Teaching intercultural business communication: The case study approach

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Peter James Witchalls

Dozent für Wirtschaftsenglisch und Interkulturelle Kommunikation an der Universität Hamburg

One glance at the curriculum of the vast majority of courses in intercultural or cross-cultural[1] communication more often than not reveals a focus on a handful of studies on culture that concentrate on a small number of "dimensions"[2] of culture that are supposed to predict the behaviour of the interactants in communication. This dimension-based teaching could be called a "macro" approach to culture, since it describes culture through generalisation of behaviour into a few, large (macro) principles. It endeavours to explain culture through locating each national culture on polar dimensions that guide the actions of members of these cultures. Depending on the viewpoint of the researcher/lecturer, courses on intercultural communication may also include micro analyses such as discourse analysis or a thick description of rituals in small cultures[3]. The problem with these two methods when training participants for intercultural communication is that while a macro approach is eminently workable and intuitive (hence its popularity especially in business training programmes), it is over-simplistic and ultimately inadequate for describing or enabling business people to work within the hugely complex network[4] of a culture. On the other hand, while micro approaches such as those used by anthropologists are fascinating and thorough, they have little validity if we wish to extrapolate these findings to anything other than the micro-culture in question.

What is required is a careful analysis of the areas between the micro and the macro, i.e. a meso-analysis in order to provide a workable but also reasonably realistic approximation of the culture in question. Meso-analyses mean limiting such studies to a particular sphere of communication. In the case examined below, the particular communication sphere is a case a business venture, largely focussing on Indian and German engineers and fulfils the requirements for a "meso-analysis"). This paper will illustrate how a business case study can be helpful in preparing students or business people for the process of entering into a business venture across borders. The advantages of such an approach are that by choosing an appropriate context (a particular business situation), we can

- select a number of relevant cultural factors for the particular situation – enough to do justice to the complexity of intercultural interaction, but not so many that the case is too complex to be workable;
- raise awareness of the large number of cultural issues that are at play in such business processes and thus show how culture is not –as suggested by many business textbooks - somehow a factor that exerts a small, external influence on the business context, but that culture is inherent in every person and every act that takes place in such a business situation;
- enable students analysing such a case study to categorise cultural issues and therefore be better equipped to both suspend judgment as well as endeavour to cultivate a greater tolerance of ambiguity through their realisation of the breadth of factors influenced by culture, (Ruben, 1976, pp. 339-341) and to refer back to these insights when they encounter such issues in their career.
- prepare students for a more interactive training workshop in which they can substantially improve their intercultural competence by combining practical interaction with a sound theoretical base

The case therefore, in a way, gives the participants a "toolbox"[5] with which they can analyse future cases and also suggests which factors might be considered, depending on the particular situation. The method of drawing on an appropriate number of meaningful variables to analyse the situation can be compared to the selection of appropriate variables in statistical analyses[6], although a more descriptive, qualitative approach is used here (a finite prediction of outcomes remains an impossibility in intercultural interaction, but a better understanding of the variables at play is achievable)[7].

The Case Study

The following case study emanates from a real situation encountered by a northern German, mid-sized manufacturing company that decided to locate production abroad with little consideration for the consequences of the venture in terms of culture. The case can either be presented in its entirety or revealed sequentially. It is recommended that first a brainstorming approach is used in order to elicit suggestions from the participating students regarding possible consequences

of locating the manufacture of machines abroad (in this case India) in order to activate pre-existing knowledge[8] and channel attention. After the initial presentation, further ideas with regard to areas for consideration can be noted in group work. Finally, a possible categorisation of problematic issues can be presented and students asked to allocate their suggestions to four areas, technical competence, personal competence, social competence and methodological competence, alongside input from the trainer/lecturer. According to Bolten's map of didactic methods, this method of teaching intercultural communication fits into the "Learning by Distributing" and "Intercultural" category. It would therefore be good preparation for methods of teaching that are both "intercultural" and "interactive" or "collaborative" (see Bolten 2007), such as the intercultural negotiation simulation, "InterCulture Live" (Bolten 2008/2012).

The following case study text can be distributed before the seminar. It hints at some of the issues, and is a test of the students' intercultural sensitivity with regard to how many and which intercultural issues are identified by the reader:

Case Study: Made in Germany (Or India?)

A large German engineering company "HENNES AG" (name changed) manufactures high-performance customised filling and packaging systems for multi-national companies such as Heineken, PepsiCo and Anheuser Busch. In this industry, precision, quality and punctual delivery (to avoid downtime) are paramount.

