Chapter 1 : How Can a Daycare Incorporate Cultural Diversity? | Your Business

But, while the right skills and experience are important, being the right cultural fit, and proving your values match those that are important to the employer, can be equally important. In many cases, the person who gets the job is not necessarily the most qualified, but instead, the one who is the right fit for the company culture, or who most.

Share on Facebook Children are hungry for knowledge and start to learn values and beliefs from their caregivers as soon as they become aware of the world. A daycare center is a wonderful place to teach and reinforce the value of diversity. It is also socially responsible on the part of the daycare owners, who can use it as a selling point to attract parents who share those values. There are many ways you can introduce cultural diversity into your daycare center and involve the children, staff, parents, potential customers and the public. Activities Take an inventory of the books, toys, games and activities at your daycare center to see if they represent cultural diversity. Provide books and games about other countries, religions, races, beliefs and values. Celebrate a variety of religious holidays, such as Christmas, Hanukkah and Ramadan, so children learn to appreciate and respect different beliefs. Introduce foods, music and clothing from other cultures. Include books about single- and same-sex parents and blended families. Provide activities that give all children the opportunity to experiment with traditional gender-defined roles: Let the girls be pilots and boys be homemakers. Staff Strive for diversity in your staff, so the children have an opportunity to interact with people with a variety of backgrounds, experiences and points of view. Provide periodic training on cultural diversity for your staff, so they understand the nature of stereotypes and the origin of racism and bigotry. Clearly communicate to your staff that you expect unbiased attitudes and behavior from them at all times and provide constructive feedback and remedial training if problems occur. If any of the children demonstrate stereotypical thinking, make sure the staff knows how to deal with it in an instructive, positive manner. Facility Represent a variety of cultures and religions when decorating your daycare center for the holidays. Reflect diversity in pictures of children and families posted on the walls. Create a display that depicts global diversity, with different countries, flags and people of different races in traditional dress to make children aware of the vast and wonderful differences in the people who comprise our world. Advertising Represent diversity in all of your advertising. Use photos that represent diverse staff and children. Choose words for your advertising copy that clearly communicate your daycare center strives to help children appreciate the value of cultural diversity. Mention that your staff represents a broad range of experiences and ideas to help children develop and grow into responsible adults who respect the rights of all individuals, groups and cultures.

Chapter 2 : Culture: Social development | Encyclopedia on Early Childhood Development

Cultural values can be pieced together by observing the various customs that the people have passed down for generations. Culture is defined as all of a group's guiding values and outward signs.

Similarly, ethical value may be regarded as a subgroup of a broader field of philosophic value sometimes referred to as axiology. Similar concepts[edit] Ethical value is sometimes used synonymously with goodness. However, goodness has many other meanings and may be regarded as more ambiguous. Personal versus cultural perspectives[edit] Personal values exist in relation to cultural values, either in agreement with or divergence from prevailing norms. A culture is a social system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful and constructive. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so cultural identity would disintegrate. Personal values[edit] Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable and constructive. Values are one of the factors that generate behaviour[dubious â€" discuss] [1] and influence the choices made by an individual. Values may help common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Recent research has thereby stressed the implicit nature of value communication. They are self respect, warm relationships, sense of accomplishment, self-fulfillment, fun and enjoyment, excitement, sense of belonging, being well respected, and security. From a functional aspect these values are categorized into three and they are interpersonal relationship area, personal factors, and non-personal factors. Though the core values are related, the processing of values can differ based on the cultural identity of an individual. Individual cultures emphasize values which their members broadly share. Values of a society can often be identified by examining the level of honor and respect received by various groups and ideas. In the United States of America , for example, top-level professional athletes receive more respect measured in terms of monetary payment than university professors. Another example is that certain voters taken from surveys [citation needed] in the United States would not willingly elect an atheist as president, suggesting that believing in a God is a generally shared value. Values clarification differs from cognitive moral education: Value clarification consists of "helping people clarify what their lives are for and what is worth working for. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behavior, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral. Different cultures represent values differently and to different levels of emphasis. For example, imprisonment can result from conflict with social norms that the state has established as law. In the third instance, the expertise of member-driven international organizations and civil society depends on the incorporation of flexibility in the rules, to preserve the expression of identity in a globalized world. Thus audiences in Europe may regard a movie as an artistic creation and grant it benefits from special treatment, while audiences in the United States may see it as mere entertainment, whatever its artistic merits. EU policies based on the notion of "cultural exception" can become juxtaposed with the policy of "cultural specificity" on the liberal Anglo-Saxon side. Indeed, international law traditionally treats films as property and the content of television programs as a service. Parents in different cultures have different values. Many such cultures begin teaching babies to use sharp tools, including knives, before their first birthdays. Luos of Kenya value education and pride which they call "nyadhi". The Inglehartâ€"Welzel cultural map of the world is a two-dimensional cultural map showing the cultural values of the countries of the world along two dimensions: The traditional versus secular-rational values reflect the transition from a religious understanding of the world to a dominance of science and bureaucracy. The second dimension named survival values versus self-expression values represents the transition from industrial society to post-industrial society. A history of threats, such as natural disasters, high population density, or vulnerability to infectious diseases, is associated

