keeping the central element of being patterned ways of thinking. This chapter refers to such regionally patterned ways of thinking as *cultural values* or *culturally-driven values*. All the major projects in cultural studies report their findings by country, presenting them as *national culture*. This chapter alternatively uses the terminology *national culture*. National culture consists of cultural constructs, under which cultural values can be subsumed. The term *cultureless* is used for any specificity irrelevant to national culture.

The GLOBE researchers (House et al., 2004: 19) write about two aspects of culture: culturally generalizable and culturally specific aspects. The former can be compared using a common metric, which is referred to as cultural dimension in Hofstede's works. The latter cannot be easily compared because it is specific to the respective society. In cultural studies, all the major projects adopt the former to show how cultures differ by making comparisons. This condition can be a basic premise for comparative research especially in cross-cultural management, which deals with two or more cultures. Based on the literature discussions, culture can be described as regionally shared ways of thinking that are different and capable of being compared between societies. This chapter alternatively refers to this description as a working definition of culture.

Based on the preceding basic premise, cultural dimensions are typically expressed as two extremes of a linear scale for capturing and comparing the regionally shared ways of thinking. For example, Chen, Peng, and Saporito (2002: 571) describe the construct of I/C (individualism/collectivism) as the primacy of self versus group interest: “Individualists define the self as autonomous and independent, whereas collectivists define the self as interconnected and interdependent with significant others of various groups”. While this description articulates the two extremes, it does not strictly nor equally apply to all individuals in the respective societies.

This chapter treats cultural constructs as two extremes of a linear scale to capture the social realities between them. This approach is effective and typically adopted for comparative research. Chen, Peng, and Saporito (2002: 571) explain “…when individual and collective interests are in conflict, individual interests have the primacy in individualist cultures whereas collective interests have the primacy in collectivist cultures”. This explanation describes the reality that individuals tend to make culturally conditioned decisions leaning toward to either of the extremes.

For cross-national comparisons, cultural dimensions may be expressed in a two-dimensional map. Trompenaars and Hampden-Turner (2002) use two crossed axes of their two dimensions (individualism vs. communitarianism, and universalism vs. particularism) in a two-dimensional analysis. Moreover, cultural dimensions may be shown in a three-dimensional map. This chapter will use simple linear models for a cohesive presentation. The following section will detail the overlapping elements of the major works.

Cultural Constructs

Livermore (2015) writes a comprehensive book about cross-cultural management, summarizing the overlapping outcomes of various cultural models as the following ten sets of the extremes: individualism vs. collectivism, low power distance vs. high power distance, low uncertainty avoidance vs. high uncertainty avoidance, cooperative vs. competitive, short term vs. long term, low context (direct) vs. high context (indirect), being vs. doing, universalism vs. particularism, neutral vs. affective, and monochromic vs. polychromic. Each of them represents a linear model of dimension with two extreme ends of constructs to capture the social realities. Commonly identified in the major projects, the ten types of patterned ways of thinking are considered reasonably grounded elements of the findings generated from a massive number of questionnaire responses across the world. This chapter focuses on individualism/collectivism (“I/C”), uncertainty avoidance (“UA”), and short term (“ST”) and long term (“LT”) orientation for the sake of brevity. ST/LT orientation is alternatively referred to as time orientation in this chapter. These constructs are used to describe the extreme senses and do not equally represent all individuals in the respective societies as mentioned earlier.

Individualism and collectivism are considered the paradigm of a cultural construct, discussed in almost all major research projects, as well as many non-academic books to introduce cultural shocks in general. The GLOBE researchers find more than 1,400 articles published in the last 25 years and numerous books devoted exclusively to the dimension (House et al., 2004: 437) at that time. The terminology describes "the relationship between the individual and the collectivity that prevails in a given society" (Hofstede, 2001: 209). This chapter alternatively uses this concise description *primacy of individualistic/collectivistic interest* (Chen, Peng, & Saporito, 2002: 571). As a breakdown at the country level, individualism is generally high in the English-speaking countries, and collectivism can be found in parts of Europe and much of Africa, Latin America, and Asia (Triandis, 2001), including Japan as a collectivistic society. This chapter will focus on the country combination of Japan and the English-speaking countries, primarily the USA. Figure 1 illustrates the idea of this chapter's scope:

Figure 1. Research scope

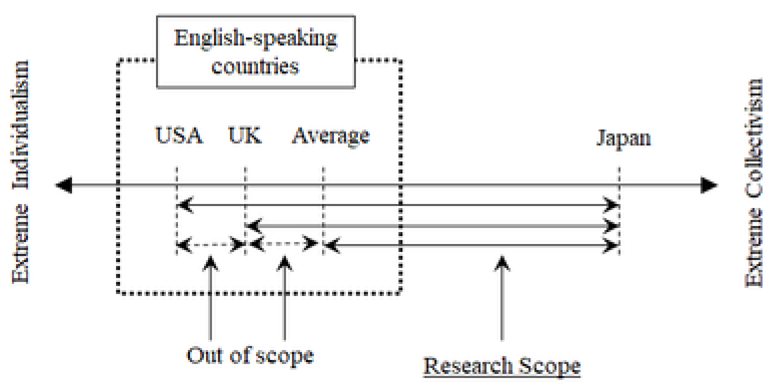

Figure 1 only serves to show the scope of this study and is not drawn to scale. Triandis (2001) suggests that the difference within the English-speaking countries is marginal when the scope of research is the East-West difference of I/C. The words *East* and *West* can be further categorized in many ways, but many researchers (Toyoda, 2003) adopt them for East-West comparisons where not comparing countries within the East or the West. Aoki (1994: 33), for example, uses "the J-system" and "the W-system" to refer to "the Japanese corporate system" and "the corporate system found in the West" respectively. This chapter borrows Aoki's terminologies for discussion purposes.

Time orientation is another dimension that is much discussed across related disciplines in academia (Jacobs, 1991). It pertains to perspective on time though named differently: Long- versus short-term orientation or long-term orientation ("LTO") in Hofstede (2001), or future orientation in GLOBE (House et al., 2004). Hofstede writes that LTO is "related to the choice of focus for people's efforts: the future or the present (2001: 29) or, as his short definition, LTO "stands for the fostering of virtues oriented towards future rewards, in particular, perseverance and thrift", and "Its opposite pole, Short-Term Orientation, stands for the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of 'face' and fulfilling social obligations" (2001: 359). GLOBE (House et al., 2004: 12) introduces it as "the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying individual or collective gratification".

Based on this idea, GLOBE (House et al., 2004: 285) defines the construct as "the extent to which members of a society or an organization believe that their current actions will influence their future, focus on investment in their future, believe that they will have a future that matters, believe in planning for developing their future, and look far into the future for assessing the effects of their current actions". Hofstede and GLOBE appear to share the main points, which have to do with the regional preference, either the present or the future.

Uncertainty avoidance is another dimension relevant to East-West comparative research. According to House et al. (2004, 603), US organization theorists Richard M. Cyert and James G. March (1963) first introduced the term *uncertainty avoidance* to discuss an organizational phenomenon, and later Hofstede (1980) conceptualized it as a cultural dimension. Since then, the concept has been discussed in the natural and social science literature. As for the definition of UA, Livermore (2015, 109) offers a concise description: A society low in UA emphasizes on flexibility and adaptability, and a society high in UA emphasizes on planning and predictability. UA is generally an established construct, but it calls for caution that the literature provides "contradictory conclusions" (Venaik & Brewer, 2010: 1295). GLOBE (House et al., 2004) conducts two angles of analysis, namely (1) actual practices defined as "As-Is" and (2) cultural values defined as "Should Be" in their research.

Subsequent studies (Venaik & Brewer, 2010: 1302) highlight "Hofstede's UA index has a significant negative correlation with GLOBE UA practices, but a significant positive correlation with GLOBE UA values. As such, the uncertainty avoidant countries, in which individuals tend to avoid uncertainty, do not appear to agree to each other. This chapter provisionally adopts the overlapping element among the major projects: Japan as an uncertainty-avoidant society and the English-speaking countries as uncertainty-tolerant societies. This provisional distinction will be tested against its original findings in this study.

This section reviews the three relevant constructs. These constructs do not perfectly represent all individuals but are general dispositions provided for discussion purposes, as often cautioned in the literature. The next section will examine the criticisms of national culture.

Criticisms of National Culture

The concept of national culture has been supported and criticized. Most criticisms typically question the following points: the existence of national culture, the relevance of national culture to business practice, and/or the methodological validity of cultural research. A representative criticism is McSweeney (2002), which denies all the three points described in Hofstede's works. This criticism is odd in the first place because it only contends Hofstede among others. McSweeney criticizes Hofstede's five assumptions for research and claims that the failure of even one of the assumptions would invalidate Hofstede's dimensions (2002). This claim is utterly flawed because Hofstede's five assumptions pertain to the research limitations applicable to any social research concerning culture. McSweeney's confusions "arise from the omission to distinguish between errors of logic within the standards of the functionalist paradigm in which Hofstede chose to do his research, and constrains from choosing this paradigm" (Williamson, 2002: 1373-1374).

This explanation means that the major projects have carried out what researchers can, and McSweeney discusses what researchers cannot. In the field of social research, McSweeney's claim is referred to as an ecological fallacy that arises from a mismatch of unit of analysis (Neuman, 2006: 168). Some researchers assert that Hofstede's work is methodologically flawed, often based on McSweeney's theoretical logic(s). With respect to culture, there is no perfect method to measure it because it is a construct (Jones, 2007). No research project is perfect or shares the same questionnaires or samples. The research results vary naturally, depending on the contents of the questionnaire and the number of valid responses. Fallacious arguments often castigate these research limitations as methodological errors, overlooking the grounded findings.

Some criticisms insist that national culture is irrelevant or insignificant to international business. In discussing the transfer of Japanese management practices to the West, Elger, and Smith (2005) review the following four scholarly approaches for analyzing the Japanese automobile production regime: the cultural approach, the institutionalist approach, the class relations approach, and the political economy approach. Elger and Smith (2005: 23) reject the cultural approach firstly because "they (culturalists) fail to recognize the development of an industrial labor market in

Japan". Elger and Smith's other reason reads, "Cultural accounts offer little leverage for understanding how very different patterns of work and employment relations coexist, such as those in the large enterprises of the core compared with the small family enterprises of the periphery" (2005: 23-24).

Based on these premises, Elger and Smith (2005: 24) claim, "Culturalist accounts seek to explain too much but succeed in explaining too little". Elger and Smith make a meaningful contribution, but their argument about "culturalist accounts" is unfortunately based on their limited review of the literature. There are many helpful works available for their themes. Ohtsu and Imanari (2002) offer important cultural accounts and their relevance to the developments of the Japanese industrial and labor markets between 1960 and 2000. Sako (1992) explicates that the British-Japanese differences of trading patterns in the manufacturing sector boil down to two concepts, namely the degree of interdependence and the time span for reciprocity (1992: 10). These grounded concepts are theoretically identical to the cultural dimensions of I/C and time orientation. Regarding the Japanese automobile sector, which is Elger and Smith's focus, Liker (2004) provides comprehensive explanations of the transfer of Japanese practices to the West. Liker also offers sophisticated insights into the relevance of national culture (Liker & Hoseus, 2008) and corporate culture (Liker & Ogden, 2011) to the transfer of practice.

