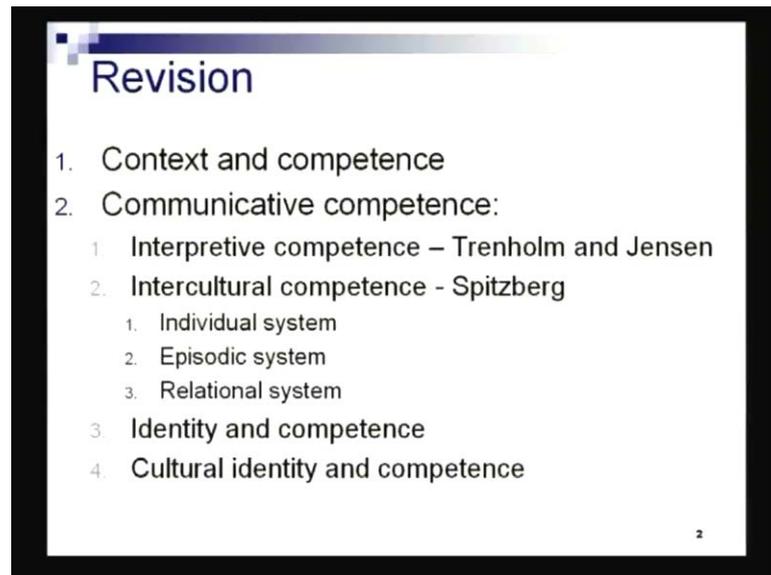


International Business Communication
Prof Dr. Aradhna Malik
Vinod Gupta School of Management
Indian Institute of Technology, Kharagpur

Lecture - 6
Intercultural Communication – I

(Refer Slide Time: 00:24)



Hello everybody, we have done various things here, we have covered context, we have covered competence. We are now talking about intercultural communication today and just for revision, we talked about context, we have talked about the importance of context. In intercultural communication we have talked about the importance of context, in business we have talked about contexts, in international communication, we have talked communicative competence. What it means to be communicatively competent, we have talked about or what it means to be competent in your communication, in your interactions.

We have talked about interpretive competence, we have talked about intercultural competence, as proposed by Spitzberg, within this, we have talked about the individual system, we have talked about the episodic system, we have talked about the relational system. We have also talked about identity and competence, we have talked about what it means to have a particular identity, what identity means for you.

We have talked about what cultural identity is, we have also talked about what competence in identity or in your cultural identity could mean or competence with respect to your cultural identity could mean.

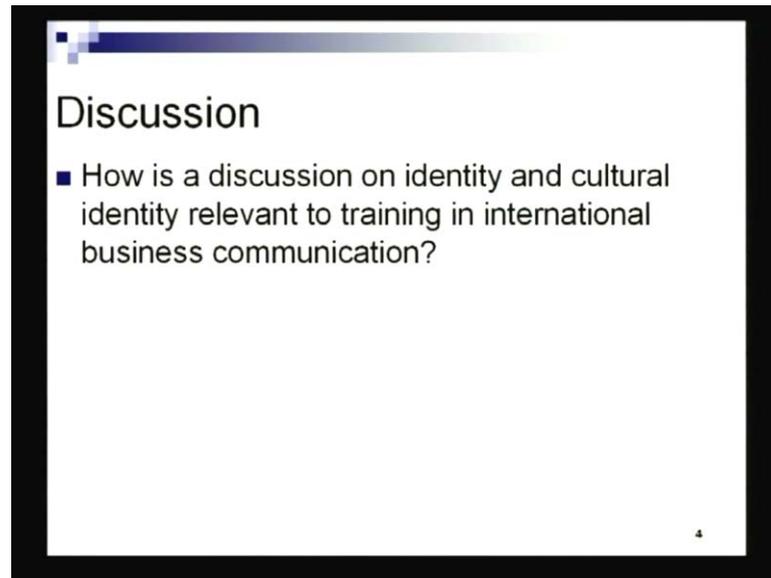
(Refer Slide Time: 01:42)



Just for revision purposes, cultural competence is the demonstrated ability to enact a cultural identity in a mutually appropriate and effective manner. Let us just focus on this definition, let me remind you again and I am going to keep repeating this in every lecture. Cultural competence is the demonstrated ability to enact a cultural identity in a mutually appropriate and effective manner which means, competence has to happen, communication has to happen between two people.

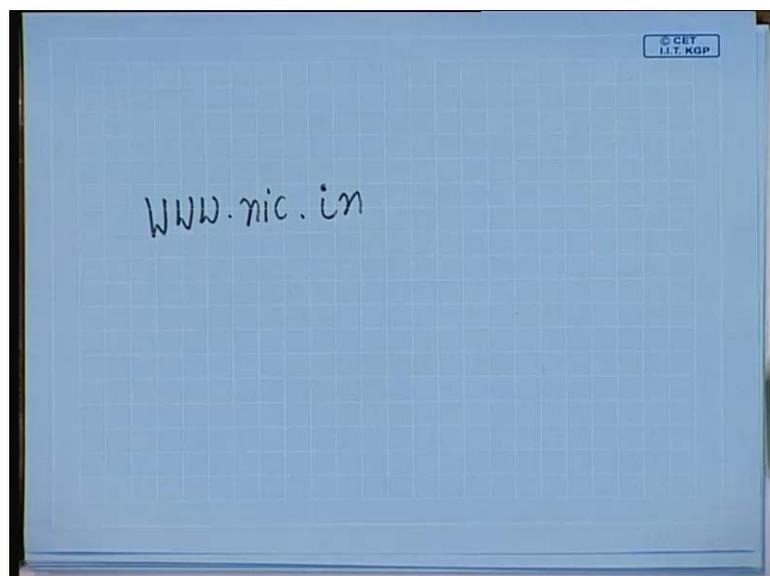
Communication is not dependent on one individual alone and your competence depends on, how comfortably other person feels in your presence. How effectively the other person is able to understand your message and act upon it and that is what, intercultural competence is all about or communicative competence is all about. Intercultural competence is the reinforcement of culturally different identities that are salient in that particular situation.