As a global player, HENNES AG also provides a large amount of Indian companies with turnkey lines for the manufacture of beverage, food and non-food products. These companies are comprised of local manufacturers and producers under license from large food and drinks conglomerates (such as PepsiCo). Since the large multi-national players require high degrees of performance and precision in their production lines (some of them running 24/7 at a speed of 81,000 PET bph with a maximum permissible reject rate of 0.02%), the amount of original HENNES AG spare parts required to maintain these machines is considerably high, as is their price.

Contrary to expectations, a sales analysis revealed that HENNES' spare parts' sales in India were in no relation to the amount of HENNES AG machines operating there. In fact, the sales of spare parts were rapidly diminishing. On closer inspection, HENNES AG discovered that the Indian companies had been re-tooling and repairing their machines with generic, locally produced parts. In order to regain these lost sales, HENNES AG entered into a joint-venture with a large Indian producer and distributor of spare parts for production lines ("Jaipur Machine Parts (JMP)"). By combining JMP's local expertise and their access to local distribution channels with the German concept of quality, HENNES AG was soon able to serve their Indian customers successfully with reasonably-priced, original parts.

The venture was so successful that 2 years later it became a HENNES AG subsidiary. And when a new Production Director, previously from the automobile industry, was appointed to the HENNES AG Board of Directors ("Vorstand"), he decided to expand the JMP manufacturing facilities and move the production of one of their less complex products (labelling machines) from Germany to the Indian plant in order to lower production costs.

One of the consequences of this measure was that most of the workforce in the German division "Labelling" was laid off, apart from five (of the original ten) key engineers, who were kept on in order to train the Indian engineers how to manufacture the labelling machines in India. To this end, five Indian engineers visited HENNES AG for six months (and were booked into rooms in a local hotel) in order to learn the manufacturing techniques which they were to put into practice in India. They were to work closely with the German engineers and clearly part of the success of this venture would rely on good communication between them. However, the German engineers (introduced as Herr Sievekind, Herr Beeck, Herr Holler) often complained that their Indian colleagues (introduced as Ajay Singh, Dipak Chandra, Mandeep Bhakta) were difficult to understand, too familiar (they seemed to get very close to them when the were explaining the machine assembly, used first names and touched them on the arm at times), wanted to talk about issues outside of work, and did not seem to want to go home when it came to leaving work at 3.30 p.m. (what the German engineers called "Feierabend"). In addition, the Indian engineers often nodded enthusiastically when the construction of a machine part was explained to them (after a while the German engineers learned that an apparent shaking of the head meant "yes"), but were then unable to put the parts together when asked.

The German engineers at one plant explained the task repeatedly and became increasingly frustrated. When one of the Indian engineers, Mandeep Bhakta was asked to weld two machine parts together, Herr Sievekind regarded the work as sloppy (too much welding material was used and the join did not form a neat line) although the parts adhered to strength requirements. The Indian welder Mandeep did not seem to understand the problem. In general, the Indian engineers Ajay, Dipak and Mandeep were convinced that the German engineers did not like them, since they rarely smiled and did not appear to want to socialise with them after the 3.30pm deadline.

Ajay, Dipak and Mandeep were, however, pleasantly surprised when one of the personal assistants, Sarah Fischer, who helped to coordinate their trip, smiled and joked with them, called them by their first names and was prepared to give them her mobile phone number. So, when Ajay realised that it was her birthday, he called her to congratulate her (it was her day off) but was surprised not to encounter an enthusiastic response from Sarah on the other end.

When the Indian engineers were finally sent back to JMP, they felt reasonably capable of performing the tasks that were required of them, but were puzzled and somewhat shocked by the reception they had been given and the way they had been taught and evaluated, since the phrase "in Ordnung" seemed to be the most praise they had received.

When production began in the Indian plant, problems began to emerge, such as deadlines not being met, parts going missing and many machines being unsaleable on the German market (for both functional and aesthetic reasons) …

1. *What are the main issues (technical, social, personal, methodological) in this venture (brainstorm)?*
2. *Assess which of the issues will be most crucial in the success or failure of the venture, and nominate a member of the group to present these ideas…*
3. *How might the "content" (the facts and the technical situation) be influenced by the human relationships vital for the success of the venture?*

Models of Intercultural Competence

In the case study above, the success of the venture depends on the level of intercultural competence possessed by the

company in the form of its employees in a great number of areas. Indeed, one of the objectives of the case is to illustrate the complexity and breadth of the intercultural issues that need to be considered when engaging in such a cross-border enterprise. It is not simply a question of the skills of the people concerned, their natural abilities to use intercultural communication strategies or the intensity of their training, but it is also a question of the company's structures, its engrained assumptions and its historically derived procedures that are crucial when one company engages with another. It goes without saying that a company's culture is not only derived from its national culture[9] but each company has its own, quite specific company culture with its own ideologies and traditions as well as goals and assumptions about the world, which are crucial when attempting to align with another company in order to achieve a common goal.