Morgan and Liker (2006) is another thorough work on the Toyota production system. The point here is not to specify what parts of Japanese practices are possibly transferrable to the country of destination but clarify that culturally driven elements are not explainable without cultural accounts. Culture is not the sole determinant but can function as an influential driver alongside cultureless factors, such as changes of regulations, technological advances, and economic ups and downs. Culturally-driven practices and cultureless practicalities are dynamic, as explained repeatedly in cultural studies. That is why the varieties of business patterns exist in each country.

It is instructive to reiterate that all cultural models in circulation are individually crafted attempts to measure the relative, not absolute, cultural differences and naturally they appear to contain consistency and inconsistency. The cultural models are not exhaustive in the literature as always disclaimed (Kim et al., 1994). By paying attention to the research limitations, the criticisms of cultural studies tend to overlook the most important fact that all the major research results differ country by country. While no two research results are identical, there is a general commonality between the research outcomes to attest to the shared, grounded constructs. These regionally shared ways of thinking have been pointed out many times in different forms across academic disciplines, including the geography of thought (Nisbett, 2013).

Many studies have examined strengths and weaknesses of Hofstede's models and reviewed criticisms of it. They typically provide the same conclusion that Hofstede's works are not flawless but rigorous enough to be the dominant model for cross-cultural studies at present and into the future (Jones, 2007; Venaik & Brewer, 2010; Thomas & Peterson, 2017). Steers, Sanchez-Runde, and Nardon (2010: 57) offer a good summary for the future: "… while the use of cultural dimensions is certainly useful, it should only be considered the beginning of a more detailed study." This chapter does not attest to every single detail in the major projects but borrows the grounded findings among the models supported in the body of literature (Lane, DiStefano, & Maznevski, 2000; Livermore, 2015). Having reviewed the foundational concepts, the following section will discuss how to conduct research to answer the research question.

METHODOLOGY

National culture inevitably comes with the methodological issue because it is a construct at the individual level. It is impossible to measure cultural preferences precisely (House et al., 2004) in the first place due to their intangible nature. However, this problem can be mitigated with tangible evidence. This study presupposes that national culture existent at the individual level becomes observable when it is contextualized (Cooke, 2018) with evidence of a culturally-driven practice obtained at a higher level. The existing body of literature offers rich discussions over culturally driven practices.

Notably, Sako (1992) provides a useful framework entitled Arm's-Length Contractual Relation ("ACR") and Obligational Business Relation ("OCR") to describe the practice-level findings discovered in the manufacturing sector in the UK. ACR-OCR is based on Sako's comparative research conducted between British and Japanese business patterns, focusing on British trading relationships (defined as ACR between British manufacturers and their suppliers in Britain) and Japanese trading relationships (defined as OCR between British subsidiaries of major Japanese manufacturers and their suppliers in Britain).

For this study's research aim, it first carries out document analysis of several automobile-component manufacturers' audit reports on their latest business results. After examining the evidential documents, this study tests the current validity of Sako's study against its findings. It then analyzes and integrates Sako's work as valid evidence. This methodology is adopted for three reasons: First, Sako's study is most relevant among others available to this study. The scope of Sako's research is theoretically identical to this comparative study between the English-speaking countries and Japan in the manufacturing sector. Second, Sako's ACR-OCR framework has the same structure as the cultural constructs in that they have two extreme ends of a continuum to capture any variants of the social realities sitting between the extremes. Finally, Sako's work appears most cogent among comparative studies available in the literature relevant to the research theme. Sako (1992) offers comprehensive analysis of the practice level.

This study focuses on what is left behind: First, it tests the current validity of Sako's work as mentioned. Second, it carries out cultural analysis of Sako's findings. Finally, it explores the intrinsic connection between the individual and practice levels to satisfy the research aim. As a whole, this method triangulates qualitative results (of this study and Sako's work) and quantitative results (of the cultural constructs). Regarding the research subjects, audit reports are chosen because they meet the methodological prerequisites. Literature generally suggests the four criteria for choosing documentary sources: authenticity, credibility, representativeness, and meaning, all of which are vital for the sources to be genuine, accurate, free from error or distortion, typical of its type, comprehensive, and unambiguous (Denscombe, 2003: 220; Bryman, 2004: 381).

Audit reports are assured by the auditors and regarded as representations of corporate activities at the institutional level. This research examines major automobile component suppliers' audit reports and presents the grounded elements among them. Methodologically, this study employs a grounded theory approach (Strauss & Corbin, 1998), triangulating document analysis on empirical materials. This methodology can alternatively be viewed as a qualitative meta-synthesis (Finlayson & Dixon 2008; Walsh & Downe, 2005), using the original findings supplemented by the literature findings.

Stewart (1984: 14) warns of the disadvantages of secondary data available in literature: "Category definitions, particular measures, or treatment effects may not be the most appropriate for the purpose at hand." As a result, "Not all information obtained from secondary sources is equally reliable or valid" (1984: 23). The grounded theory approach, which involves the act of making constant comparisons, helps mitigate the disadvantages. This research is structured in such a way that its arguments are based on its original findings supported by the literature concepts. In other words, the original findings and the literature data mutually supported each other. The following section will present the findings.

Findings

This study has developed the categories of findings through the grounded theory approach (Strauss & Corbin, 1998) by constantly making theoretical comparisons of the research subjects in the respective societies. This interplay involves the nexus of not only categories of business practices but also categories of cultural constructs. The actual state of reality is not as binary as the extremes, but the findings indicate that the categories generally represent the modal patterns in the respective societies.

Table 1 summarizes the categories of findings elicited in this research, presented in the form of two extremes to capture the social realities:

Table 1. Grounded findings (partially adopted from Sako, 1992).

	W-System	J-System
Individualism/collectivism		
Transactional dependence	Multiple sourcing by buyer, combined with supplier's low transactional dependence.	Sole sourcing by buyer, combined with supplier's transactional dependence.
Cultural consequence	Bidding takes place; buyer does not know which supplier will win the contract before bidding. Prices negotiated and agreed before an order is commissioned.	Bidding may or may not take place. With bidding, buyer has a good idea of the outcome before bidding. Prices are settled after decision about who gets the contract.
Time orientation		
Length of trading	For the duration of the current contract. Short-term commitment by both buyer and supplier.	Continued beyond the duration of the current contract. Mutual long-term commitment.
Cultural consequence	Only the transfer of technology, training, or consultancy which can be costed and claimed for in the short run occurs.	Not always fully costed, as benefits are seen as partly intangible and/or reaped in the distance future.
Uncertainty avoidance		
Portfolio of partners	Buyer has a large portfolio of competing suppliers within the limits permitted by need to keep down transaction costs. Supplier has a large portfolio of customers within limits set by scale economies and transaction costs.	Buyer prefers to give security to few suppliers, though may still dual or triple source for flexibility. Supplier may well have several customers.
Cultural consequence	Terms and conditions of contract are written, detailed and substantive.	Contracts contain procedural rules, but substantive issues are decided case by case. Contracts may be oral rather than written.

The grounded findings are supported with data triangulation. This study has scrutinized 10-K reports filed by Delphi Technologies PLC ("Delphi"), Visteon Corporation ("Visteon"), and Lear Corporation ("Lear"). A Form 10-K is a required annual financial report by the US Securities and Exchange Commission ("SEC"). It is publicly available and offers in-depth information on the filer. Delphi was originally established as a wholly owned subsidiary of General Motors Company ("GM") in 1998 (Delphi Automotive Systems Corporation, 2001) and went bankrupt in 2005 (Delphi Automotive, 2016).

Delphi's current operations however stem from the pre-Chapter 11 operations, many of which are carried over to Delphi, typical of Chapter 11 reorganization. Delphi legally resides in the United Kingdom today, and its revenue-generating operations are spread across the world. Visteon was originally established as a wholly owned subsidiary of Ford in 2000 and went bankrupt in 2009 (Visteon Corporation, 2016). Lear was founded in 1917 as American Metal Products, a manufacturer of seating products and other components for automobiles and aircrafts. Lear became a publicly traded company in 1994 and filed for Chapter 11 in 2009. The three component suppliers are similar in that the current operations 1) carry many of their pre-Chapter 11 operations, 2) function with W-system management, and 3) publish quality audit (10-K) reports.

Delphi's 10-K exhibits factual descriptions on their customer relationships in the W-system: "… These relationships typically extend over the life of the related vehicle" (Figure 2). Similarly, Visteon's 10-K (Figure 3) reads "…the Company typically enters into customer agreements at the beginning of a vehicle life cycle with the intent to fulfil purchasing requirements for the entire production life cycle." Figure 4 indicates that Lear receives customer orders to satisfy a customer's annual requirement or another for the life of a vehicle model. All the 10-K reports share the grounded element that a supplier contract is valid for the vehicle life at its longest. After the vehicle life ends, the automobile manufacturer starts over the whole supplier selection process again for its new model. The evidence attests to the current validity of the ACR pattern in Sako's framework as described in Table 1. Assured by the auditors, the audit reports are genuine accounts to describe how business activities are conducted in the given year.

In the J-system, the master trade agreement ("MTA") is typically used for general terms and conditions, and the separate or individual agreement determines specifics such as pricing (Toyoda, 2003: 29). The MTA is considered suitable for the J-system, in which the Japanese assume a continued business relationship with the "evergreen" contract. The MTA is typically automatically renewed unless both parties terminate it (Toyoda, 2003: 30). The use of the master trade agreement is prevalent today in Japan as stated in the government material (Ministry of Economy, Trade and Industry, 2019). Even a quick online search generates a large volume of evidential documents. For example, Denso Corporation's annual audit report manifests the use of the master trade agreement (Denso Corporation, 2019: 16). All these generally support the grounded findings. The evidence supports to the current validity of the OCR pattern in Sako's framework as described in Table 1.

In addition to the preceding evidence, there are numerous supporting data available in the public media. For instance, Automotive News "GM to suppliers: Let's see books, not bids: Strategy cuts costs but requires trust" dated May 11, 2015 (Sedgwick, 2015) reports on GM's new parts-buying program called the "One Cost Model", which is often referred to as the "No-Bid Model". Sedgwick (2015) explains: "Under the program, GM dispatches a team of engineers and purchasing staffers to visit a supplier's factories and analyze its internal cost data. If GM and the supplier can agree to the terms, the supplier can get a contract for the life of vehicle. In return, GM does not solicit bids from other suppliers." GM's strategy may appear to be rather the J-system because it says "no bid". However, their practice is typical of the W-system. GM's no-bid program is valid only for the life of vehicle. As most news commentators say, it is simply GM's strategy for cost curtailment (Sedgwick, 2015).

GM's no-bid strategy only denotes some change of bidding frequency becoming somewhat less, made within the W-system realm (Toyoda, 2003).