(Refer Slide Time: 02:57)



So, I had ask you to think about, how a discussion on identity and cultural identity can be relevant to training in international business communication. This is a course on international business communication which means that, cultural has to play an important part in this. Culture is an important aspect of international business communication, we are not only talking about geographical boundaries, you can be intercultural within the same nation. India is as diverse as it gets, you go to the metropolitan cities and every second person you find on the street, belongs to a different state.

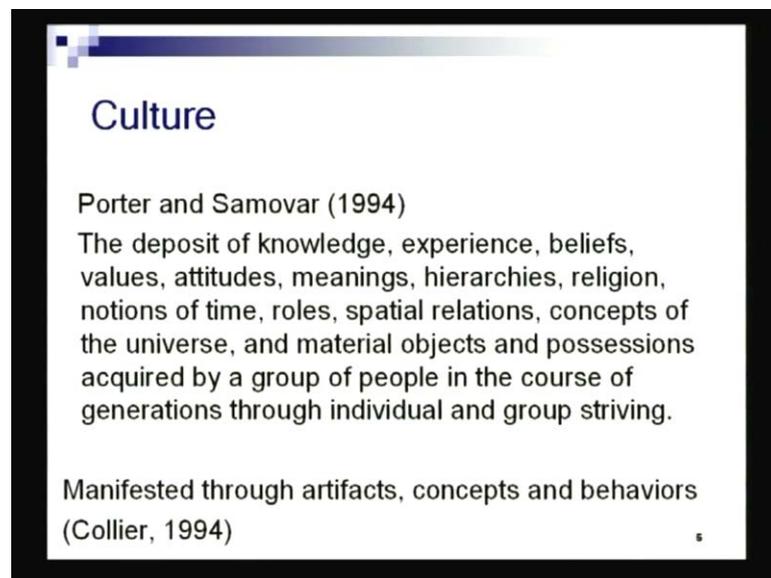
(Refer Slide Time: 03:54)



For people who do not belong to India, I can suggest a website by the national informatics centre, the address is www.nic.in. You can go to this address and you can look at the national informatic centre and the website put up by the national informatic centre and find out, how diverse India is. For people from India, you know what I am talking about, I am sure you have been to or visited some big city at some point in your lives.

And you have seen that, you will find people from all different states of the country converging in common places, interacting with each other, working with each other, enjoying life with each other, sharing festivals, sharing their cultural backgrounds with each other in big city. So, that is how, intercultural India is, even though we get clubbed as one nation when we step outside the country, but when we come back into our country, we really realize how diverse we are. And that is why, a training or some kind of input on intercultural communication is extremely relevant for a course in international business communication.

(Refer Slide Time: 05:05)



Culture

Porter and Samovar (1994)
The deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Manifested through artifacts, concepts and behaviors
(Collier, 1994)

Today, we will revise culture, I had given you some inputs, few inputs and we will focus our attention on this definition. Please read the definition, let me revise it with you, Porter and Samovar in 1994 came up with, I have been through many definitions, but I found this to be most relevant. So, I will revise the definition with you, according to Porter and Samovar, some of the leading professionals in the area of intercultural

communication, the culture is the deposit of knowledge, what we know, what we the kinds of experiences we share, the kinds of beliefs we have, the kinds of value systems we have.

We attitudes, our attitudes towards various things in life towards various things in our environments, the meanings we assign to different things, hierarchies, who is senior, who is junior, what should come first, what should come next, who needs to whose words or who's request will you follow first or what gets a higher priority, when we say hierarchies, we also talk about the manner, in which will we prioritize different things in our lives, so that also comes in. Religion, what we think about our own religion, how we regard our religion in relation to the other religions around us, all those things.

Notions of time, Indian standard time versus Indian stretchable time. Roles, you know who am I, when I come here and teach, am I only acting as a teacher or am I also wearing that hat in the backup of my mind thinking about my family, in the back of my mind I am thinking about some friend who is in trouble, in the back up my mind I am, you know I have these different roles that I play in my life.

So, am I thinking about those roles, when I come here to work, are they still there or do I completely disregard those roles and only focus on this lecture. Do I bring in my own experiences in those roles into this or do I keep them in separate compartments, all those things. Spatial relations, spatial relations do not have anything to do with outer space, it is about your immediate space, it is about your personal bubble, it is about your personal boundaries.

What do we do in India, when we are in a line, if people are standing in a line, if there is some space we think that, if the person is not within say 5 or 10 centimeters, within 5 centimeters of another person in the line then some problem. So, if you are more than 5 centimeters away from the person then what do the other people do, they come and either politely ask you, if you are in line or not, or they just try and squeeze into that 5 centimeters space.

So, I mean, but in the other countries, some countries say, you should maintain a distance 1 arm length between people when you are in a line. So, you do not really pile on to each other and the various reasons, nothing is right or wrong, nothing is good or bad, nothing is appropriate or inappropriate, let us just focus on the definition, it is just that, these

things are defined by culture. Concepts of the universe, for us [FL] I mean, the moon is not your mother's brother, but we have [FL] and different people in different religions have different connotations associated with these.

And they are also somehow governed by the influence the communities living around us have on us, so all those things. Universe does not only mean outer space, universe also means your physical environment, your celestial environment, material objects and possessions acquired by a group of people. You know, I am wearing my mother's Saree today, so this is pink ((Refer Time: 09:14)) it is nothing great, but this is something that my mother has worn, so it is very dear to me.

The other day, I was talking to somebody and I was wearing a sweater that my mother had knitted for me. For me, it is not something just made of wool that keeps me warm, it is something that I hold very dear to me; because a person who I love dearly has spend so much time and effort into making that thing to make me comfortable. So, you know that material object has some other meaning for me, besides it is physical utility and possessions acquired by a group of people in the course of generations.

Piece of land, many of you could be from agricultural backgrounds, you could have inherited a piece of land. So, the agricultural land is a part of your family, it is not just a resource that gives you a source of living, it is also a part of your family. And when you want to sell that land or house or some possessions that were handed down through generations, you feel uncomfortable about it or maybe you. When we say group of people, it is just some communities hold somethings dear, some religions place, some community centers, something that you hold dear as a team or some personal possession.