Therefore, in order to analyse the case study above, we require a model of competence that encapsulates not only the personal and social skills of the employees, but also the assumptions, expectations, structures and procedures of the companies involved.

From a pragmatic, corporate point of view, intercultural communication is successful when the sum of the interactions that occur between members of one's own company and a company from a diverse cultural background produces sustainable results that are in line with corporate goals and expectations. On a more individual level, employees of the company should, according to Fantini (2000) possess the ability to develop and maintain relationships, the ability to communicate effectively and appropriately with minimal loss or distortion, and the ability to attain compliance and obtain cooperation with others. These skills are of course also desirable when communicating with members of "our own"10 culture. However, the more intercultural communication becomes, i.e. the more common, basic assumptions, patterns of thinking and communication styles are lacking, the more complex communication becomes (see Fantini 2000, p.27). Therefore, intercultural skills are in fact, "transfer skills": they involve the ability to function effectively despite the initial lack of a common foundation, basic assumptions and "auto-pilot" skills that work without conscience consideration in one's "own" culture. In other words, the competent intercultural communicator needs to transfer his basic interpersonal skills

to a far more complex situation in which there are very few "givens", and most basic assumptions need to be reconstructed in such a way that there is reciprocity between the interactants (Bolten 2008, p.), meaning that both parties agree on the underlying goals, assumptions and communication styles. This must be achieved in such a way that both parties can communicate in a manner that is "comfortable" enough for the behaviour to be sustainable. The agreed goals and communication style should therefore not go beyond either of the partners' long-term tolerance or acceptance limits.

Such a transfer of skills is a complex undertaking, and requires not only a whole range of attributes such as those quoted in various "list conceptions"11 of intercultural competence (attributes such as respect, empathy, flexibility, patience, ambiguity tolerance, curiosity, openness, a sense of humour, suspension of judgment, motivation/interest) and the more dispositional models involving awareness, attitude, emotions, skills and knowledge about the foreign culture. It also requires a methodological competence in the sense of knowing12 which series of events might be productive in reaching specific goals, taking into account the lack of "givens" as noted above. This methodological competence includes the appropriate selection of methods that have a good probability of being effective in reconstructing basic assumptions13 in a reciprocal way as well as being sensitive with regards to which procedures will be effective within a cultural system with many diverse inputs from its surroundings. We therefore require a category "Methodological Competence", especially when cooperations, alliances and mergers are seen as a process and not as an event (Juch/Rathje 2011, p.44). If we further divide the list of attributes contained in many intercultural competence models (see above) into personal and social skills (patience and curiosity are personal skills for example, whereas empathy and the ability to adapt are social skills) and we acknowledge that technical knowledge is also a key factor (albeit also a transfer skill, since the ability to achieve technical excellence in a different cultural environment also requires cultural expertise), then we arrive at a model with four areas, "technical intercultural competence", "personal intercultural competence", "social intercultural competence", "methodological intercultural competence"14. The area of methodological competence allows, among other advantages, the structures and procedures of the company to be taken into consideration.

Using the case study: a suggested procedure

The case study presented should add to the student's prior knowledge as well as helping the student to widen and refine his/her categories regarding the effect of culture on such a business venture and make connections with other subjects in his/her field of study15. The end goal is the creation of a greater awareness of the breadth of issues that can occur in such a cross-cultural endeavour and to increase sensitivity towards these16.

To begin with, and again in line with constructivist theories of knowledge creation, it is necessary to activate students' prior knowledge. An open question regarding the possible problems that might be encountered in a venture involving moving manufacturing from India to Germany17 would be one way to activate this prior knowledge. In order to begin to make connections and activate the cultural element of the suggestions, the course facilitator could, for example, start to map out the areas touched upon by the students in a mind map or concept map (see for example Moon, B.M., Hoffman, R.R., Novak, J.D., & Cańas, A.J. 2011). Having guided the students in how to view some of the issues from a cultural perspective, the next step might be to ask students to work in groups to collate, discuss and give consideration to further cultural issues illustrated by the case. These would be presented at the end of the phase and commented upon by peers and the facilitator. Thus, by engaging in this lesson, students can build on their previous knowledge, expand the areas in which they realise possible effects of cultural factors, connect issues to other subjects (this should be encouraged in the sense of open networks of knowledge) and start to form ideas regarding areas in which Hennes AG could improve its operations abroad.