The findings manifest cultural uniqueness in the respective societies: From the perspective of the W-system, individual firms exhibit the primacy of individualistic interest to enjoy the freedom of choice with a relatively high level of uncertainty tolerance, not knowing exactly who to do business with after the current contract ends. On the other hand, the J-system firms show the primacy of collectivistic interest to secure jobs within their collective consisting of relatively attached business partners. The J-system firms have relatively less freedom to change partners for better deals but more long-term job security, avoiding the uncertainties of not knowing about future business partners. Goldsberry (2015) comments on this point: While making multi-generation contracts is "standard procedure for Japanese and Korean suppliers who are strategic partners", it is "still uncharted territory for the Detroit 3". This discussion is not to assert that either form is superior to the other but to point out the different approaches to the goal of profit maximization within the limits of cultural constraints. The following section will discuss the implications of the grounded findings.

DISCUSSIONS

The previous section has presented the practice-level findings being capable of categorized into the three types of cultural constructs: I/C, ST/LT time orientation, and UA. The grounded findings answer the research question: The three constructs of national culture at the individual level make the distinct differences at the practice level. This conclusion is drawn upon the connections between individual and practice levels. Based on this dense part of the findings, this section elaborates the nexus of connections and clarifies the construct of UA.

Connection Between the Levels

In all cultures, business professionals make decisions that shape their business systems (Ketkar et al., 2012). The continued existence of the two systems supports the idea that, in reality, business professionals make decisions with the cultural construct(s) on culturally driven transactions, and that is why the practice-level findings hinge on the construct(s). Conversely said, the discernible J-W system differences would not have existed if there were no cultural differences at the individual level. These discussions support the intrinsic connections between the individual and practice levels. The idea corresponds with the mainstream literature. Arie de Geus (2002: 77-128) writes of the concept of an entity's persona, originally coined by a renowned

German psychologist, William Stern, who developed the intelligence quotient (IQ) formula. “To Stern, each living being has an undifferentiated wholeness, with its own character, which he called the *persona*” (2002: 84).

To explain the concept, de Geus introduces a vertical ladder that William Stern drew in 1919. Stern’s ladder has five levels, namely *Deity/Divinity/Godhead* being on the top row, followed in descending order by *Nation*, *Tribe*, *Family* and *Individual* placed on the lowest row, each of which is “a persona in its own right” (2002: 87). As de Geus refers to the concept as “persona (identity)” in his book, the closest colloquial expression of *persona* can be *identity*, though they may not be semantically identical. Borrowing Stern’s concept, de Geus illustrates a company (for example Royal Dutch/Shell discussed in his book) using a ladder with seven levels, namely *Society* being on the top, followed in descending order by *Corporation*, *Company*, *Division*, *Work Group*, *Team* and *Individual*. Many scholars support the idea that personas are interconnected in a society.

Developing an earlier study conducted by Granovetter (1985), Williams and Zumbansen (2011) write about the concept of embeddedness. Their concept is to point out that institutions and markets are embedded in a society and manifest social values, and that is why those cannot be discussed in isolation from socially shared values. This study’s findings have attested to the connection between the individual and practice levels. The idea of connectedness (a social ladder in Stern’s work) is alternatively described in this chapter as *intrinsic connection* or *intrinsically connected*, synonymous to *mutually supporting relationship* between the levels.

Connection at Each Level

The grounded findings suggest that, in addition to the vertical connections, there exist horizontal connections at each level in the respective societies. At the practice level in the W-system for instance, the degree of transactional dependence is low, which is why the W-firms tend to have a larger portfolio of business partners than the J-firms. To deal with many different partners, the W-firms require comprehensive terms and conditions written in their contracts. These unique patterns in the English-speaking countries consist of the W-persona in de Geus’s words (2002). In the J-system, the J-firms tend to make transactions with the relatively limited number of familiar partners on a quasi-eternal basis. The MTA contract suits the J-firms since it is evergreen and only states the basic terms and conditions without specific pricing, which is determined in the course of long-term business.

By the same token, these unique J-patterns constitute the persona of the Japanese manufacturing sector, which can be said to have character. The regionally unique patterns coexist in the respective societies because they “complement” each other (Crouch, 2005). A society has “complementarity where components of a whole mutually compensate for each other's deficiencies in constituting the whole" (Crouch 2005: 50). This argument suggests that the constituents of a persona are interrelated at each level.

The horizontal connections at the practice level suggest the connected nature of the three cultural dimensions. The grounded findings of culturally driven practices in each of the three categories are mutually connected with the respective cultural dimensions for their continued existence. This interpretation supports the idea that cultural constructs are interrelated to each other in the respective societies. The idea is occasionally mentioned (Trompenaars & Woolliams, 2003: 364) but rarely tested empirically. This study's grounded findings help develop the idea with the literature discussions. In the W-system, high individualism, ST time orientation, and low UA coexist and complement each other. In contrast, low individualism (or high collectivism), LT time orientation, and high UA mutually support for their continued existence in the J-system. None of the actors, including individuals with cultural values, are static. The two extremes of dichotomies capture the dynamics of all actors shifting between them across the levels. The real business world is not as simple as the three sets of cultural constructs, but the grounded findings and the ideas of interrelatedness and complementarity are mutually corroborated.

Clarification of Uncertainty Avoidance

This chapter has reviewed the cultural construct of UA, for which the literature offers "contradictory conclusions" (Venaik & Brewer, 2010: 1295). This study's grounded findings have supported the provisional dichotomy: Japan as an uncertainty-avoidant society and the English-speaking countries as uncertainty-tolerant societies. Drawing upon the findings, this section attempts to clarify the "contradictory conclusions". Lane, DiStefano, and Maznevski (2000: 91) write that uncertainty avoidance can be defined as "the degree to which people in a country prefer structured over unstructured situations". *Structured situations* mean "those in which there are clear rules as to how one should behave" and "these rules can be written down, but they can also be unwritten and imposed by tradition" (2000: 91).

Their definition appears to be derived from the original definition (Cyert & March, 1963) and suggest that rules make an unstructured or uncertain situation less uncertain, and the form of the rules is not always the point since the rules can be written or unwritten. GLOBE (House et al., 2004: 602) writes "uncertainty avoidance involves the extent to which ambiguous situations are threatening to individuals, to which rules and orders are preferred, and to which uncertainty is tolerated in a society". This description seems to align with the original definition, but then GLOBE defines uncertainty avoidance as "the extent to which members of collectives seek orderliness, consistency, structure, formalized procedures, and laws to cover situations in their daily lives" (House et al., 2004: 603).

This definition appears to differ from the earlier definitions in cultural studies. GLOBE says what uncertainty makes less uncertain is written, for example, formalized procedures and laws. Indeed, GLOBE's pen-and-pencil questionnaire to gauge this cultural dimension had a question to ask the respondents whether the rules are written or not: "In this society, societal requirements and instructions are spelled out in detail so citizens know what they are expected to do" (2004, 619). This questionnaire does not measure the cultural construct in the same way as prior studies, which gauge culture as regionally patterned ways of thinking at the individual level. As Venaik and Brewer (2010) stress, Hofstede and GLOBE's models have measured different components of UA: more precisely, the same components (UA values in GLOBE's words) and different components (UA practices). Nonetheless, GLOBE's research provides meaningful insights in what they researched. GLOBE's UA values corroborate Hofstede UA. This overlapping element helps future research. This study's individual-level and practice-level findings have agreed with the overlapping element and GLOBE's UA practices, respectively. The theoretical correlation helps understand the complexity of UA.

Concluding Remarks

This study has examined how national cultures influence business practices by examining the connection between culturally driven practices and pertinent cultural constructs. The grounded findings indicate that societies have character, which consists of cultural constructs at the individual level and unique business practice patterns at the institutional level. Those specificities are interrelated and complement each other for their continued existence in the respective societies. This study has contributed to cultural studies by elaborating the nexus of connections between specificities within personas and offering a clarification of the cultural construct of uncertainty avoidance.

This research is limited in that it has only examined the manufacturing sector and the country combination of Japan and the English-speaking countries. It has carried out qualitative analysis to integrate the cultural constructs, which are the outcomes of qualitative research. The methodological triangulation has mitigated the limitations. Future research into other industries and/or another country combination(s) will be meaningful for the discipline of cross-cultural management.

As mentioned at the outset, the major themes of Japanese style management include continuous improvement (kaizen), just-in-time manufacturing, lifetime employment, the form of keiretsu, and the main bank system. All these share one characteristic: No Japanese law mandates them. All of them result from everyday business decisions made by individuals. Decision-making individuals learn about cultural values and industrial expertise in the systems, which are supported by individual decisions. The dialectic relationships appear to characterize the society. Regionally shared patterns, including the cultural ways of thinking, which together support the development of the society, appear to deserve attention in today's globalizing world.

Figure 2. Excerpted from Delphi's 10-K (Delphi Automotive, 2019, 7)

Supply Relationships with Our Customers

We typically supply products to our OEM customers through purchase orders, which are generally governed by general terms and conditions established by each OEM. Although the terms and conditions vary from customer to customer, they typically contemplate a relationship under which our customers place orders for their requirements of specific components supplied for particular vehicles but are not required to purchase any minimum amount of products from us. These relationships typically extend over the life of the related vehicle. Prices are negotiated with respect to each business award, which may be subject to adjustments under certain circumstances, such as commodity or foreign exchange escalation/de-escalation clauses or for cost reductions achieved by us. During 2018, we communicated to our customers that trade tariff costs are not included in our current agreements. We continue to discuss the implications of tariff costs with our customers. The terms and conditions typically provide that we are subject to a warranty on the products supplied; in most cases, the duration of such warranty is coterminous with the warranty offered by the OEM to the end-user of the vehicle. We may also be obligated to share in all or a part of recall costs if the OEM recalls its vehicles for defects attributable to our products.

Individual purchase orders are terminable for cause or non-performance and, in most cases, upon our insolvency and certain change of control events. In addition, many of our OEM customers have the option to terminate for convenience on certain programs, which permits our customers to impose pressure on pricing during the life of the vehicle program and issue purchase contracts for less than the duration of the vehicle program, potentially reducing our profit margins and increasing the risk of our losing future sales under those purchase contracts. We manufacture and ship based on customer release schedules, normally provided on a weekly basis, which can vary due to cyclical automobile production or dealer inventory levels.

Figure 3. Excerpted from Visteon's 10-K (Visteon Corporation, 2019, 6)

The Company's Product Sales Backlog

The Company typically enters into customer agreements at the beginning of a vehicle life cycle with the intent to fulfill customer-purchasing requirements for the entire vehicle production life cycle. The vehicle life cycle typically includes the two to three year pre-production period and production for a term covering the life of such vehicle model or platform, generally between three to five years, although there is no guarantee that this will occur. The Company's customers make no firm commitments regarding volume and may terminate these agreements or orders at any time. Therefore, we believe that these arrangements do not represent firm orders.