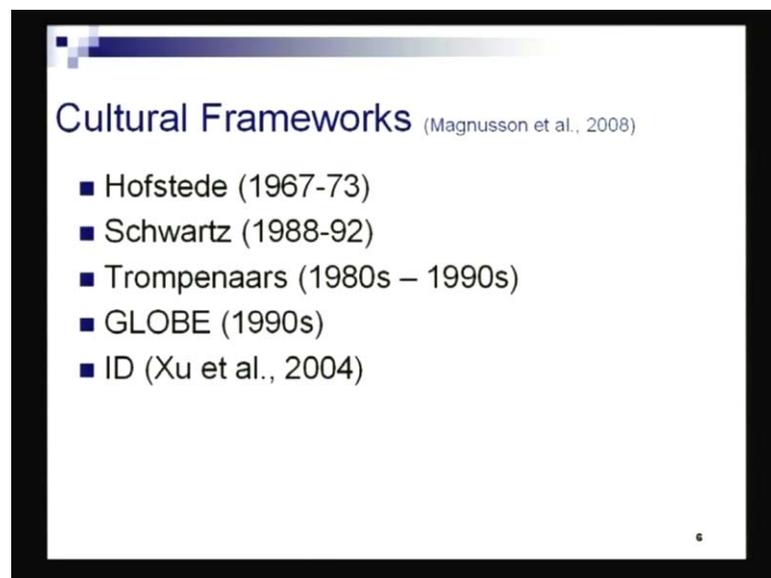
And all these things, the deposits of all of these things that have been acquired by a group of people in the course of generations. You do not do this things in one shot, these things come through generations, values are passed on from our elders. And they are told to us and we see our elders doing something and we sort of learn from them, we learn from the significant other's environment. And these are passed on by this group of people, they are acquired and passed on by these people in the course of generations through individual and group striving.

You have worked hard yourself, you have also been part of a team and the team does not necessarily have to be a team at work, it is your family is your team, all your cousins got

together and worked for your aunt's marriage or something like that. So, all these things I mean, this is something small, but you could be taking bigger decisions as a community, as a team of people. So, all these things contribute to our definition of our culture, it is a very complex chaotic concept.

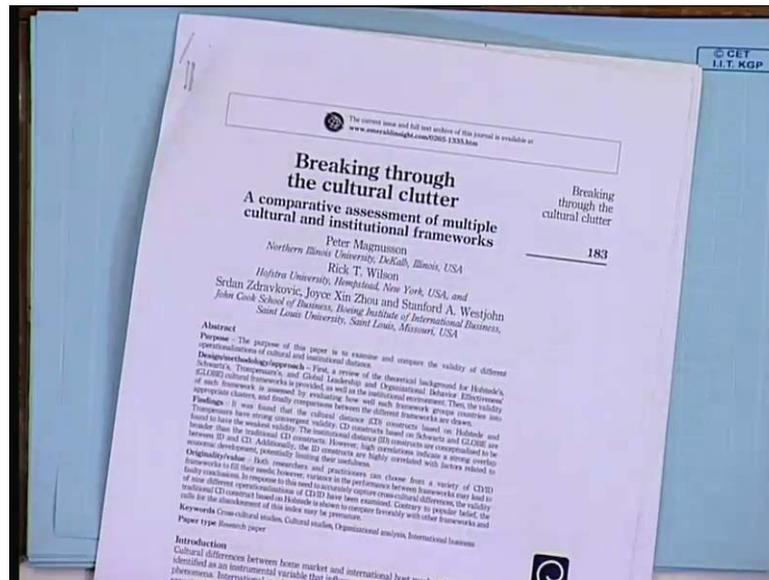
Culture according to professor Mary Jane Collier and I hope, she hears this lecture and the best teachers I ever had. She said that, culture is manifested through artifacts, concepts and behaviors, so we express our culture consciously and subconsciously through the things we have to, what we believe in and through the manner, in which we react or interact with our environment.

(Refer Slide Time: 12:24)



Various cultural frameworks have been proposed and several theorists have given this frame works and we will talk about these in detail another time. But, Magnusson et al wrote a paper in 2008, which is a very, very comprehensive paper on these cultural frameworks.

(Refer Slide Time: 12:53)

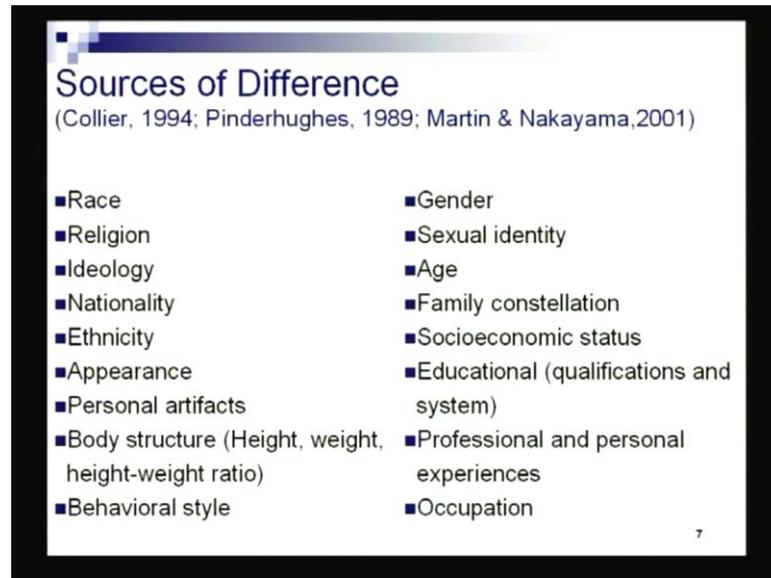


And this is a paper I am referring to, breaking through the cultural clutter and this is a comparative assessment of multiple cultural and institutional frameworks by Peter Magnusson, Rick T. Wilson and I cannot pronounce this name, but several others from Saint Louis University, Missouri. So, this is the paper I am referring to for a discussion on cultural frameworks and according to this paper, cultural frameworks they have been given by various people.

Hofstede of course, Hofstede studies world renowned and Hofstede studied IBM workers in a total of 40 countries and then Schwartz studied students and teachers in 31 countries, Trompenaars studied managers from 54 different countries. According to the GLOBE study, 50 managers in 58 countries were studied, according to the ID study, Xu et al and ((Refer Time: 14:00) at al studied 45 and 53 countries respectively and came up with various concepts in different cultural frameworks.