The next phase would be the introduction of the model of competences as described above. Students would (either in class or as homework) assign the issues already mentioned to the various categories. Indeed, the introduction of the model might stimulate the production of more ideas as areas for consideration.

After the introduction of the intercultural competence model, students would then group their ideas into the areas technical, personal, social and methodological intercultural competence.

The following should give just a few ideas as to how the case study might be used to highlight some crucial aspects of intercultural communication, although each trainer will have his/her own key aspects that they would like to emphasise:

Technical Intercultural Competence

Consistent with a constructivist approach, there is no finite number of issues that fall into the category Technical Intercultural Competence and any issue can have any number of connections with issues from other areas of competence. In fact, the realisation of the existence of connections with other competences and indeed business or social science disciplines should be actively encouraged.

The most basic question that Hennes AG faces in its endeavour to manufacture their labelling machines in India, relates to whether the product manufactured by the factory will meet Hennes AG's and its customers' technical standards. There are many aspects that contribute to the fulfilment of these technical requirements. The basic issues range from whether the factory can be configured for such exacting requirements (administrative and legal issues), whether the infrastructure will support such a venture (consistent energy supply, road, rail and air network, supply of educated workforce). These factors seem easy enough to identify when planning such a venture. However, in this case it was often the unforeseeable issues relating to patterns of behaviour, expectations and assumptions that proved to be the major obstacles to successful operations. These cultural factors confronted the German managers with issues that were outside their frames of reference. For example, how should a manager from Hennes AG react when, several times in a row, important machine parts that were to be used for manufacture are sent to India, are documented through customs, but apparently do not arrive at the factory? Students can speculate here on possible reactions to this phenomenon from a technical, communication style and also methodological point of view (connection to methodological intercultural competence).

An equally challenging issue for Hennes AG is the difference in conception of quality standards. What was striking in this genuine case was that while the assembly of machine parts was adequate from a functional point of view, aspects such as the aesthetics of the machinery were viewed quite differently. The perception of quality and its definition and value/desirability is crucial and is essentially a cultural issue. For

example, a welding engineer from the Indian factory seemed baffled by the need to keep his weld line neat ("ordentlich") even though the seam fulfilled all technical specifications. Despite being told that the machine needed to look impressive as well as perform the task, the welder seemed unable to conceive that German customers would refuse to buy his functional but less aesthetically pleasing machines.

Further discussion here could relate to our relationship to technology, the meaning it conveys to us, and the way we treat what members of many cultures would see as mere objects that confer some useful quality.18

Social Intercultural Competence

When members of Hennes AG meet their counterparts from Jaipur Machine Parts, one crucial factor was the difference in expectations regarding communication. Not only the goals of communication, but also the style of communication reflected values and learned behaviours from the socialisation of the individual. Added to this was the technicality of the more obvious language problem. In more concrete terms, we can examine what happened when the Indian engineers came to Hennes AG to learn the manufacturing techniques that they were to use back in the Indian plant:

The JMP engineers came to Germany with a set of expectations regarding work, colleagues and priorities. The first experience that was contrary to expectations was that the Indian engineers were housed in a hotel on the edge of town, quite separate from their Hennes colleagues. They were left to navigate the local public transport procedures, confronted with questions such as where to buy a ticket, how (and whether) to validate the ticket, where to catch the bus etc. But more disturbing for them was the cursory "Tschüß" at the end of the day from their German colleagues signalling that it was "Feierabend" and that there was to be no more contact. The German colleagues also seemed to keep a great distance from them, and a collegial pat on the shoulder from one Indian engineer was almost viewed as an affront by one of the Hennes' engineers.

This is a good opportunity to talk about such aspects as proxemics19, emphasising the difference in physical distance at which members of different cultures feel comfortable and

which physical gestures of touch are appropriate. It is also an example of the way in which cultures separate issues and relationships differently. For the Hennes AG colleagues, the relationship between them and their Indian counterparts was purely work-oriented, and therefore any contact outside of work was considered inappropriate and quite possibly undesirable. For the JMP engineers, a relationship was a holistic conception, and therefore did not include only business. This was illustrated when one of the engineers telephoned the mobile phone of an office employee who had been kind to them to wish her happy birthday while she was on holiday, an act that was viewed as wholly inappropriate by the employee.