The Company's backlog, also referred to as forecasted revenue from awarded programs, is the estimated remaining cumulative awarded life-of-program sales. Several factors may change forecasted revenue from awarded programs; namely, new business wins, vehicle production volume changes, customer price reductions, currency exchange rates, component take rates by customers and short cycled or canceled platforms. The Company's Electronics segment backlog was $21.3 billion as of December 31, 2018.

Figure 4. Excerpted from Lear's 10-K (Lear Corporation, 2019, 13)

We receive purchase orders from our customers that generally provide for the supply of a customer's annual requirements for a particular vehicle model and assembly plant, or in some cases, for the supply of a customer's requirements for the life of a particular vehicle model, rather than for the purchase of a specified quantity of products. Although most purchase orders may be terminated by our customers at any time, such terminations have been minimal and have not had a material impact on our operating results. We are subject to risks that an automotive manufacturer will produce fewer units of a vehicle model than anticipated or that an automotive manufacturer will not award us a replacement program following the life of a vehicle model. To reduce our reliance on any one vehicle model, we produce automotive systems and components for a broad cross-section of both new and established models. However, larger cars and light trucks, as well as vehicle platforms that offer more features and functionality, such as luxury, sport utility and crossover vehicles, typically have more content and, therefore, tend to have a more significant impact on our operating performance. Our net sales for the year ended December 31, 2018, consisted of 40% passenger cars, 46% crossover and sport utility vehicles and 14% trucks and vans.

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Chapter 7
Cultural Diversity and Performance of Cameroonian Companies

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ABSTRACT

The objective of this study is to highlight the effects of ethnic, linguistic, and religious diversity on business sustainability in Cameroon. To achieve this objective, the authors used data from a survey conducted in the cities of Douala and Yaoundé by the Laboratory for Research in Fundamental and Applied Economics (LAREFA) of the University of Dschang. Using a censored Tobit model, the following results were obtained: (1) Ethnic diversity and linguistic diversity each have a positive effect on the sustainability of Cameroonian companies. However, when the linguistic diversity index is too high, its effect becomes significantly negative. (2) Whatever its level, religious diversity has a negative effect on the sustainability of Cameroonian companies.

INTRODUCTION

Economic growth theories largely recognize that new firms are the driving force of economic growth, that is, creating jobs, stimulating competition, fostering innovation that stimulates economic growth in a society (Acs & Szerb, 2007; Audretsch, 2007;

DOI: 10.4018/978-1-7998-3744-2.ch007

Rothwell & Zegveld, 1982; Schumpeter, 1934). However, to achieve this goal requires both new and old companies must be successful (Tsambou & Fomba, 2017).

Performance is a polysemous, complex and difficult concept to define. According to Villarmois (1998), performance is defined through two almost independent dimensions: an objective dimension of an economic (efficiency) and systemic (sustainability) type and a subjective dimension that is both social (human resources) and societal (legitimacy). In the organizational design of performance, Scott (1987) suggests three main models: the rational model, the natural model and the systemic model. The rational approach would tend to focus on the number of units produced for a given period (productivity) and for the number of factor units (efficiency). This approach is consistent with Villarmois' (1998) idea of objective economic performance (efficiency). The natural model, in addition to considering the production function, integrates support activities, which justifies the interest in employee cohesion and morale. The systemic model highlights the elements related to resource acquisition and adaptability.

In 1992, Cameroon underwent a labour market reform. The main objective of this reform was to improve business performance. Unfortunately, it has led to an increase in job insecurity. Thus, in 1992, statistics show that the informal sector contributed to the creation of more than 8 out of 10 jobs. Today, it employs nearly 90% of Cameroonian workers (OIT, 2017). However, according to the latter author, informal enterprises in Cameroon are just surviving enterprises where profits and efficiency remain very low and cannot compete and as a result, they remain inefficient.

Research on the determinants the performance of a firm focuses on two types of sources ; while the first focuses on the firm's external environment and market characteristics (Porter, 1979; Geroski & Masson, 1987; Cano et al. 2004; Grinstein, 2008), the second puts an accent on firm-specific resources such as innovation, organization, marketing, human resources management... (Barney, 1991 ; Peteraf, 1993). Regarding the internal source and particularly human resources, it was mentioned that employee creativity has an impact on company performance (Jaussi & Dionne, 2003). However, this strong creativity among employees is often explained by the existence of diversity within this group (Maznevski, 1994).

Diversity studies (for example, Maznevski, 1994; Milliken & Martins, 1996; Pelled, 1996; Boeker, 1997; Peterson, 2000; Timmerman, 2000) have been conducted using two approaches ; cognitive diversity (knowledge, education, values, perceptions, affection and personality characteristics) and demographic or cultural diversity (gender, language, age, race and ethnicity)

Cultural diversity refers to the degree of dissimilarity between the cultural backgrounds of the members of a social grouping (Périac, 2014). It thus refers, generally, to the absence of the concentration of a particular cultural attribute within a group. This attribute may be ethnic (Lee & Nathan, 2011; Fearon, 200 ; Ely &

Thomas, 2001), linguistic (Fearon, 2003), religious (Fearon, 2003), country of birth or nationality (Ottaviano & Peri, 2006; Niebuhr, 2010; Lee & Nathan, 2011). Ethnic diversity refers to the probability that two people randomly selected from a group are of different ethnic origin. Similarly, religious diversity refers to the probability that two people randomly selected from a group belong to two different religions. Finally, linguistic diversity refers to the probability that two people randomly selected from a group speak two different languages.

Reviewing the ethnic map of Cameroon, it can be seen that the country is traversed by cultural diversity. Indeed, this country is home to three major ethnic groups: Bantu, semi-bantu and Sudanese. Similarly, the country has two official languages, English and French. In addition, 256 local languages are spoken in the country. However, although the constitution stipulates that Cameroon is a secular state, there are Muslims, Christians, animists and many other religious groups present in the country.

Much work has focused on the impact of cultural diversity on different forms of performance (Collier, 2000; Ely & Thomas, 2001; Ottaviano & Peri, 2006; Niebuhr, 2010; Lee & Nathan, 2011). Most of this work is based on a theory called "Theory of Homogeneity and Heterogeneity". According to this theory, members of culturally homogeneous groups are more likely to communicate with each other more often because of a unique culture (Blau, 197; Earley & Mosakowski, 2000). As a result, companies with culturally homogeneous groups do not necessarily have to suffer the negative effects of social identity processes (Cheong & Sinnakkannu, 2014). Although Tsui et al. (1992) found that increasing cultural diversity within a group leads to social comparison and categorization, Blau (1977) shows that as cultural diversity increases, social barriers weaken as group members are more evenly distributed over a larger number of subcultures (Blau, 1977). The susceptibility of each group member to identify himself with a particular category and conform to its norms decreases, reducing internal tension that prevent social interaction with members of the external group (Blau, 1977).

Empirically, current literature reveals a negative, positive or no relationship between cultural diversity and business performance (Marimuthu, 2008). In some situations, cultural diversity generates conflicts that could lead to political instability and civil wars (Easterly & Levine, 1997; Collier, 2000). These conflicts could negatively affect the performance of companies at the national level. According to Bjornskov (2008), cultural diversity leads to a decline in trust within the group. In addition, in groups where several cultures coexist, coordination is more difficult, communication is slower (Anderson et al., 2011; Doney et al., 1998). Therefore, Knight et al. (1999) argue that team performance tends to reduce as the level of diversity increases.

In other situations, cultural diversity is seen as an essential tool for business performance. According to the latter idea, cultural diversity generates cognitive diversity (Thomas & Ely, 2001; Jehn et al., 1999; Page, 2008). The confrontation of cognitive perspectives within a group, as well as the encounter of distinct areas of knowledge, creativity and innovation, are beneficial to the group's performance (Berliant & Fujita, 2009; Ancona & Caldwell, 1992; Nederveen Pieterse et al., 2013; Somech & Drach-Zahavy, 2013). In addition, foreign nationals can bring specific knowledge of their country of origin, which may be advantageous for the company if it operates in this market (Maznevski, 1994).

In addition, Michel and Hambrick (1992) argue that heterogeneity is positively related to better problem solving and solution creation. As a result, culturally diverse firms tend to become more competitive (Watson et al., 1993). Other authors have based their analysis on the diversity of the management team and have shown that it has a significant effect on business performance (Hambrick & Mason, 1984; Wiliams & O'Reilly, 1998; Awino, 2011). Although Wiliams and O'Reilly (1998) have shown that a homogeneous management team is more beneficial to business performance, Hambrick and Mason (1984) argue that business executives could, with greater demographic diversity, influence the decision-making process and contribute positively to business performance (Hambrick & Mason, 1984). Companies must therefore diversify their workforce to achieve adequate worker performance (White, 2005).

Other authors have been involved in analysing the differential impact of different dimensions of cultural diversity. Thus, many studies deal indirectly with the question of the link between cultural diversity and business performance, laving emphasis on the effect of a particular dimension of cultural diversity: ethnic, religious and linguistic diversity.

Work on ethnic diversity most often focuses on the diversity arising from migration. However, it has been mentioned that the mobility of individuals, a source of ethnic diversity, promotes a process of brain circulation, facilitating the exploitation of their knowledge to create new businesses (Sexenian, 2005). Ethnic diversity is however associated with high rates of business creation (Rodriguez-Pose & Hardy, 2015). Similarly, immigrants can be self-selected in terms of intelligence, creativity, risk appetite and other characteristics that can affect the productivity and creativity of existing businesses (Borjas, 1987; Feyrer, 2008). In addition, highly skilled immigrants are more likely to become high-growth entrepreneurs, partly because they have access to sufficient resources to exploit opportunities (OECD, 2010). They are more mobile and mobility of labour is an important source of innovation for firms and regions (Faggian & McCann, 2009; Simonen & McCann, 2010). In cases where immigrants are highly educated, they can substantially alter the local stock of human capital, which in turn is linked to the productivity of the firm (Sanroma & Ramos, 2007; Cowan & Zinovyeva, 2013). Thus, ethnic diversity attracts multiple forms of human capital and undoubtedly encourages creativity, technological and scientific innovation but also business competitiveness (Fainstein, 2005).

Language problems are a major problem facing many companies today (Lambert, 2001). In this regard, language can be an obstacle or facilitator to business performance. However, language barriers can arise between individuals from different cultural backgrounds (Worman, 2006). These barriers then influence various aspects of the business (Imberti, 2007). For example, language barriers can be key factors that prevent market information from reaching company executives (Brannen & Doz, 2012). Katz and Pesetsky (2011) state that employees who do not master the main language used at work may have difficulty expressing their needs or responding to requests from colleagues and clients. Similarly, a client who is unable to clearly understand his or her supplier due to a lack of language proficiency may be frustrated and may go elsewhere (Levinson et al., 2002).

All these can lead to low production, low creativity and poor company results (Levinson et al., 2002). In the same manner, Galbraith and Benitez-Galbraith (2009) show that linguistic diversity is also associated with higher failure rates. To them, countries with high levels of linguistic diversity will have higher start-up rates than linguistically homogeneous countries and similarly, countries with high levels of linguistic diversity will have higher failure rates than countries that are more linguistically homogeneous.