And what I have and of course, this concept relate to various things they relate to individual concepts, individual ideologies. They also relate to different kinds of ideologies that teams or groups of people or communities follow. And I have attempted to classify these ideologies into various categories and we will talk about that in just a minute.

(Refer Slide Time: 14:33)



But, again some revision on the sources of difference, what makes us different, how do we believe in different things, why do we believe in different things, is determined by all of these things that make us different from each other. So, we could be different, because we belong to, we could be different on the basis of race and of course, this list has been compiled after going through the work of Dr. Mary Jane Collier, Pinderhughes, Martin and Nakayama and came up with this list, which is by no means comprehensive.

Please feel free to add whatever you think can be added to this, but we believe that, we are different, because we come from different races, so different racial backgrounds, we believe in different religions, we believe in different ideologies, we could be from different countries and countries in turn, have each of these categories has a whole lot of background to it. So, we could be believing in different ideologies, we could be coming from different countries, we could be from different ethnicities.

Please think about the different between nationality and ethnicity and race, people confuse these thing or they get confused between these three concepts. Ethnicity is the community that you can relate to, for example, I belong to the Punjabi community, I am an Indian national, but I belong to the Punjab I community. So, for my ethnicity, yes I am an Indian, Indian national, because of the geographical boundary.

But, north Indian becomes my ethnicity, it is a different ethnic group than the south Indians, than the eastern Indians, than the north eastern people belonging to the north

eastern states, and ethnicity is a mixture of race and nationality and community. So, that defines who we are, what we believe in appearance, I am tall by some standards, when I come to eastern India I am considered tall, when I go to Punjab I was one of the shortest in my class with my 5 foot 6 height.

So, again we will come to the body structure later, but what I looked like my physical attributes, the shape of my eyes, the color of my hair, all this contributes to my appearance. Personal artifacts, what I carry on my person, I prefer the color black, so I carry everything black. But, I think it is a neutral color and it saves me the trouble of hunting for matching artifacts, but things that you relate to. So, personal artifacts again define you, you could have somebody else who prefers to take a everything matching textures could be matching.

There are some people who like universal textures, so different people believe in different things. Body structure, height, weight, height weight ratio, all those things have a big impact on what you believe about yourself and how other people perceive you and how other people perceive, what you could be doing next. People who are obese or who are overweight are perceived to be non serious for whatever reason and there have been studies conducted on this.

People believe that, people who are obese or who are overweight or who are not physically fit, will not be very serious about their work. And the reasoning behind that seems to be that, if you are not serious about your own health or about your own physical appearance, why would you want to be serious about or how can they believe that, you will be serious about the work they assigned to you, so that could be the reason. On the other hand, coming from certain group myself, I know that the reason I have gone out of shape is, because I have so focused on my work.

I did not have the time and I still do not seem to have a lot of time and energy for physical exercise, because I am always trying to make sure that, my work is as good as can be. So, we have both sides of the coin, but we have different perceptions, so I can understand, what other people must be feeling. But, anyway, we also there seems to be this believe in a lot of places that, tall people and people with a proportionate body structure whatever, that suppose to mean the ideal definition of portion is really illusive.

What is proportionate, what is disproportionate is quite relative as far as believes go, but that also differs from person to person. But, people believe that, people who are tall and broad shouldered will generally be more classy, will generally be more polished in the manner, in which they work, maybe right, may not be right, I do not know. Behavioral style, extroversion, introversion, outgoing, meticulous, all those things sort of contribute to your behavioral style. Gender, I do not need to, I think elaborate on this, some professions are typical man professions, some professions are typical women professions.

So, all these things, if you find a women who is professor of aerospace engineering, it is becoming more and more accepted in a place like India. But, from say a more conservative community, a professor of aerospace engineering, a women professor of aerospace engineering would, even though teaching is supposed to be a woman's profession or equally a woman's profession as a man's profession, but people would probably not expect to be women in this branch of engineering, so again we have and if she is there then different opinions are associated with her.

Sexual identity, I hope I am not politically incorrect here, but in a conservative place like India, we are still a little reserved in our acceptance of different sexual identities. You know, heterosexuality seems to be the most appropriate form of sexual identity and homosexuality is still something that people do not want to talk very much about. So, it is not as acknowledged, I would not say accepted, but people do not want to acknowledge it is existence and it is just a different way of life.

But, we are still a little reserved in our acknowledgement, in our acceptance of different sexual identity and our behavior towards any indication of a different sexual identity, varies in different situations. Age if I were standing here with white hair, probably you would listen to me a lot more than you could be listening to me at this point, if I came here in jeans, short hair, you would probably not want to pay any attention at all. So, if I looked younger, if I looked as if I was in my early 20's and I was talking about all this intercultural communication, you would probably not want to pay any attention to me.

So, you know or if somebody senior I mean, we attribute so many things to different age groups, so all those things make us different from each other. Family constellation, family constellation is another thing that defines our differences, if we come from

nuclear families versus joint families. And if you tell somebody that, you are from a nuclear family, single child home, people will say that, you have never been exposed to sharing things with people.

So, you do not have any siblings, so you may not know how to share and you could be the most open, most lovable, most selfless person, but people will have that impression about you. As supposed to somebody from a joint family, people will say, if you come from a joint family, you always had people in and out of your life, so you do not really have a very closed personal boundary. And we have these things, we have other opinions associated with people from single parent homes, with people from parents who had a second marriage, all those things.

So, we have certain ideas associated with people coming from different families, if you have older brothers, your order of siblings where do you stand. If you are the youngest one, you could be the most pampered one, if you are the oldest one, you are perceived to be a little more responsible than the youngest member of the family, so all those things come in.

Socio economic status, of course this makes us very different from each other, this defines what we could and could not have had, this defines what kinds of people we were exposed to, what kind of situation we could have been exposed to. And that in turn defines, how we interact with people and how people react to us or how people interact with us.

Educational qualifications and system, I will just give you some food for thought, you know qualifications yes, people with higher degrees are regarded to be a little more knowledgeable. Even though somebody that your local vegetable seller could be a better sales person, could be a better manager than you with MBA degree. But, that person does not even have a school certificate, all these person can doing is may be do some basic calculations, but he could be managing his farm, he could be managing his family, he could be running a small business, all those things.