with greater tightness. It has been suggested that tightness allows cultures to coordinate more effectively to survive threats. The so-called regality theory finds that war and other perceived collective dangers have a profound influence on both the psychology of individuals and on the social structure and cultural values. A dangerous environment leads to a hierarchical, authoritarian, and warlike culture, while a safe and peaceful environment fosters an egalitarian and tolerant culture. On the other hand, there are theories of the existence of absolute values, [18] which can also be termed noumenal values and not to be confused with mathematical absolute value. An absolute value can be described as philosophically absolute and independent of individual and cultural views, as well as independent of whether it is known or apprehended or not. Ludwig Wittgenstein was pessimistic towards the idea that an elucidation would ever happen regarding the absolute values of actions or objects; "we can speak as much as we want about "life" and " its meaning ," and believe that what we say is important. But these are no more than expressions and can never be facts, resulting from a tendency of the mind and not the heart or the will". An instrumental value is worth having as a means towards getting something else that is good e. An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties. An ethic good with instrumental value may be termed an ethic mean , and an ethic good with intrinsic value may be termed an end-in-itself. An object may be both a mean and end-in-itself. Summation[edit] Intrinsic and instrumental goods are not mutually exclusive categories. In these cases, the sum of instrumental specifically the all instrumental value and intrinsic value of an object may be used when putting that object in value systems , which is a set of consistent values and measures. Intensity[edit] The intensity of philosophic value is the degree it is generated or carried out, and may be regarded as the prevalence of the good, the object having the value. For example, taking a fictional life-stance of accepting waffle-eating as being the end-in-itself, the intensity may be the speed that waffles are eaten, and is zero when no waffles are eaten, e. Still, each waffle that had been present would still have value, no matter if it was being eaten or not, independent on intensity. Instrumental value conditionality in this case could be exampled by every waffle not present, making them less valued by being far away rather than easily accessible. In many life stances it is the product of value and intensity that is ultimately desirable, i. Maximizing lifestances have the highest possible intensity as an imperative. Positive and negative value[edit] There may be a distinction between positive and negative philosophic or ethic value. While positive ethic value generally correlates with something that is pursued or maximized, negative ethic value correlates with something that is avoided or minimized. Protected value[edit] A protected value also sacred value is one that an individual is unwilling to trade off no matter what the benefits of doing so may be. For example, some people may be unwilling to kill another person, even if it means saving many others individuals. Protected values tend to be "intrinsically good", and most people can in fact imagine a scenario when trading off their most precious values would be necessary. The protectedness implies that people are concerned with their participation in transactions rather than just the consequences of it. Value system[edit] A value system is a set of consistent values used for the purpose of ethical or ideological integrity. Consistency[edit] As a member of a society, group or community, an individual can hold both a personal value system and a communal value system at the same time. In this case, the two value systems one personal and one communal are externally consistent provided they bear no contradictions or situational exceptions between them. A value system in its own right is internally consistent when its values do not contradict each other and its exceptions are or could be abstract enough to be used in all situations and consistently applied. Conversely, a value system by itself is internally inconsistent if:

Chapter 3 : Understanding Cultures & People with Hofstede Dimensions

The notion of community control in cross-cultural research demands that research processes empower the community by respecting cultural values and belief systems, which links to a basis of ensuring informed consent (HUDSON & TAYLOR-HENLEY,). Integral to a group's control over research is authority over a project's agenda (its purpose and.

Boas, Mead, Gorer, Bateson. Im Fach Erziehungswissenschaften Eingereicht am Ernst von Kardorff Gutachter-Gutachterinnen 1. Michael Harris Bond Datum der Promotion: This research was conceptualized, initiated with initial data collection, and further developed through the generous support of two grants from Resource Exchange International, Inc. The research reported here does not reflect the views of these organizations. The author bears full responsibility for the contents, comments, and any errors made in this dissertation. Stylistic Explanation Modified APA Format This dissertation follows APA sixth edition standards for citations and referencing, but departs in three areas, adopting the conventions of European scholarly papers; 1 using the numbered outline paragraph scheme 1. Citations thus appear in these volumes in this manner e. In this dynamic and developing Chinese context, the future of values studies and intercultural communication is yours to further develop. Acknowledgements In conceptualizing this project, conducting this research, and writing this dissertation, I owe a great debt to many people, and sincerely wish to thank all who have encouraged me in large and small ways in this undertaking. Space will not permit the listing of all your names or each of the specific things you did to help me move forward, but please know that I have not overlooked any of the kindnesses shown or support extended. Among many mentors, I want to specifically mention those who both inspired and helped frame this undertaking as many as two decades ago. Robert Kohls showed special interest in this project when we met at the inauguration of the IAIR in Fullerton in and again in Shanghai in , and his approaches to people and culture, training exercises, love for, and commitment to understanding East Asia motivated me to consider such an undertaking, as did the scholarly encouragements given by the publications and persons of Michael Harris Bond and Shalom Schwartz. I hope these volumes offer a small and somewhat satisfying tribute to the ongoing legacy of each. To each of its leaders, cooperating college deans, faculty members, and friends who have worked with and opened doors for me to continue at SISU since , I extend deep appreciation. To many others unnamed here due to limits of space, I owe a great debt of thanks. And to my dear daughters, who with grace and understanding adjusted to having a dad less available than they were used to or desired, and are rejoicing that this process is completed. This dissertation addresses these by; 1 mapping out and critiquing the varied historical strands of Western values studies toward identifying candidates applicable to this project Vol. To these ends, Volume 1 provides thorough documentation and analysis of values perceptions across diverse disciplines, puts forward construct demarcations to disentangle the values concept from related psychological domains, proposes a integrated set of value study critiques, and provides a reassessment of tradition-modernity assumptions. In an attempt to integrate frameworks, it then proposes that there may be multiple, co-existing value-cluster matrices in the unique conditions of societies undergoing rapid change. Results are then reanalyzed to identify stable cultural clusters, label matrix dimensions, reconsider dimensional coordinates, construct sub-scale sets, analyze sub-scale integrity, and evaluate degree of fit statistics. The Disciplinary Contexts of Values Studies Values as Morality and Ethics Boas, Mead, Gorer, Bateson Geertz, Inkeles, Douglas, Hsu From Traditionality to Secular-Rationalism Ranking Concerns and Controversies Item-Domain Associations and Dimensions Critiques of the Hofstede Dimensions Chinese Educational Culture and Values Sources Indigenous Scale Development in Chinese Taiwan Philosophical or Practical Goals of Happiness Aristotle vs. Initial Explorations Comparing Values: Chinese and American Orientations Qualitative Chinese Value Statements Qualitative Chinese Culture and Context Orientations. Demographics and Output of the Comparative Proverb Samples Potentially Movable Schwartz Value Items the 24 not-cross-cultural items Demographics of the Pilot Baseline and Comparative Samples Comparison of Item Generation and Sample Percentage for and Demographics of the Comparative Culture-Level Samples Top Values in Cultural-Level Samples Demographics of the Comparative Individual-Level Samples Top Values in Individual-Level Samples