To our knowledge, Cannirella and Streb (2015) are the only authors who have highlighted the link between religious diversity and business performance, especially in terms of innovation. These authors argue that the presence of different cultures, skills and abilities from different religions could encourage business innovation. They find that religious diversity and patented activity have an inverted U-shaped relationship.

From this literature, one observation can be made ; there is a lot of work showing the effects of cultural diversity on business performance. However, theses studies have focused on the cultural diversity of the northern countries, most often due to migration, forgetting that African countries, and particularly Cameroon, have several closed cultural groups (ethnic groups, linguistic groups, religious groups) within their territories. However, the following research question deserves to be asked: what are the effects of cultural diversity on the performance of Cameroonian companies ?

To answer the above question, we set an objective to analyse the effect ethnic, religious and linguistic diversity on the sustainability of companies in Cameroon

METHODOLOGY

This methodology starts with a presentation of the data and ends with a presentation of the econometric model.

DATA

The data used for this work are those collected by the Laboratory for Research in Fundamental and Applied Economics (LAREFA) of the University of Dschang. In 2017, this laboratory conducted a survey among 504 individuals in the towns of Douala and Yaoundé to profile individuals and their businesses. The choice of these two cities was justified by the fact that they are the country's two major towns and are home to a little more than 90% of businesses in Cameroun (INS Cameroun, 2010). Random sampling was used for each town.

ECONOMETRIC MODELS

Econometric modelling is based on the nature of the dependent variable. This dependent variable is the sustainability of the company, represented by the time between the date of creation of the company and the day of the survey. It should be noted that this duration is a linear variable that cannot be less than zero. This leads to a censored data model since the dependent variable is in an interval. In this case, a censored Tobit has to be used. If we note the actual $y_{1,i}$ as the actual duration of company i, then it is defined by:

$$y_{1,i} = \begin{cases} y_{1,i}^* & \text{if } y_{1,i}^* > 0 \\ 0 & \text{if } y_{1,i}^* \leq 0 \end{cases}$$

where $y_{1,i}^* = x_{1,i}\beta + \varepsilon_{1,i} \ \forall i = 1, ..., N$; $x_{j,i}$ denotes the vector of observable characteristics, β vector of unknown parameters and ε the error terms. The variable $y_{1,i}$ is only observable when $y_{1,i}^* > 0$. We are therefore in the presence of a model with a limited dependent variable. It is a model for which the dependent variable is continuous but can only be observed over a certain interval.

The starting equation to be estimated is as follows:

$$D_e = \alpha_0 + \sum_{j=1}^{J} \beta_j DIVcul_e + \sum_{k=1}^{K} \lambda_k ent_e + \sum_{l=1}^{L} \gamma_l ter_e + \varepsilon_e$$

where *e* represents the company, *D* represents duration, *β, λ, γ* parameters, *α* the constant, *DIVcul* all variables related to cultural diversity, including control variables related to the company, *ter* all control variables specific to the territory.

Cultural diversity is often captured by a Herfindhal index that is calculated as the probability that two randomly selected individuals belong to the same culture.

$$DIV_j = \sum_{r=1}^{R} S_{rj} * \left(1 - S_{rj}\right)$$

$$\mathrm{DIV_j} = \sum_{\mathrm{r=1}}^{\mathrm{R}} \mathrm{S_{rj}} - \sum_{\mathrm{r=1}}^{\mathrm{R}} \mathrm{S_{rj}^2}$$

where S for example is the proportion of workers in company j who are of the cultural origin r and R is the number of cultures represented among the workers in that company.

Given that $\sum_{\mathrm{r=1}}^{\mathrm{R}} \mathrm{S_{rj}} = 1$

then

$$\mathrm{DIV_j} = 1 - \sum_{\mathrm{r=1}}^{\mathrm{R}} \mathrm{S_{rj}^2}$$

This index will approch zero when heterogeneity is low and close to one when heterogeneity is high (Kemeny, 2017). An index value of zero indicates that all workers in the company are entirely individuals from the same culture. Lee (2014) considers cultural diversity at the enterprise level as the proportion of owners or managers born outside the country. It is a measure of the diversity of the management structure rather than the diversity of the company's workforce. This measure has a great advantage because management is the most important group in decision-making at the company level. The introduction of new ideas and processes leading to the company's performance requires this group. Given that nearly 90% of businesses in Cameroon are very small and have only one owner/manager at their top, the measurement of business diversity based solely on the company's executives has a major limitation. We will therefore measure the actual diversity of the company, which takes into account not only the management structure but also and above all the diversity of the employed staff.

Unlike developed countries, Cameroon, like most countries in the South, is characterized by a high level of cultural diversity. However, apart from the flows of immigrants that the host country receives each year, Cameroon is witnessing the coexistence of several ethnic, linguistic and religious groups. By splitting the cultural diversity variable into three components, the equation becomes:

$$D_e = \alpha_0 + \beta_1 DIVeth_e + \beta_2 DIVling_e + \beta_3 DIVrel_e + \sum_{k=1}^{K} \lambda_k ent_e + \sum_{l=1}^{L} \gamma_l ter_e + \varepsilon_e$$

Ethnic diversity is considered as the probability that two individuals (employee, manager, owner) randomly selected in the company belong to two different ethnic groups.

$$\mathrm{DIV}_j^{\mathrm{ethn}} = 1 - \sum_{r=1}^{R} S_{rj}^2$$

where S is the proportion of the employees (owner, manager and simple employee) of company j who are of ethnic origin r. Thus, r = Bantu, Semi-bantu, Sudanese, hence R=3.

Similarly, linguistic diversity is considered as the probability that two individuals randomly selected in the company (owner, manager, employee) speak two different languages.

$$\mathrm{DIV}_j^{\mathrm{ling}} = 1 - \sum_{k=1}^{K} S_{kj}^2$$

where S is the proportion of employees (owner, manager and simple employee) of company j who speak the language k. Thus k= English, French hence K= 2.

Similarly, religious diversity is defined by the probability that two people randomly selected from the company (owner, manager and simple employee) belong to two different religions.

$$\mathrm{DIV}_{\mathrm{j}}^{\mathrm{relig}} = 1 - \sum_{\mathrm{h}=1}^{\mathrm{H}} \mathrm{S}_{\mathrm{hj}}^{2}$$

where S is the proportion of the staff (owner, manager and simple employee) of company j who are the religious affiliation h. Thus, h = Catholic, Protestant, Muslim, other, hence H = 4.

Referring to the work of Peteraf (1993) and Grinstein (2008), the control variables related to the company are the age of the promoter (*tap*), the education level of the promoter or manager (*nip*), the attitude of the promoter and/or manager towards risk *(ris), the* size of the company (*tai*), the business sector the company (*sa*), the legal form of the company (*fj*), the use of ICT (*tic*), the source of financing *(sf)*. The control variable related to the territory is mainly the level of corruption (*corr*). The existing literature justifies the introduction of age into the model by the fact that older individuals often have more experience in good business management. Educational attainment is included in the model to reinforce Becker's (1975) idea that education has an effect on an individual's career orientation.

According to Kihlstrom and Laffont (1979), the least risk-averse individuals become entrepreneurs and digest the largest firms. Thus, the attitude towards risk must be included in the model. The need to include firm size, legal form and sector of activity is justified by the generally accepted view that large industrial firms are able to achieve economies of scale, have better access to financial markets (Titman and Wessels, 1988) and are better able to prevent new entrants from operating in the market (Maças Nunes et al., 2009), which could facilitate their sustainability. ICT is included in the model to reinforce Koellinger's (2005) idea that the use of ICT leads to efficiency gains resulting from reduced transaction costs, improved business processes, better coordination with suppliers and increased diversification. According to Amore et al. (2013), financial development, as reflected in the openness of the financial system to transactions, is essential for corporate performance. Therefore, the source of finance can be included in the model. To control for unobserved heterogeneity in economic structure and institutional quality, we introduced the corruption variable. Thus the final equation to be estimated becomes:

$$\begin{aligned} D_e = {} & \alpha_0 + \beta_1 DIVeth_e + \beta_2 DIVling_e + \beta_3 DIVrel_e + \lambda_1 agp_e + \lambda_2 nip_e \\ & + \lambda_3 ris_e + \lambda_4 tai_e + \lambda_5 sa_e + \lambda_6 fj_e + \lambda_7 tic_e + \lambda_8 sf_e + \gamma coor_e + \varepsilon_e \end{aligned}$$

ECONOMETRIC RESULTS

Reading the table below, the authors found that the model explains nearly 33% of the variability of cultural diversity in relation to the sustainability of companies. The results of these estimates also show that the company's sustainability model is globally significant at the 1% threshold (Prob>chi2 = 0.0000 < 0.01).

They note the significance of one of the variables related to cultural diversity. This is linguistic diversity. However, if we vary linguistic diversity from zero to low, then the duration of the company will increase by 30.89 months. Although the coefficient assigned to the high level is insignificant, it is consistently negative, which means that a high level of linguistic diversity contributes to reducing the duration of a company. Thus, the relationship between linguistic diversity and the company's sustainability is in the form of an inverted U. Therefore, the more linguistic diversity increases within a company, the more it tends to be a long-term business, but there is a maximum level of linguistic diversity where exceeding this level would rather contribute to a reduction in the lifespan of the company. This could be explained by the fact that linguistic diversity provides a wide range of networks that the company could use to easily access more information, more credit and more labour. However, interactions between individuals from different backgrounds also involve costs associated with creating an environment that ensures cooperation, which can reduce business performance in terms of time.

Although ethnic diversity is not significant, the authors find the signs attributed to its coefficients to be all positive. This means that when a company is ethnically diversified, it is more likely to be sustainable. This result can be justified with Fainstein's (2005) argument that ethnic diversity attracts multiple forms of human capital and undoubtedly encourages creativity, technological and scientific innovation and also the competitiveness of companies. Concerning religious diversity, though not significant, whatever its level, it has a negative impact on the sustainability of Cameroonian companies.

The age of the promoter or manager also plays a significant role in explaining the duration of the business. However, if we vary age of the promoter and/or manager of a certain age group, for example, from [18-29] age group to the [30-44] age group, then the duration of the business increases by 22.87 months or for the [18-29 year old] tranche for the [45 year old and over] tranche, then the duration of the business will increase by 76.38 months. The authors therefore note that, as the age of the promoter and/or manager increases, the company tends to become more sustainable. They used Arrow's (1962) idea that experience is acquired through learning over time to explain this result. Additionally, the authors' result could be explained by the fact that, as the individual's age increases, he or she has more opportunities to acquire more management experience, which will fully contribute to the objectives of cost minimization or profit maximization while satisfying customer desires. This could make the company more efficient and therefore leads to longevity.

The level of education of the promoter or manager also plays a significant role in explaining the company's sustainability. However, when the educational level of the promoter or manager increases lightly, for example from primary to secondary level, then the duration of the company will tend to decrease by 23.82 months. Similarly, when the promoter's or manager's level of education moves from primary to secondary level, the duration of the company will tend to decrease by 29.38 months. Thus, the higher the level of education, the more the duration of the enterprise tends to decrease. One of the reasons for this ambiguous result on the relationship between educational level and longevity of the firm is the existence of firm-specific characteristics that can determine its longevity.