But, we feel that a person with an MBA from a reputed business school will be a better manager, so all those things plus the system of education. State boards versus central boards, ICSC versus CBSE, the opinions have changed since I was school, Indian degrees versus foreign degrees, IITs versus local colleges. All those things will make a

difference to how you are perceived by the environment and how the environment reacts to you or interacts with you and we must never forget that, we are always talking about the impact our interactions or impact our signals have on the people in our environments.

Professional and personal experiences, if I were to tell you that, I was born and raised in Dharamsala town of Himachal Pradesh and I have never stepped out. And the first thing I did my Ph.D also sitting in Dharamsala and then I decided I was accepted at IIT Kharagpur as a faculty in intercultural and international communication. How much attention would you pay to me if I were to tell you that, I had never moved out of this tiny little town in Himachal Pradesh, I could be the best person on the topic, but if I told you that, you probably not be listening to me.

If I told you, no I have lived in several different cities in the country and I have been out and I have been exposed to different cultures and I have also been trained in this intercultural communication, probably the impact my teaching would have, could be a little more than it could be, if I told you that, this is my personal experience. I have never might anyone outside Dharamsala, but I am going to tell you, how what intercultural communication is and how to be competent, would you believe me, probably not.

So, professional experiences, what organization I have worked for, who have I been in touch with, which schools I went to, all those things will contribute to the manner, in which my environment responds to me. My occupation makes me different from others, we have a different opinion about doctors, we have a different opinion about teachers. If you are in the teaching profession, your opinion of teachers will be different from the opinion of others about teachers or opinions of those who are not in the teaching profession, about teachers.

So, all these things make us different and this list is by no means exhaustive, you could add tons and tons and tons of things to this list. But, anyway, these are the things that make us different and these are the things that in turn, govern what I am going to talk about next.

(Refer Slide Time: 27:22)



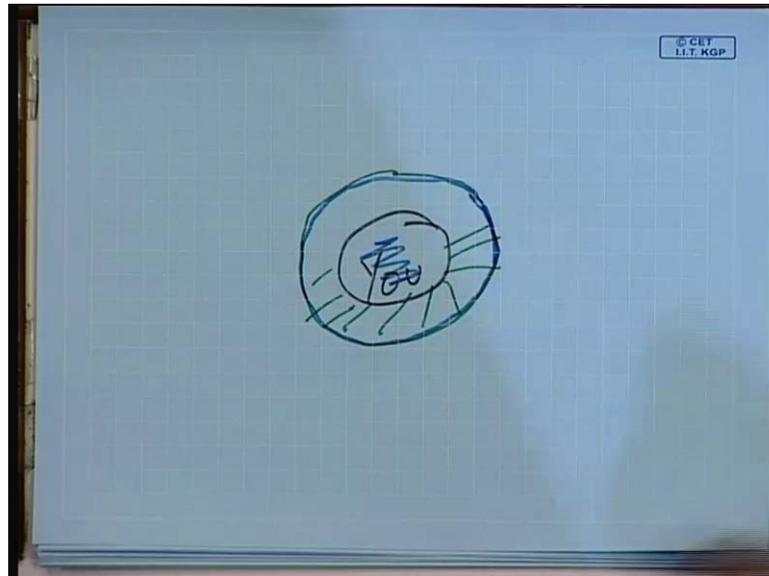
The socio ideological differences, please read through this list, we will take a little while to discuss this, we will talk about high and low context cultures in the next class. We will talk about the contextuality of cultures in the next class, but today I just want you to start thinking about, what our believes can be, where our believes can lie. Now, we are also different, because of the things discussed on the previous slide, what are the manner, in which we behave in our environment changes and these are the some of the areas, in which we could behave differently with others.

Let us talk about the first one boundaries, specific versus diffuse, in some cultures, everybody's business is everybody's business, specially in the rural areas in India or even in other countries, you are constantly in and out each other's lives. In western cultures, your boundaries are very clearly defined, you have a personal bubble, people are not supposed to cross a certain line when there are talking to you. When I go home, my cousins ask me, so how much money do you make, what is your monthly salary, what is the number written on your monthly pay cheque, what scale are your at...

And it is considered an absolutely acceptable form of communication and I feel uncomfortable, but they say no, you should never ask a man's salary and a women's age, what about women who is earning. So, I feel uncomfortable, but here I cannot say anything, because it is everybody's business, of course change the question a little bit. But, when you are abroad or in the western countries, it is not appropriate for you to ask

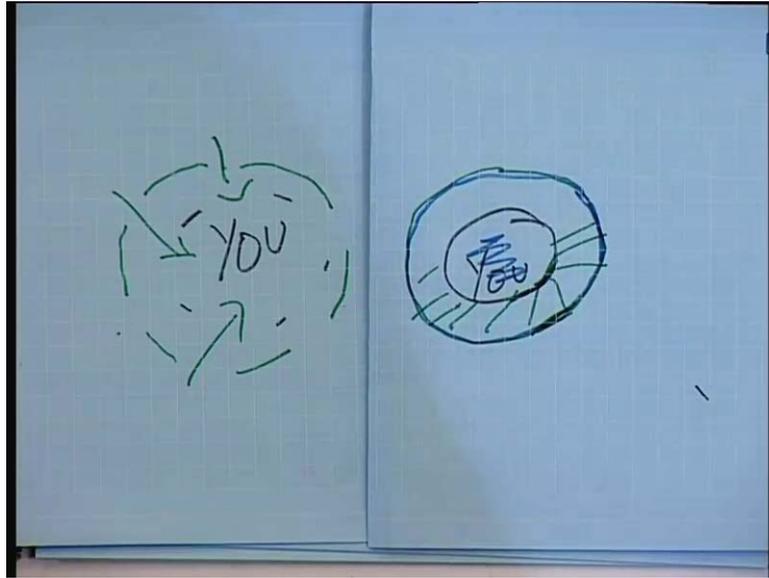
such things, even the family members cannot ask you such things, they feel that it is too much of an invasion in your privacy. Here, anyone can, the physical boundaries are open, when we say diffuse, there are little holes in our boundaries.