Coordinates for Embeddedness-A Em-A Coordinates for Hierarchy H Coordinates for Mastery M Coordinates for Intellectual Autonomy I Coordinates for Affective Autonomy A Coordinates for Egalitarianism-A Eg-A Coordinates for Egalitarianism-B Eg-B Coordinates for Universal Harmony UH Less Rated Inner Circle Clusters Predicted Schwartz Item Moves from Table 9. Contrast of Egalitarianism-A and B with Hierarchy Paradigms of Intercultural Communication Research Proposed Dialectic Relations of Intercultural Factors Theorized Relations of the Interdependent Self Identity Domains Interrelated to Individuality and Collectivity Multiple Contextual Influences on Cultural Identity Example of a Multi-llevel Analysis of Culture Mapping the World Values Study Dimensions The Antecedents and Consequents of Subjective Culture Comparison of Workers and Peasants in 8 Values Domains Cultural Anthropologist Clyde K. A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. Gross, 26 April The note on the influence on Karl Popper retrieved from http: Overall, this dissertation seeks to contribute historical, critical, theoretical, methodological, and applicable pragmatic perspectives to move the field of values studies forward in specific contexts as a viable and sound academic component of the discipline of intercultural communication. He postulated that, in the same way that systems of speech have a broad phonetic inventory the universal set of all possible speech sounds as well as a specific phonemic table of usage localized sounds or phonemesâ€"the limited set of vocalics used in any specific language or dialect , across human cultures there are also such universal, broadly shared elements of human behavior etic domains as well as those which only make sense or are expressed in localized settings emic domains. Ancient Chinese Philosopher Lao Zi Culture must include the explicit and systematic study of values and value systems viewed as observable, describable, and comparable phenomena of nature. This is particularly true for cultures undergoing rapid change, as Florence Rockwood Kluckhohn and Fred L. But there were actually five such assumptions. This dissertation argues that values studies are as relevant today as they were in their formative years in certain contexts. The ways of earth by those of heaven. The complete sentence suggests a broader, more metaphysical interpretation. American Sociologist Robin M. If that was once implied, the reader should note that my position is that values are only one of many important components of culture, but certainly, as this dissertation suggests, a very influential one and worthy of extensive study. What Are the Units of Culture?

The goal of our research is to enrich quantitative cross-cultural studies by employing concepts of grid and group, which were first developed within anthropology and more recently deployed in a broader range of social sciences.

Conservative, rigid and structured, unless the danger of failure requires a more flexible attitude. People are expressive, and are allowed to show anger or emotions, if necessary. Be clear and concise about expectations and goals, and set clearly defined parameters. But encourage creative thinking and dialogue where you can. Recognize that there may be unspoken "rules" or cultural expectations you need to learn. Recognize that emotion, anger and vigorous hand gestures may simply be part of the conversation. Low UAI Openness to change or innovation, and generally inclusive. More inclined to open-ended learning or decision making. Less sense of urgency. Titles are less important, so avoid "showing off" your knowledge or experience. Respect is given to those who can cope under all circumstances. It refers to the degree to which people need to explain the inexplicable, and is strongly related to religiosity and nationalism. This dimension was only added recently, so it lacks the depth of data of the first four dimensions. However, in general terms, countries that score highly for PRA tend to be pragmatic, modest, long-term oriented, and more thrifty. In low-scoring countries, people tend to be religious and nationalistic. This is reflected in the importance of short-term gains and quick results profit and loss statements are quarterly, for example. It is also reflected in strong normative positions politically and socially. For example, questions like "What? Virtues and obligations are emphasized. Behave in a modest way. Avoid talking too much about yourself. People are more willing to compromise, yet this may not always be clear to outsiders; this is certainly so in a culture that also scores high on PDI. Normative People often want to know "Why? As people tend to oversell themselves, others will assess their assertions critically. Values and rights are emphasized. Sell yourself to be taken seriously. People are less willing to compromise as this would be seen as weakness. Finding This Article Useful? Read our Privacy Policy Application: Hofstede argues that these countries are characterized by a restrained culture, where there is a tendency towards pessimism. People put little emphasis on leisure time and, as the title suggests, people try to restrain themselves to a high degree.