The attitude of the promoter or manager towards risk also has a significant influence on the company's sustainability. If the company's promoter or manager slightly changes his attitude towards risk, for example from a risk-averse attitude to a risk-loving attitude, then the company's duration increases by 21.81 months. However, the less risk-averse the promoter or manager is, the more likely his company will tend to besustainable. This could be explained by the fact that individuals who are less risk-averse are much more likely to explore certain identified opportunities. These opportunities could then contribute to the company's longevity.

The last variable that significantly determines longevity is the size of the company. However, the authors' results show that if a company that employs five or fewer individuals increases its workforce to employ more than five individuals, then its duration will increase by 21.68 months. Thus, the duration of a large company is slightly longer than that of a small company. The role of size in explaining the longevity of the company can be supported by the ideas of Jelic et al (2001), which highlight the importance of economies of scale. Baumol (1967) also supports the advantages of market power. Thus, large companies, because of their better access to resources, increased market power and economies of scale, seem to be able to generate stronger competitiveness, which may contribute to their longevity.

Table 1. Effects of variables on the duration of firms

Variables	Duration of business
Ethnic diversity (E) Null *(DIV=0)* Low *(0<DIV<0.5)* High *(DIV>=0.5)*	Ref 18,41(11,50) 5,800(12,89)
Linguistic diversity (E) Null *(DIV=0)* Low *(0<DIV<0.5)* High *(DIV>=0)*	Ref 30,89(16,65)* -4,639(14,88)
Religious diversity (E) Null *(DIV=0)* Low *(0<DIV<0.5)* High *(DIV>=0.5)*	Ref -8,804(9,833) -1,026(12,72)
Age group [18 years -29 years] [30y-44 years old] [45 years old and over [	Ref 22,87(10,27)** 76,38(13,45)***
Educational level At most primary Secondary school Higher	Ref -23,82(11,90)** -29,38(13,12)**
Attitude to risk Averse Neutral Loving	Ref 2,252(11,22) 21,81(11,76)*
Corruption None or low High	Ref 4,800(8,768)
Size of the company Maximum 5 employees More than 5 employees	Ref 21,68(12,73)*
Sector of activity Commercial None-commercial	Ref -12,17(8,595)
Legal form Sole proprietorship Others	Ref -0,169(10,95)
ICTS None use of ICTs Use of ICTs	Ref 6,501(9,652)
Source of funding Own capital Other sources	Ref 5,578(9,132)
	Prob> chi2 000000
	Pseudo R^2 0.330

Source: Author's estimate. (***), (**) and (*) respectively represent the significance at 1%,

CONCLUSION

The objective of this study was to highlight the effects of ethnic, religious and linguistic diversity on the sustainability of businesses in Cameroon. To achieve this objective, the authors used data collected from 504 individuals in the towns of Douala and Yaoundé by the Laboratory for Research in Fundamental and Applied Economics (LAREFA) of University of Dschang. These authors used the censored Tobit model and, following this methodological approach, the following results were obtained. Linguistic diversity significantly determines the sustainability of companies in Cameroon. However, if we vary linguistic diversity from zero to low, then the duration of the company will increase by 30, 89 months. Although the coefficient assigned to the high level is insignificant, it is consistently negative, which means that a high level of linguistic diversity contributes to reducing the duration of a company. Although ethnic diversity is not significant, the authors find that the signs attributed to its coefficients are all positive. This means that when a company is ethnically diversified, it is more likely to be sustainabel. Concerning religious diversity, although not significant, whatever its level, it has a negative impact on the sustainability of Cameroonian companies.

Following these results, some recommendations can be made: i) Given that linguistic diversity and ethnic diversity have a positive impact on the sustainability of companies in Cameroon, the authors argued for a relaxation of xenophobia tendencies at the entry level. ii) Given that religious diversity does not favour the sustainability of Cameroonian companies, the authors argued for an improvement in political and economic institutions because it could transform the negative social strength of religious diversity into a productive strength.

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Chapter 8
5W Principle in Export Incentive

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ABSTRACT

Export incentive is a developing field with the innovations of the digital world. Organizational development, performance, and internationalization of enterprises are possible with this important resource. This important export resource, which varies from culture to culture, is examined in this chapter. Export incentive is handled considering the 5W principle, which is introduced as a new principle and process. The aim of the chapter is to create a new and strategic roadmap for the export incentives for the businesses and to determine the processes.

INTRODUCTION

With the impact of globalization, the economy has become an important driving force for businesses. Individual ventures reveal important businesses via collective actions. The growth strategies of the organizations and the need for access to various customers and markets bring to mind the export method. New ventures, providing innovations to different countries and communities, may be possible by export. The internationalization of the enterprises is not limited to the country of birth but is also possible with the export method. Besides, it is possible that introducing the organization and country culture to different countries and consumers, to eliminate limits on consumer consumption needs, can be accomplished by this method. In addition to these positive aspects, export also requires the management of resources.

DOI: 10.4018/978-1-7998-3744-2.ch008

Sourcing is an important need for businesses. It is necessary to provide resources for the management of the export process. One of the methods of providing resources is to benefit from incentives. Businesses can create their resources as well as benefiting from the resources around them (Ahmed, Julian, Baalbaki, & Hadidian, 2006). According to the theory of resource dependence, the idea that enterprises are fully dependent on the resources around them has differentiated in the digitalizing world.

According to the criteria set by the resource-based approach, the existing resources of the enterprise should be able to provide a sustainable competitive advantage. However, thanks to the digital world and developing technology, it is important for enterprises to transform their existing resources into sustainable competitive advantage, to convert them into opportunities by obtaining the resources around them, to protect and develop their existing resources, and to reveal new resources with creative ideas (Billings, McGill, & Mougoué, 2003). A new field in which this approach is adopted is the export incentive. Businesses can create new ventures with the resources they obtain via export incentives. These ventures provide the development of the entrepreneurial spirit of the organization and increase the interaction with the internal and external environment of the organization.

Export incentive requires access to new resources, the sustainability of the resources obtained dependence on the resources to be obtained from the environment and efficient use of these resources through the new market/customers to be obtained through export (Ramaseshan & Soutar, 1996). The approach of "resource dependence" does not represent a complete dependency on export incentives. This dependency is only a tool for the strategies for the utilization and acquisition of resources by businesses. Implementation of this strategy requires a process management. It is possible for enterprises to access the resources they need to carry out exports by making use of incentives.

In this light, the export incentive, which is one of the most important needs of the global businesses of the digital world, is explained in this section. The export incentive is examined under the titles of the "5W Principle" and "the export incentive process", which is the first and new approach. The 5W Principle is examined in the context of organizational strategy. The incentive process is examined under the subtitles of the emergence of needs, research, application, resource utilization/ distribution, profitability/productivity analysis.

Export

Export is a component of international trade, where a product or service is produced in one country and shipped to another country. Export operations affect the economic dynamics of a country. When the country exports more than it imports, it gives trade surplus and vice versa. The economic balance is influenced by the export policy, method, and level. Export is an important economic tool in national and international competition (Sharma & Oczkowski, 2001). Companies competing at the national level may want to market their products at the international level depending on their growth strategies (Zia, 2008). In particular, companies looking for a market to reach new customers abroad may prefer the export method. Export is an operation performed by the enterprise in connection with the market or the customer's market. These operations require a specific process and principle and the principle we recommend is the 5W principle.

5W Principle

The 5W principle refers to the whole set of rules for the realization of exports. These rules give information about the process of export. It provides important insights for access to export incentives in the process. Obtaining information on export incentives, obtaining and applying the incentives depends on the good management of this process. Therefore, the fact that export incentives become a sustainable strategy for the enterprise depends on the adoption of the 5W principle. The process starts with the determination of the products/services to be exported and continues with the actions to be taken after the export ends. Therefore, the process starts and continues with the question "what?" (Figure 1).

What?

What will we export? Product, Service? Businesses should determine the products/services to be exported. While making this determination, the company's mission, vision, customer and market situation, financial data should be reviewed.

Why?

Why will be export? There are several reasons for the realization of exports. Some of these are growth strategies, new markets, new sectors, new customers, competitive advantage, profitability, product/service sustainability, avoiding rigor mortise. Is the strategy set? Possible risks, opportunity/benefit costs, customer, competitiveness, profit/loss status, the financial position of the enterprise, resources, and access should be identified. These elements should be taken into consideration when determining the strategy.

Figure 1. 5W principle cycle

Providing Competitive Advantage

Cost Approach: The product/service is offered to customers at more advantageous costs compared to competitors.

Diversification: The product/service is presented differently from the competitors in terms of presentation and characteristics, taking into account customer needs. Elements such as design differences, presentation style, differences in product characteristics are important for diversification (Tesfom & Lutz, 2008).

Resource Approach: The ability of the enterprise to use the resources, the ability to access the resources is related to the current state of the resources. Competences are also a resource. The creativity and innovative actions laid out in the production and presentation of the product/service of the enterprise are also the resources (Tyler, 1985). The level of entrepreneurship is related to innovation performance, employee actions, organizational structure, organizational culture, and resources.

Porter's Diamond Model

Factor Conditions: Factor conditions are the sum of resources that an enterprise or organization can provide a competitive advantage. These resources consist of employees, capital, investments, basic and special abilities, relations with physical-social-political environment and infrastructure. Providing competitive advantage in terms of factor conditions depends on productivity and performance outputs (Sullivan & Bauerschmidt, 1988).

Firm strategy, structure, and rivalry: Low competition, profitability and the desire for growth increase the likelihood of entering the market (Kumcu, Harcar, & Kumcu, 1995).

Demand Conditions: The level of demand for a product/service affects the level of competition. The higher the buyers, the higher the level of competition. Businesses may need to follow policies that match this level of competition (Julian & Yunus Ali, 2009).

Related and Supporting İndustries: Related and supporting industries are the organizations in which the enterprise is involved, from production to sales, service delivery and after-sales services (Lal, 1979). The supporting industries can be in the same or different sectors. The Inter-Industry Gravity Power (Trajectory Effect) is a rule for supportive organizations. Entities included in the supply chain of a centralized enterprise attracting to the industry environment like magnets are called inter industrial attraction power (Pandey, Wali, & Chandra, 2017). Businesses around this orbit form their competitive level. The power of the center increases the trajectory effect.

Government: The state can significantly affect the export, competition, production and economic conditions of the organizations through its trade policies. Export incentives, supports affect the level of exports in a country, market entry, economic activity, monetary policies. Therefore, the state is an important factor in terms of macro and micro economic developments (Justinek, 2012).

Opportunities: Opportunities are related to resources in exports, market, customer, sector, product / service, innovation, infrastructure (e.g., technology, culture, human resources). High opportunities can determine the level of competition. Increased competition determines the power to attain a place in the market. Businesses can increase their competitiveness by turning risks into opportunities. One of these opportunities is export incentive. Incentives provide an important resource and competitiveness for businesses (Matlay et al., 2006).