(Refer Slide Time: 29:48)



So, for example, this is you and in a closed community, your personal bubble would be probably very large, depending on where you are. In a western country, this is your personal bubble and this space is reserved for your friends or immediate family and this space write here in the centre, is your own space. This is your space, nobody can enter a space, not even your family and the space between the black line and the green line is for your immediate family and maybe one or two close friends and the rest of the world is not supposed to cross this boundary over here. So, all this is tightly closed and anyone who tries to get into it is sort of, told to stay out, Mind Your Own Business MYOB, is what my brother sometimes tells me. Now, in a country like India, what do you do, you have this is you over here, I will take another sheet of paper here.

(Refer Slide Time: 31:01)



So, this is you and you cannot have a personal boundary, so your personal boundary looks something like this, may be some areas nobody is allowed to enter and then your boundary with your friends or with your immediate family could be something little more like this. But, still there are big gaping holes in this, so all this is there and the rest of the world can ask you about certain things. Now, when you put these two things side by side, you will see what a difference this is.

So, you will see that here, probably more clear, so your boundaries when we say diffuse, there is entry here, anyone can sort of go in, here, here (()) and they can ask you personal things. If they can filter through your family then they can really reach you, the core of you and you have to open your heart out. But, in some places, this is the barrier, that sort of keeps everybody out and you have a personal barrier also or I would not call it a barrier, but it is your personal bubble and you do not want it punctured, no matter what.

So, that is what we mean by boundaries, it is more of an ideology, it is more of a belief, what kind of information do I want people to know about me. It is my information about my family or about my own self and there are some specific boundaries well defined boundaries as in this case or diffuse boundaries porous boundaries where, things can go out and come in.

Next thing on the list is universalism versus particularism, when we talk about universalism, we talk about the universally applicable rules and regulations for people and particularism is about paying individual attention or relative regard to different situations that people are coming from. For example, in the west, I know a little bit about the US and people in the US, if you are listening to me please correct me if I am wrong, you are welcome to write to me and but what I felt was, that the rules are common, one rule is applicable to everybody.

If you are supposed to take time off during Christmas and new year, whether believe in Christmas, whether you are a Christian or not, it is sacred I mean, that time, between Christmas and new year is sacred. Everybody is suppose to celebrate Christmas everybody is gets the time off, whether you want to work or not, it is hard for you to do it, especially if you are part of an organization. Same for thanksgiving, everybody wants to celebrate thanks giving and that is fine and it is a different thing.

Now, in India, we have a system in the government organizations specially, because of the diversity of people, we have a system of restricted holidays. So, everybody is given a list of say maybe 15, 16 holidays and I am not too sure about the number, you have given a system a list of holidays and you pick two, any two that suit your cultural background most. So, if I am a Hindu and I want to take time off on say [FL], which is the day on which brothers and sisters celebrate their relationship, I can take that day off, I am not sure I could be wrong about the examples I am sorry, but you know stuff like that.

So, but if I do not believe in [FL] or Rakhi, I may not need to take that day off, so I get to choose which off the two, fit my needs best. I come to the office dressed in a Saree very acceptable, I come to the office dressed in formal western clothes perfectly acceptable, I come to the office dressed in a very nice formal [FL] Chudidhar perfectly acceptable. What happens in the real cooperate west, now I am not talking about the Indian multinational companies, but I am talking about the purely Indian family run businesses.

You have a dress code and I heard in some country, I forget which country, it was Sikhs were asked to remove, Sikh students were asked to remove their turbans or just because the country did not believe in a certain aspect of a religious direction or a religious belief for women. They asked women to remove their Hijabs, which is I did not think that was very culturally appropriate and I am sorry if I am hurting the sentiments of anyone, but

that is what universalism is, maybe the country believe that, everybody should be on the same level and that is perfectly fine.

And in some other countries, we prefer to give people the liberty to go up to a certain extent of course, if some community believes that, they can hurt another person, they can invade into another person's boundary, we will obviously not allow it. But, in some cultures, we believe that, we need to give some special consideration for some special cases and again that is very relative, nothing is right or wrong, nothing is good or bad, it is all very relative. But, we have different communities that believe in different things, affective versus neutral, so affective refers to the expression of the emotions some cultures encourage the expression of emotions informal settings

Other cultures do not encourage it, other cultures believe that you should compartmentalize, what you are doing, where you are coming from. Next thing is, that is achievement versus ascription or does versus is, what do we believe in India. When we ask somebody, what do we want to know, if we are coming from a slightly traditional background, who are you, who are you is not what you have done with your life.

Who are you means, which state are you from, which community you are from, what do your parents do. It is not inappropriate to ask somebody, what their parents do, it is not appropriate to ask somebody what their family background is like, you want to know everybody's family background, so you can put them in a different slot. So, you are does achievement versus ascription, achievement is what I as Aradhana Malik have achieved in my professional life, who my parents are, what my brother does, is of no use to anyone and if I try and tell them that, they will not appreciate that.

Whereas, in India, if I mention my Grandfather's name to somebody, they would start looking at me differently or if I mentioned something that my cousin had done or the profession of my cousins, it would make a difference to how people perceived me. So, it is the ascription of course, my achievements would count, but it is also who I am, where are my roots and it is not only in India, it is in several other countries this is the case.

And in the purely western countries and I do not know what is right or wrong, I frankly do not know how to classify these things, I am just telling you about the different things that are there. If you make a mistake and you are able to overcome that failure or if you are able to correct that mistake, your mistake is forgotten, it does not live with you for the

rest of your life. Whereas, in other cultures, what happened to you for, because of a mistake you made or what happened to you, because of a mistake your family made or what happened to the environment, because of a mistake that the family made, stays with you for as long as you live.

So, it is does versus is what I did in the past 5 or 10 years is more important than what my ancestors did 5 or 10 generations ago. So, that is what different cultures believe in, we will discuss this again, but I just want you to start thinking about these things and my status is determined by these things. Nature, some cultures believe that a tree is a piece of wood, excuse me some cultures believe that tree is just timber, it can be used for fire, it can be used to build houses. It can be used to make different pieces of furniture, but it is just a resource, you cut one tree, you plant another tree, that is it.