Some other issues also occurred relating to communication style. One of the Hennes engineers became quite angry when, after having explained how to assemble two parts and after having received reassurance that the task had been understood, the JMP engineer clearly could not assemble the parts when asked to do so. The engineer from Hennes could not understand why his Indian counterpart would keep nodding and saying he understood when clearly he did not. This event represents an opportunity to examine the idea of direct versus indirect communication, relationship and content aspects of communication and reciprocity.

We can assume that the German engineers possess a set of social skills that work reasonably successfully in their own culture (in a Northern German mid-sized engineering company). Some of these skills might be, for example, organising schedules, teaching an intern how to use/assemble a machine, evaluating a colleague's work, building a working relationship etc. However, transferring and adapting these skills to a situation in which reactions and behaviour from the counterpart are clearly unexpected, is where intercultural competence is truly demonstrated (or not).

Other issues include how to negotiate a solution when deadlines are not met or when the business partner claims that certain machine parts failed to arrive (a simple laying down of the rules and obligations on the part of Hennes clearly did not work here). How does one cultivate a relationship and create trust in a culture (see Thomas 2004)?

Personal Intercultural Competence

In order to meet the challenge of adapting one's skills to a

situation with fewer common assumptions, interpretations and behaviours, an individual requires a number of skills relating to self-mastery. One is, for example, not allowing the initial shock and maybe even disdain for the counterparts' behaviour to govern one's further actions. Thus, related characteristics might be self-control, withholding of judgment, patience, awareness and knowledge of one's own cultural values. Additionally, basic personal skills such as language proficiency are clearly important here as well as one's basic attitude and motivation.

As outlined above, intercultural skills are "meta-skills", i.e. they are the ability to effectively transfer an already gained skill in one's own cultural context into a different cultural environment. Therefore, the engineers' ability to teach (in itself not inherent in an engineers' training) needed to be transferred to a context where basic assumptions and communication patterns are lacking. This is a highly complex "meta-skills" and can hardly be expected of the engineers at Hennes. Equally, the engineers from JMP would need to leave their expectations to one side regarding learning styles20 and adapt to (or better negotiate with) their German counterparts.

In the case described, one could also reflect on the basic motivation and attitude of the Hennes AG engineers. Having seen their colleagues lose their job, and with the prospect of the JMP engineers taking over their own jobs in the future, it is unlikely that these employees were motivated and positive about their task of showing their Indian colleagues how to assemble their labelling machines. This attitude will surely have complicated an already difficult situation in which many cultural values and expectations were running counter to each other. It is crucial that in a situation with many obstacles to overcome and where patience, withholding of judgment and self-mastery are essential, a positive attitude on behalf of the engineers is evident in order to prevent negative attribution and help in the process of finding reciprocal solutions and a productive working and communication style.

Methodological Intercultural Competence

In our own culture we possess countless "cultural scripts" (see Wierzbicka 1985), series of actions of which we are confident that they will lead to a particular outcome. These are learned and reinforced in such a way that we use them on "auto-pilot", i.e. we do not need to think about them, they are

usually effective within a particular culture and they liberate our mind for non-standard tasks. In a business situation, these scripts might be for example “organising and attending a meeting”, “applying for holiday leave”, “confirming an order”, “giving feedback” etc. However, in intercultural communication these “auto-pilot” tasks require conscious consideration. Possible scripts involved in the case at hand might be “welcoming a guest to the company”, “teaching a colleague how to assemble a machine”, “expressing disagreement” etc. To give a concrete example, when a particular part that was required by JMP did not appear to have been sent out by Hennes, one JMP employee wrote a very direct and accusatory (according to the German recipient) e-mail to the production manager and copied the mail to the Board of Directors, who were sitting in the headquarters in a different part of the country. According to the sender of the e-mail from JMP, this was normal procedure and was in no way meant to be offensive or disruptive. This was, in his interpretation, the appropriate method to choose when voicing concerns about a logistics issue, and corresponded to his “cultural script” (which may of course be a combination of a number of cultural and individual factors). So, not only the “method of expressing a complaint” was governed by two wholly different interpretations of that particular script, but also the reaction to an “inappropriately” expressed complaint was equally governed by a particular cultural script. Here, it should be emphasised that in learning to be consciously aware of our own cultural scripts, we have greater flexibility in choosing an appropriate method of communication/action in order to solve a particular business problem involving disparate cultures.