Where? (Where do we Export?)

The selection of the market and the country where the export will take place is important for the export process. When selecting countries, quotas, legal arrangements, bilateral agreements, the political situation of the country, geography, customer demography, cultural structure should be examined. The product and service must be customized to the needs of the country of export.

Target Market Analysis

Countries, web-based data related to market entry, relevant databases should be examined in the target market analysis. Reliable sources need to be considered when selecting these databases (Balassa, 1990). Examples of such databases are the International Trade Center, the Central Intelligence Agency and the World Factbook. The main aim of the International Trade Center is delivering and implementing practical the United Nations system for trade-related technical assistance projects. The CIA (Central Intelligence Agency) was formed in 1947 under the presidency of the United States, Harry Truman. The main focus of this agency is to gather intelligence information about non-USA countries that are required for USA units. The World Factbook involves information regarding economy, society, military, transportation and transnational fields for 267 world entities.

HoW? (How do we Export?)

How and in which ways the export will be carried out provides insights for support and incentives. Each incentive may require different conditions depending on the type of export. Exports can be performed by transaction, country and product/service. Therefore, how the export will be realized should be considered on the export incentive.

When?

Deciding when to export is important for business profitability and access to opportunities. It is important for the time of export that the incentives are valid for a certain period and that there are time limits on quotas. For future incentives, waiting for the time set for the product/service to be exported requires a certain risk to be assumed (Marjit & Ray, 2017). The entity needs to determine a strategy to carry out export transactions at the most appropriate time. In this strategy, possible threats/risks, benefits/opportunities, profitability, efficiency, environmental factors, legal and political factors, climate should be considered. The product to be exported may eliminate the risks that may be carried out in consideration of the climate of the target country. For instance, the climate characteristics of a country to be exported should be determined in advance.

What? (What do we do After Export? What are the Necessary Procedures?)

Actions such as promotion, new market research, entry into new sectors, diversification, new products/services are among the post-export actions (Lederman, Olarreaga & Zavala, 2016). The sustainability of an organization and its preservation in the overseas market depends on its promotion strategy (advertising, sales development, personal sales, public relations). Product price policies can be developed to provide a competitive advantage after export.

Benefits and Risks of the 5W Principle

The 5W principle is important for accessing the information needed to benefit from the export incentive. The information and decisions made during the 5W process provide insight into where, when and how to obtain export incentives.

EXPORT INCENTİVE

Conceptual Framework

Export incentives are a system that varies from country to country and includes incentive monetary and legal policies related to the export of products/services. The Incentive aims to encourage or motivate the enterprise to invest and enter the international market. Export incentive includes providing the necessary assistance in the export of products/services to provide economic output through concession or payment. The 5W principle is a map, guiding export promotion. It assists enterprises to develop the necessary strategies for exports by identifying key factors in the realization of exports.

Incentive is a social, economic, psychological, political and organizational system. The aim of the incentive is the realization of exports, growth of the economy, foreign exchange input to the country, encouragement of investments, an increase of production, promotion of the country in the international platform, development of enterprises, development of competitive environment, improvement of the employed labor force. Export incentive is a driving force and potential power. It often paves the way for entrepreneurship and triggers innovation.

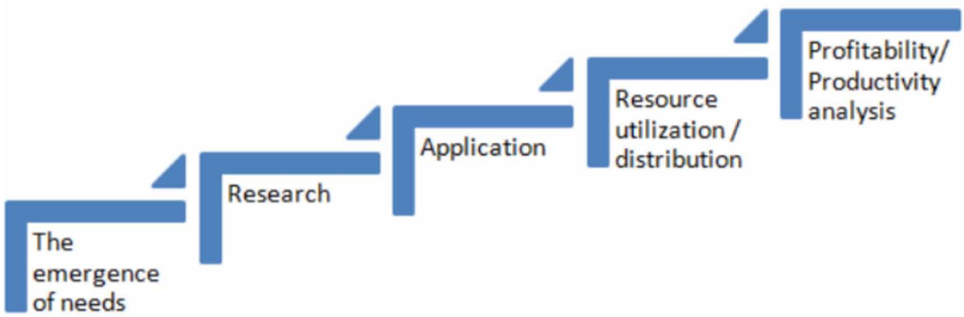
Table 1. Benefits and risks of the 5W principle

Benefits / Opportunities	Risks / Threats
The incentives for the product/service to be exported provide reliable information on exports.	Excessive commitment can form blind spots. Sometimes some of the rings in the process may need to be relocated. In cases where the time of export is more important, determining the previous conditions or predetermination of conditions may lead to labor and financial difficulties/losses.
Enables the firm/enterprise to see its location in export.	Failure to adopt the elements of the process in the organization can lead to management difficulties and productivity problems.
Assists to determine a strategy.	Information flow problems in the elements of the process may adversely affect success.
Provides proactive behavior. Provides timely action by identifying opportunities and threats in advance.	Problems of leader and team interaction can lead to incompatibilities and lead to wrong decisions and failures.
Provides sustainability and promotion.	Lack of infrastructure and technology can obstruct the flow of the process.
When the process is well managed, it helps economic development.	Unforeseen reasons (e.g. war, natural events, etc.) may make the process difficult to operate.
Helps to obtain new resources. Provides effective and efficient use of resources.	Organizational policies, organizational culture, organizational climate can negatively affect the rings of the process.
Provides profitability and efficiency.	Problems in one stage of the cycle can affect other stages (Cancer effect).
It helps new collaborations.	Each stage of the process may require expertise in separate subjects. In this case, decisions made by non-experts may adversely affect the entire process.

Export Incentive Process

The export incentive is associated with communication ability, organizational commitment, leadership, innovation, entrepreneurship, and strategy. In order to understand the export incentive, the mission and vision of the export organization should be defined correctly. Therefore, export incentive consists of five main elements: the emergence of needs, research, application, resource utilization/distribution, profitability/productivity analysis (Figure 2).

Figure 2. Export incentive process



The Emergence of Needs

The reason for the existence of the enterprise or organization varies upon the purpose of the organization. Even organizations established for a certain period manage a process in accordance with the mission and vision within the specified time frame. Needs are important in ensuring the flow of this process. Needs are related to requirements and obligations. Ensuring the financial, social and legal sustainability of the organization/enterprise depends on the fulfillment of its duties and responsibilities. These duties and responsibilities may be regulated by law or social responsibility and ethical principles. For this reason, the need for export incentives needs to be determined tangibly. For instance, when a product that is exported as a result of corporate social responsibility needs to be diversified, the need is to reveal the image of the company. When word-of-mouth advertising is needed, incentives for promotional applications may be required. There may be a need for incentives if new regulations introduced by the laws of the exported country require the product to have certain additional features.

Thus, the needs of an organization or enterprise in export incentives are based upon three main topics: mandatory needs, optional needs, spontaneous needs. Mandatory needs arise as a result of legal, political, geographical, climate impacts that the organization is exposed to. Optional needs are related to the strategy, vision and organizational culture of the organization. On the other hand, spontaneous needs arise under the influence of technological developments, changes in consumer needs and social responsibility. The emergence of these needs concerning exports is necessary to demand incentives.

Research

When the need for incentives arises, individuals make connections with their networks and organizations mobilize their networks through their units. The existence of the necessity requires the search for the incentives needed to provide or mobilize the necessary resources for export. This compulsory research process emerges as the form of functionalization of existing resources or the creation of a resource. Research is conducted in the context of the targeted market, consumer, customer, and product for export. In organizations, this process is usually carried out through R&D (research & development) and purchasing units.

The harmony of the units of the organization is important when conducting the research. Internal harmony ensures the accurate and efficient flow of information. The terms of the export incentive research, the compatibility with the corporate policies of the organization, its relationship with the organizational culture and the benefit to the organization and future customers provide important feedback. This feedbacks are reported to the decision-makers by researcher units. What is important here is that the findings reported during the research should not include individual interpretations. In the research, the existence of an emergency action plan that will eliminate the disruptions in the information flow between the organizational units is required. The resource to be provided for export incentives can often be subject to a periodic or quota. Potential risk factors, potential benefits, opportunities, and threats should be identified during the research and reported to senior management or decision-makers. It should also be taken into account and reported whether the organization meets the requirements for applying for incentives. Otherwise significant time, labor and financial losses may occur.

Application

The application requires formal procedures, documentation, authorization and communication procedures. In order to apply, it must first be confirmed that the requirements for the export incentive are met. The confirmation process is carried out with the web site of the incentive provider and the information to be obtained from the relevant unit of the institution. In case the information on the website does not reflect the truth, it may be beneficial to request confirmation from the relevant unit. Necessary documents for the application should be provided after the confirmation process. In preparing the documents, the requests of the incentive provider should be followed at a significant level. These documents may often require notarization, consular approval and/or translation. Arrangement of documents as requested prevents time and effort loss.

After the documents have been provided or simultaneously, the authorities to make the application must be determined. These people can often be identified at different times. Necessary action should be taken to ensure that the determination of the authorities does not create time constraints. Another important issue in the application is communication. In terms of inter-institutional communication, it is important to put forward the need for making the application to the relevant institution. The effective use of communication can be decisive for the organization's future relationships with incentive providers.

Efficient and positive communication provides an important reference for the organization to benefit from the next incentive. Because different units of the state may consider the references of the organization for various export incentives. Communication should also be efficient within the organization. Harmonization and communication skills between the units ensure efficiency in the operation and practice.

Resource Utilization and Distribution

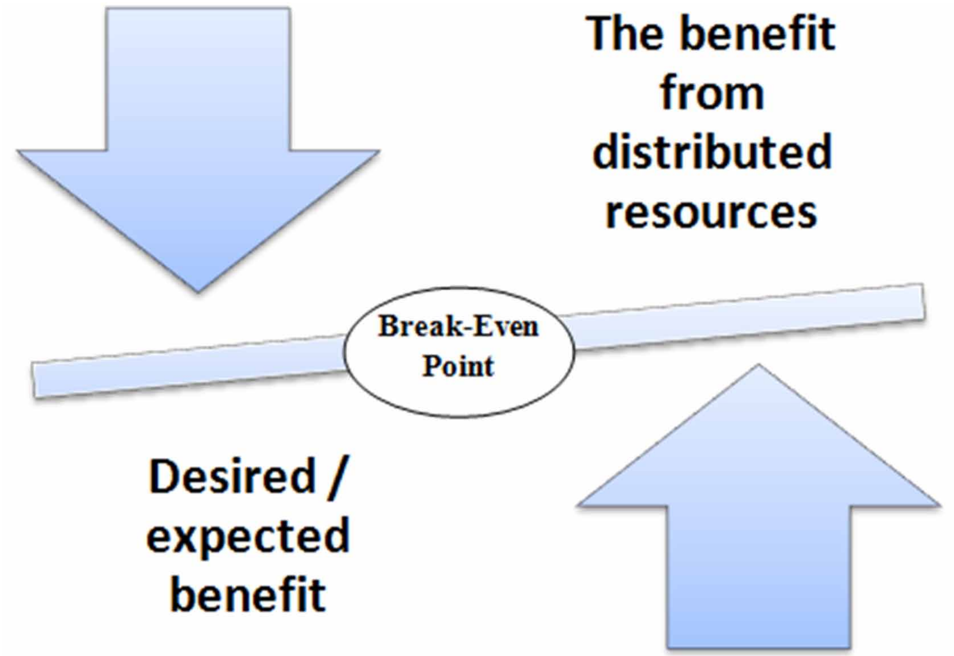
Resource utilization is the act of activating obtained resources. The resource to be activated must be allocated to specific channels. The resources obtained due to demand are included in a specific process for distribution. The distribution of resources can be used in production, distribution, raw material supply, logistics, mass production, production line, technological and technical infrastructure, advertisement and promotion of the product to be exported in order to promote export. Expenses of the product to be exported and financial needs are evaluated for resource utilization. The necessary distribution to channels such as production, distribution, and marketing should be realized with determination. In the distribution to be performed needs, the main benefits of the organization through export, benefit, and efficiency should be considered.