Other cultures believes that the tree is not only a source of wood, it is not only a resource, it is also a shelter for the animals living in it, it is also living thing. And if a tree that some ancestor planted in your backyard dies, the whole family feels sad. You know, you do not just cut up the tree and say great, now yes the tree is there and it is not bearing any more fruit, so let me put it up and use it for fire or furniture or what whatever. So, that is not the case, if something happens to the tree, you feel sad.

Animals, animals are not only for food, chickens, you get attached to your chickens, it is not like if this is my pet, this chicken is my pet and the other chicken is my food, it is not like that. It is all sort of these things are intermingled and again another disclaimer, I do not know what is right or wrong and I am not asking you to categorize things into rights or wrongs, just try and see the differences in what people believe in and how they believe in these differences.

Gender equality, woman and men are equal, I would not agree with that, woman have different strengths, men have different strengths, woman have different weaknesses, men have different weaknesses, but different cultures believe in different things. You get paid for the number of hours you put in, whether you are a man or woman you get paid the same, but if you are not able to put in those many hours, your salary will be different. And in other cultures, we believe if you are a woman, you could be marring, you could be having children, you could need to take time off.

But, if the value of your contribution is the same, if you have contributed, we given that levy, some cultures give you that levy of taking time off. If you are a man, you are not supposed to I mean, you will be treated at the same level and that is not, I do not know if that is not, what other cultures believe in, some cultures like to treat people differently, because of their strengths. If this is also very closely tied to universalism and particularism, and so this varies from culture to culture, what we believe about the equality of genders equality is not relative, it is absolute in some cultures.

The gender equality, in other cultures gender equality is relative, you see things from different in different perspectives. Power distance, power distance means where do you consider yourself in the scheme of things, how far your think you are from a senior at work professionally. So, all these things will, this varies, some organizations are flatter, some are horizontal, some are vertical and power distance has it is own benefits, it has it is own problems.

In some cultures you feel that, you can very easily approach your boss, just walk into your boss's office and ask the boss anything. In other cultures, you have to go through proper channel, it is a ((Refer Time: 43:41)), but we have to go through proper channel. Uncertainty avoidance, again a very important concept, some cultures believe in removing all kinds of uncertainty from their environment, some cultures believe in knowing everything before hand, so the uncertainty can be avoided in their environment.

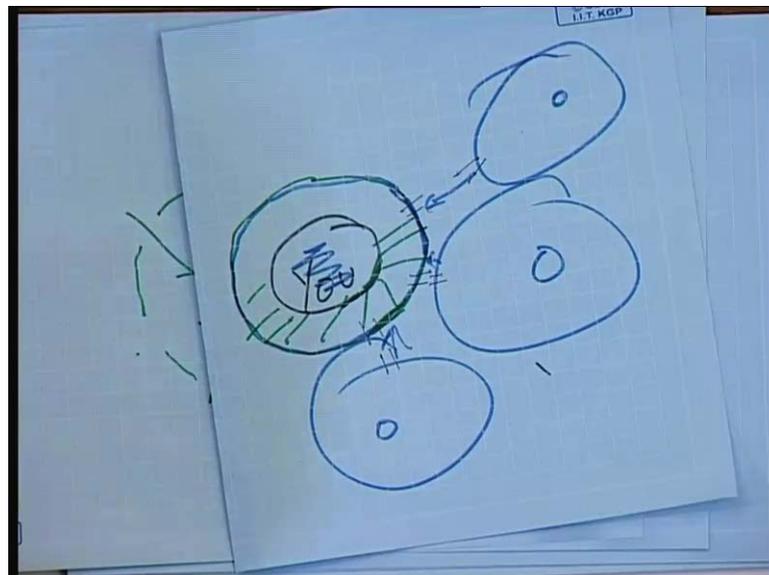
The other cultures are more prepared to take risks, they say if you are well prepared, in one type of culture we will say, the owners of my effectiveness or the reason, why I will be effective in a particular culture lies, in the circumstances that are presented to me. So, if the circumstances are enable I will be affective, if I can avoid uncertainty, if I am able to assess these circumstances, I will be ok. Another culture believes that, if I am ok, you see where, the locus of control is.

One culture believes that, somebody else has the control, somebody else has the power over my effectiveness and other culture believes that, if I am ok, if I am well prepared, I do not care what comes my way. Now, again I do not know what is good or bad, maybe we need a mix of both, but uncertainty avoidance is something that in turn impacts the manner in which you negotiate your identities, the manner in which you present yourself,

the manner in which interact with your environment, the manner in which you respond to your environment, you want to reduce the uncertainty.

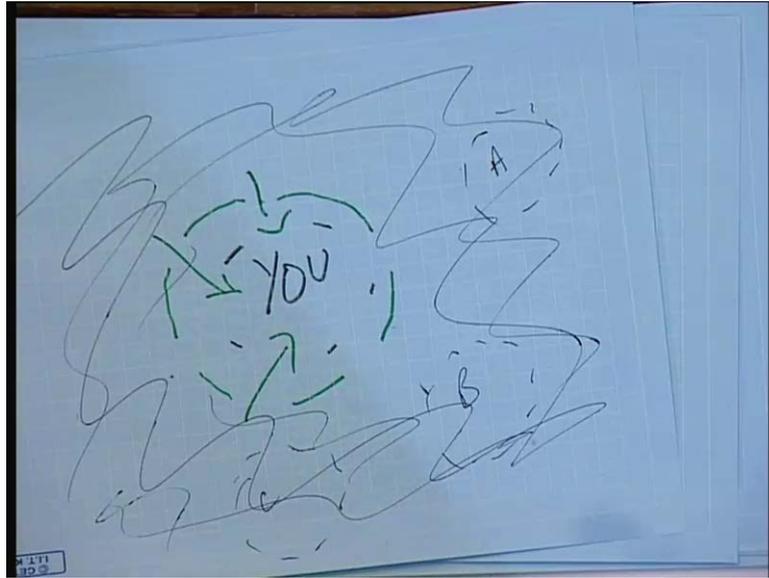
So, you try and get as much information from your environment, or you sort of have a lot of intrapersonal communication, you equip yourself with all the tools necessary to deal with any situation, that will have an impact on how you react with your or how you interact with your environment. Individualism versus collectivism, that is another thing that cultures believe very differently, in some cultures believe, again this goes back to this notion of boundaries right here, diffuse and specific boundaries.