Other methodological issues here also involve the method of training Indian engineers, the process of acquiring JMP and working out a procedure to allay misunderstandings in an intercultural context and the process of marketing a “made in India” product to German customers.

Conclusion

For many management and engineering students, the act of acquiring a company abroad is a factual affair. The financial data and the technical compatibility of the companies are analysed and a decision taken. This case study reflects a genuine situation in which the financial data and production modalities appeared to point towards large benefits for

Hennes, the acquiring company. Due to considerable differences in communication styles, learning styles, perception of values/ standards, cultural scripts and norms for building trust and relationships (among others), the case clearly shows how culture is not a minor "add-on" factor, but it is inherent in every person and step involved in the process of building a common understanding between two culturally distinct companies. The case deliberately "touches" on a wide range of issues and can thus be used at the beginning of a course on intercultural business communication to emphasise the breadth of issues involved in such a venture and to give students a framework with which they can analyse such cases in future. Each issue is deliberately "open-ended" and can thus be examined more thoroughly in later seminars with the background of the case study in mind. A further course might also logically move to a more interactive learning environment, such as the intercultural business simulation "Interculture Live" (Bolten 2008/2012).

In the case of Hennes, the venture failed due to the excessive costs involved in repeated deliveries, late production and the unwillingness of German customers to buy machines that were clearly "made in India". Production in the JMP plant was downsized and switched to domestic sales only, despite prior significant investment in factory space and the total losses accumulated to many millions of Euros. It is a lesson that hopefully even the most hardened advocates of decision-making based solely on numerical data will remember and carry through into their professional careers.

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Endnotes

[1] My understanding of “cross-cultural” and “intercultural” is analogue to Fries in her article: http://www.tesol-france.org/articles/fries.pdf; “(…) cross-cultural” applies to something which covers more than one culture. For example “a cross-cultural study of education in Western Europe” would be a comparison of chosen aspects of education in various countries or regions, but would consider each country or region separately and would not suggest any interaction between the various educational systems. On the other hand, the term “intercultural” implies interaction.”

[2] Commonly cited and propogated dimensions are for example from Hofstede (1981), Trompenaars (1997) and more recently the Globe Study (House et al, 2004)

[3] e.g. Geertz (1987)

[4] See Witchalls (2012) for a discussion of cultures as networks

[5] This is not yet a „toolbox" on how to effectively solve the intercultural problems, but rather a preliminary skill in categorising the issues

[6] e.g. The analogue voncept here in statistics would be „Multivariate Statistical Analysis", but actually more fitting would be ideas relating more to „fuzzy systems" in sociology, where inputs are not either present or not present but are partly influential and do not produce an additive result, but a „fuzzy" one. See Kron, Thomas and Lars Winter (2009) and Bolten (2011)

[7] One place to start when considering cultural variables would be Klaus Hansen's theory of collectives. According to this theory, people can be assigned to collectives according to particular constitutive factors, which could be a nation, region, generation, gender, but also personal choices such as profession and interest (Hansen 2009). An initial analysis of these sources of collectivity will reveal, for example, the degree of heterogeneity of the communicating parties.

[8] see Entwistle (2003) on activating prior knowledge in teaching

[9] see Witchalls (2012) for a discussion on national cultures.

[10] Although when speaking of "our own" culture we mean somebody possessing the same nationality, even in this case we are actually communicating interculturally to some extent (we are partial members of many cultures)

[11] see e.g. Kelley and Meyers 1992; Kealey 1990

[12] This is most likely to be discovery through adjustments in relation to an expectations-feedback loop.

[13] Basic assumptions might include, for example, the importance of the profit motive, treatment of employees, honesty, communication style etc.

[14]See http://www2.uni-jena.de/philosophie/IWK-neu/typo3/fileadmin/team/juergen.bolten/1206IkZusammenarbeit_Prezi.pdf

[15] As an example, a student of logistics might connect some of the cultural implications regarding punctuality of deliveries with knowledge of infrastructural and export regulations

[16] From a psychological point of view, this would be analogous to the refining and expanding of connections and associations or "schemata".

[17] The formulation here is deliberately vague, in order to encourage the widest range of responses.

[18] One might consider here the treatment of everyday objects such as books, mobile phones etc. in order to bring the case closer to the students' experience.

[19] "The interrelated observations and theories of man's use of space as a specialized elaboration of culture" (Hall, Edward T. 1966, p.1)

[19] See Barmeyer, Christoph (2000)