An excess input to one of the channels may cause problems with the financial requirements of the other channels. The distribution disparity in the channels causes an imbalance between the desired/expected benefit from export incentive and the output. Therefore, it should be formulated as follows:

[Desired / expected benefit in export incentive > the benefit from distributed resources].

When there is equality between these two factors, the export incentive line intersects with the break-even line. The intersection point is the incentive break-even point (Figure 3).

Figure 3. The export incentive break-even point



The break-even line shows equality in terms of benefits and output about the sustainability of the organization in terms of resources. The actions required for the acceleration of equality in favor of “the benefit from distributed resources” should be provided by the relevant units. The allocation of resources should be carried out in a collaborative and harmony way by the competent body of the organization with accounting and export units. In Export incentive, it may be beneficial to consider the point of view of the research and application units during the distribution process. Teamwork is therefore required for resource allocation.

Profitability / Productivity Analysis

Once the resources are allocated, it should be determined whether the export incentive provides the necessary profitability/efficiency for the organization. As a result of obtaining the incentive and its distribution to the required channels, its contribution to the export should be evaluated. The impact and contribution of the incentive on the realization of exports are taken into consideration in profitability and productivity analyzes. The incentive effect can be positive or negative; the distribution of resources is related to communication and interaction.

The contribution of the incentive is related to the outputs. These outputs can be multifactorial in the form of social, political, economic, productivity, organizational development, growth, technical and technological infrastructure.

Profitability is related to financial output and productivity is related to the expected benefit. When conducting productivity analyzes, the effects and contributions of export incentives should be evaluated together. However, in profitability analyzes, the contribution level of incentive to total benefit is evaluated financially. The total benefit is the sum of benefits derived from the subtraction of inputs from outputs and other expected or unexpected benefits. Only financial data is included in this calculation in profitability analysis.

Psychology of Export Incentive

Incentive is a phenomenon that triggers action and causes behavior. This phenomenon is one of the main factors that ensure the realization of exports. This factor affects the realization of exports in the decision-making process. The region where the incentive is applied, the incentive conditions and the period the incentive is realized may affect the realization of the export in the same direction. In the decision-making process, the functional units of the organization evaluate incentives in the context of these elements. Compliance between decision and operational units is therefore important.

Benefiting from incentives provides important information about the organization's export intention. This intention is the message the organization gives to its environment. An organization can use the export incentives to deliver the following messages to its internal and external environment.

Messages Regarding Positive Outputs

- Entry to new markets with export, to gain new customers.
- To demonstrate the adoption of the institution's policies which provides incentive.
- To refer the incentives which were previously used to institutions and organizations for future incentives.
- Revealing the image of successful integration within the organization in the process of benefiting from the incentive
- Creating a positive perception of the organization in the market that financial gain is provided to the organization.
- Success message given to international and national competitors with the realized export
- The message of "I am here" in the international market

- A message of legality and reliability to the country exported due to the fulfillment of requirements of the export country.
- Message to suppliers and business partners for increased reference and cooperation.
- Positive message to creditors and financial institutions about the company's financial future and resources.

Messages Regarding Negative Outputs

Problems experienced in benefit from incentives may give some negative messages to the internal and external environments.

- Message of inharmoniousness within the organization
- Message that the institutional reference was deprived
- Necessity or quest to benefit from different resources.

Despite these negative messages, not taking advantage of export incentives may not cause negative messages about the company's financial position and reference.

The CAGE Distance Framework

The 5W principle is an international export strategy and cultural, geographical, administrative and economic differences need to be taken into account in this context. As businesses grow globally, they have to develop a strategy of adapting to differences between cultures (Ghemawat et al., 2001). The CAGE Distance framework is a strategy method developed by Ghemawat (2001) to achieve this compliance. The concept consists of the initials of the words cultural (C), administrative (A), geographic (G), and economic (E) (Ghemawat, 2001). This strategy, which is effective in entering new markets, internationalization and growth strategies, is also important in terms of benefiting from export incentives. Because the consumption products that each country brings to the fore according to the cultural characteristics are different (Ghemawat, 2007). The strategy to be determined according to these products can increase the growth and competitiveness of the market and reduce the risk of potential losses (Ghemawat, 1986).

Culture is the most important issue that businesses should pay attention to when they enter international markets (Ghemawat & Ricart Costa, 1993). Culture is the sum of socially accepted characteristics that reveal the attitudes and behaviors of individuals and society and help carry their characteristics via generations. The difference in the cultural structure of societies is reflected in their administration. In terms of globalization, these differences can be an important problem in entering the market. Therefore, export incentives should be evaluated by considering government policies and community culture (Ghemawat, 2003). The cultural distance is also important for the relationship of the exporting enterprise with other enterprises and suppliers in the market. A company that does not adapt to the cultural structure may not find suppliers, may be excluded by other businesses, and the sustainability in the market may decline.

The administrative distance is related to government policies, currency, and the form of government of the two countries in a commercial relationship (Ghemawat, 2001). Geography distance includes countries' neighbors, which continents are located, their distance to the ocean, and whether they have land suitable for land, sea and air transport (Ghemawat, 2001; Ghemawat & Ricart Costa, 1993). The economic distance is related to labor cost, gross national product, purchasing power, exchange rate fluctuations, foreign exchange reserves and import rates (Ghemawat, 2007). Considering all of these factors in export incentives is important for success in entering the market.

When cultural, administrative, geographic, and economic factors are considered together, culture is a hidden factor that has significantly influenced other factors for thousands of years (Agnihotri, & Bhattacharya, 2019; Nair, & Gulati, 2019; Stoffregen, Giordano, & Lee, 2019). The shaping of the political structures of the countries, the development of the economy, implementation of the technological changes and the shaping of the political geography are realized through culture. The culture of consumers and societies, which are commonly accepted ideas and characteristics, tendencies and traditions, affect consumption habits, production, economy, and markets. Exports are also influenced by this factor (Martínez - Zarzoso, & Márquez - Ramos, 2019; Elbashier, & Nicholls, 1983).

The fact that the products/services to be exported or imported contains elements that value the cultural characteristics of consumers may increase their competitiveness and acceptance to the market (Ravindra et al., 2019). Adoption and consideration of the society's language, ethnic structure, social network, religious structure, national work systems, dispositions, values , and norms may increase the market share of the enterprise (Liu et al., 2019; Hălbac-Cotoară-Zamfir, Keesstra, & Kalantari, 2019). Export incentives are often shaped by considering these values. Therefore, multi-faceted research of cultural factors of enterprises can provide significant benefits in exports.

Limitations

This chapter describes the export incentives internationally within the framework of a certain principle. These principles, which were put forward in the context of organizational strategy, were formed by evaluating literature review and management strategies together. Studies in the literature evaluate export incentives differently according to countries and do not provide a general principle (Robinson, & Lowe, 2015; Uman 2011; Luedde-Neurath, 2019; Ahmed, & Brennan, 2019; Balassa, 1978; Arslan, & Van Wijnbergen, 1993; Ramaseshan, & Soutar, 1996; Zia, 2008; Matlay et al., 2006; Julian, & Yunus Ali, 2009; Desai, & Hines 2001). This chapter, which is the first study in the literature in this respect, introduces the 5W principle to the export and management field for the first time.

This study was performed with the systematic review method (Uman, 2011; Robinson & Lowe, 2015). Although this methodology systematically reveals a subject in-depth, it has some limitations. One of them is that the subject is not based on sufficient empirical findings in the literature. Another limitation is that the principles set forth may vary according to the type of business, the structure of the market and the cultural characteristics. Therefore, the study should be supported by the findings to be obtained with case studies. This chapter, which serves as a road map for benefiting from export incentives and entering new markets, should be applied in societies with different cultural characteristics and the results of implementation should be compared.

CONCLUSION AND RECOMMENDATIONS

Export incentive is an emerging field in the literature, which varies from country to country and from culture to culture. This field is important for the export performance of the enterprise, entrepreneurship, entry into new markets and gaining new customers. There is not enough information about the incentive process and principles in the literature. Besides, no incentive principle has been established. For this reason, the 5W principle is the SWOT of the business in terms of export incentives. Besides, thanks to the sustainable feature of the 5W principle, businesses can easily focus on their subsequent incentive goals.

Culture can become a major obstacle to entry into new markets. When realizing the 5W principle, culture, consumption habits, norms, values, traditions should be taken into account in the export of products and services. The CAGE distance framework can be evaluated in this context. The region’s language, ethnicity, social network, religious structure, national work systems, dispositions, values, and norms are important for international competition. These elements are important for getting to know the enterprises and suppliers and consumers that constitute the market. Therefore, the impact of culture should not be overlooked when developing an export incentive strategy.

While determining the export incentive process, the organizational relationships of the enterprises are taken into consideration. Relations between organizational units are important in this process. Consideration of the process in incentive application will provide significant benefits in terms of internal compliance. Besides, the incentive application of the organization provides important messages for the organization's internal and external environment. Identifying these characteristics will enable the organization to set specific strategies for incentive. In light of all these, export incentive is an important field that concerns the science of behavior and management, revealing the harmony and interaction of the organization with its internal and external environment.

On the other hand, the 5W principle and acting following the specified process will provide organizational success, new resources, new markets, new customers and new strategies. For this reason, it is recommended to conduct case studies to present the experience in export incentives. Besides, comparative studies to reveal the differences between cultures will contribute to the literature.

ACKNOWLEDGMENT

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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KEY TERMS AND DEFINITIONS

5W: Principle: Principles that refers to the whole set of rules for the realization of exports.

CAGE Distance Framework: A strategy method that consists of the initials of the words cultural (C), administrative (A), geographic (G), and economic (E), developed by Ghemawat (2001) to achieve adapting to differences between cultures.

Export: A component of international trade, where a product or service is produced in one country and shipped to another country.

Export Incentive: A system that varies from country to country and includes incentive monetary and legal policies related to the export of products/services.

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