(Refer Slide Time: 46:11)



So, individualism is, this is me, this is another person with a personal bubble, this is another person with a personal bubble, this is another person with a personal bubble. If we need to work together, we just have to get closer to each other and but our personal bubbles will remain the same. Maybe I need to create an opening right here, maybe I need to create an opening only for that amount of time, one more opening here that is suited to this person's opening, one more opening here that is suited to this person's opening, I finish the job I close my boundary. So, this is individualism, I still maintain this core with me.

(Refer Slide Time: 46:58)



Now, when I talk about collectivism, what happens is, this is another person, so this is their boundary, this is the 3rd person's boundary, this is the 4th person's boundary. And when we want to work together we come together and we are all part of this system, so a lot of things are coming in and going out of each other's lives over here. So, this system is impacting the manner, in how close we get each other, what comes in and goes out of our lives. And the system is also determining, how well we function.

And just to give you a little more explanation on this, here we say that our boundaries are functions of the system that we are in. And if we take care of the system, the system will take care of us, that is what we believe when we say, when we talk about a collectivist attitude. If I depend on the system, I am part of this larger system, so if I contribute my share to the system, the system will take care of me, I am who, I am in relation to the system, my identity is defined by my position in the system.

Individualism is, I am who I am, because of whatever I have achieved, these things are related, we are talking about achievement versus ascription, we are talking about boundaries, we are talking about universalism and particularism. You may say, in particularism you said that, we respect individual differences, yes we do, we do not forget individual identities and collectivism. But, we also believe that, these individual identities contribute to a larger system, when we talk about collectivism.

Whereas, in universalism, individualism is what is more respected, you have your own universal boundaries, you define your boundaries, because of the general rules that the environment has laid down for everybody, you would not be allowed to define your boundaries differently than the others. So, everybody has a similar category of boundary and beyond that boundary, if I do not ask about anyone's, if I do not ask about somebody's salary, I do not ask about anyone's salary, not my sister's, not my brother's, not my cousin's, nobody's salary.

If I ask about salaries, I ask about everybody's salaries, so it is those definitions are very clear, so this is another concept that one must think of. When we say individualism, the rules are universal for everybody, the rules are standard for everybody and we sort of define our boundaries according to those rules. And once we define our boundaries, they are get stuck with them, they are like tight close water tight compartments. The next concept here is masculinity and femininity, what do men do, the roles of men and women.

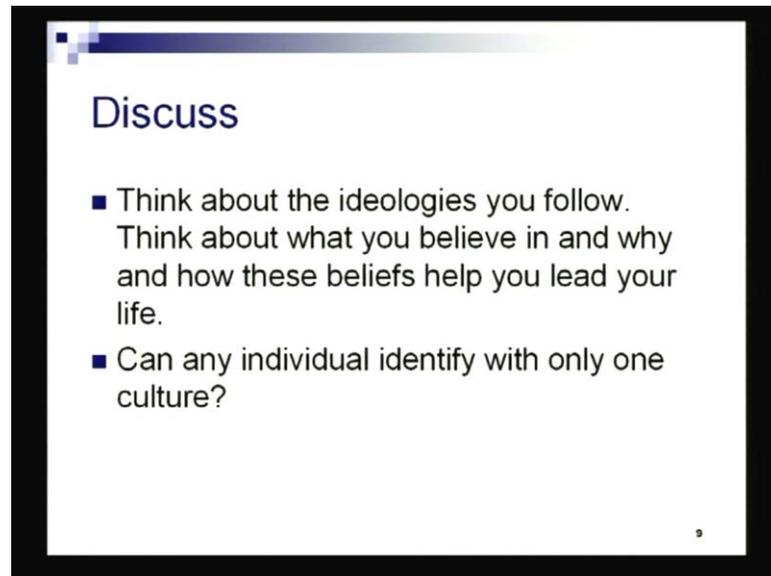
Now, what is considered masculine, what is considered feminine, is designed very differently in different cultures. And this in turn has an impact on the manner, in which people in different cultures interact with each other, some of their actions are feminine, some of their actions are masculine. What is defined as masculine, what is defined as feminine, where do you draw the line, where do you talk about gender equality, differs from culture to culture.

And this is something that I want you all to think about also, what is your definition, where do you define all these things in relation to who you are. Then long term versus short term goals and there is a spelling mistake, there is a double l here and you can remove that, this over side. Some cultures believe in defining long term goals, some cultures believe in having long term goals.

They feel that, we do not care what the short term goals are, we do not care what is achieved in the short term as long as we are able to achieve what we set out to achieve in maybe 5 years or 10 years or at the end of a particular period, it is fine. Other cultures believe that, if you keep achieving short term goals perfectly then your life will be simple, because of the short-term goals are met as perfectly as you thought they could be met then nothing can stop you from meeting the larger long term goal.

Now, I think I have confused you enough and today, we focused only on the slides and these slides can be quite confusing for somebody who is reading this for the first time, so please read this slides.

(Refer Slide Time: 51:50)



Discuss

- Think about the ideologies you follow. Think about what you believe in and why and how these beliefs help you lead your life.
- Can any individual identify with only one culture?

9

And I want you to think about somethings and we will discuss this again, I will repeat this in the next lecture. But, I just wanted to introduce you to these concepts; I want you to think about the ideologies you follow. Who are you, what are you thinking about, what do you believe in, why do you believe in and why and how do these beliefs help you lead your life. Why and how do these beliefs help you become effective in some situations, what else do you need to believe in or what else do you need to change about the manner and which you interact with different environments, what could the other people be believing in.

Please think about not only what you believe in, think also about what other people could be believing in and why they could be believing in different things. Why do we have these different notions of universalism and particularism, why do different cultures have specific boundaries, why do different cultures have diffuse boundaries, what could be the reasons for those.

The hint here is, you could look at anthropological data; you could look at historical data, so all that could help you define these thing. The other thing I want you to start thinking about is that, can you as an individual, identify with only one culture. Can you honestly

say that, you belong only to this particular culture and none other. Just think about these things and come prepared for the next lecture, and we can talk about these things a little more in the next lecture.

Thank you.