Chapter 5 : Culture, Values and the Impact at Work | Diversity Journal

Intercultural and Cross-Cultural Communication Research: Some Reflections about Culture and Qualitative Methods This article attempts to offer a response, from a general perspective, to the question of how culture reveals itself in the application of qualitative research methods in intercultural communication.

Being a great team member. Respecting company policy and rules, and respecting others. When this happens, people understand one another, everyone does the right things for the right reasons, and this common purpose and understanding helps people build great working relationships. Values alignment helps the organization as a whole to achieve its core mission. When values are out of alignment, people work towards different goals, with different intentions, and with different outcomes. This can damage work relationships, productivity, job satisfaction, and creative potential. The most important thing that you need to do when interviewing someone is understand his or her workplace values. After all, you can train people to cover skills gaps, and you can help people gain experience. Core Values in the Workplace Before you learn how to identify the values of others, make sure that you understand your own values. For example, does meeting a project deadline take priority over delivering exceptional work? Your goal in identifying these is to raise awareness and encourage good behavior and habits. Start by talking with your most respected team members about the workplace values that they feel are important. Ask them to brainstorm the values that they believe are most prevalent among good performers, and list these on a whiteboard or flip chart for them to see. Once they have come up with their ideas, work together to cut the list down to the five most important workplace values. Use the Modified Borda Count if you have any problems reaching consensus. Next, discuss how people demonstrate these values every day. How do they make these values come to life? And how can you encourage more of these behaviors? You can also talk to team members one-on-one to get a better idea of their workplace values, coach them to explore beliefs and values , or simply study their behavior. Also, check your employee handbook or rule book. Organizations often list their values in these documents. Pay a lot of attention to these. You can also identify organizational values by looking at how people work within the company, and by looking at the actions that the organization has taken over the last few years. There are several ways to do this. For instance, imagine that you want to find a team member who, among other values, is highly tolerant of other cultures. You could ask questions like these: How did you go about identifying and understanding their points of view? How did you adapt your own working style to work more effectively with these people? What was the outcome? If so, how did you overcome these differences? See our article on structuring interview questions.

Chapter 6 : Applying Cross-Cultural Values Research to Ã¢Â€Âœthe - calendrierdelascience.com

The psychological study of Chinese values has a long history, from Chinese being included in small-set multi-nation comparative studies, to deeper considerations of 'the Chinese' from indigenous.

Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication, communication is culture. A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Culture is symbolic communication. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another. People are what they learn. Optimistic version of cultural determinism place no limits on the abilities of human beings to do or to be whatever they want. Some anthropologists suggest that there is no universal "right way" of being human. Proper attitude of an informed human being could only be that of tolerance. The optimistic version of this theory postulates that human nature being infinitely malleable, human being can choose the ways of life they prefer. The pessimistic version maintains that people are what they are conditioned to be; this is something over which they have no control. Human beings are passive creatures and do whatever their culture tells them to do. This explanation leads to behaviorism that locates the causes of human behavior in a realm that is totally beyond human control. There is no scientific standards for considering one group as intrinsically superior or inferior to another. Studying differences in culture among groups and societies presupposes a position of cultural relativism. Information about the nature of cultural differences between societies, their roots, and their consequences should precede judgment and action. Negotiation is more likely to succeed when the parties concerned understand the reasons for the differences in viewpoints. This is particularly important in case of global dealings when a company or an individual is imbued with the idea that methods, materials, or ideas that worked in the home country will also work abroad. Environmental differences are, therefore, ignored. Ethnocentrism, in relation to global dealings, can be categorized as follows: It is always a good idea to refer to checklists of human variables in order to be assured that all major factors have been at least considered while working abroad. Even though one may recognize the environmental differences and problems associated with change, but may focus only on achieving objectives related to the home-country. This may result in the loss of effectiveness of a company or an individual in terms of international competitiveness. The objectives set for global operations should also be global. The differences are recognized, but it is assumed that associated changes are so basic that they can be achieved effortlessly. It is always a good idea to perform a cost-benefit analysis of the changes proposed. Sometimes a change may upset important values and thereby may face resistance from being implemented. The cost of some changes may exceed the benefits derived from the implementation of such changes. Symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between. Symbols are words, gestures, pictures, or objects that carry a particular meaning which is only recognized by those who share a particular culture. New symbols easily develop, old ones disappear. Symbols from one particular group are regularly copied by others. This is why symbols represent the outermost layer of a culture. Heroes are persons, past or present, real or fictitious, who possess characteristics that are highly prized in a culture. They also serve as models for behavior. Rituals are collective activities, sometimes superfluous in reaching desired objectives, but are considered as socially essential. They are therefore carried out most of the times for their own sake ways of greetings, paying respect to others, religious and social ceremonies, etc. The core of a culture is formed by values. They are broad

tendencies for preferences of certain state of affairs to others good-evil, right-wrong, natural-unnatural. Many values remain unconscious to those who hold them. Therefore they often cannot be discussed, nor they can be directly observed by others. Values can only be inferred from the way people act under different circumstances. Symbols, heroes, and rituals are the tangible or visual aspects of the practices of a culture. The true cultural meaning of the practices is intangible; this is revealed only when the practices are interpreted by the insiders. Different layers of culture exist at the following levels: Associated with the nation as a whole. Associated with ethnic, linguistic, or religious differences that exist within a nation. Associated with gender differences female vs. Associated with the differences between grandparents and parents, parents and children. The social class level: Associated with educational opportunities and differences in occupation. Associated with the particular culture of an organization. Applicable to those who are employed. A single-measure technique means the use of one indicator to measure the domain of a concept; the composite-measure technique means the use of several indicators to construct an index for the concept after the domain of the concept has been empirically sampled. Hofstede has devised a composite-measure technique to measure cultural differences among different societies: The index measures the degree of inequality that exists in a society. The index measures the extent to which a society feels threatened by uncertain or ambiguous situations. The index measure the extent to which a society is individualistic. Individualism refers to a loosely knit social framework in a society in which people are supposed to take care of themselves and their immediate families only. The other end of the spectrum would be collectivism that occurs when there is a tight social framework in which people distinguish between in-groups and out-groups; they expect their in-groups relatives, clans, organizations to look after them in exchange for absolute loyalty. Masculinity index Achievement vs. The index measures the extent to which the dominant values are assertiveness, money and things achievement , not caring for others or for quality of life. The other end of the spectrum would be femininity relationship. Where the differences exist, one must decide whether and to what extent the home-country practices may be adapted to the foreign environment. Most of the times the differences are not very apparent or tangible. Certain aspects of a culture may be learned consciously e. The building of cultural awareness may not be an easy task, but once accomplished, it definitely helps a job done efficiently in a foreign environment. Discussions and reading about other cultures definitely helps build cultural awareness, but opinions presented must be carefully measured. Sometimes they may represent unwarranted stereotypes, an assessment of only a subgroup of a particular group of people, or a situation that has since undergone drastic changes. It is always a good idea to get varied viewpoints about the same culture. Some countries may share many attributes that help mold their cultures the modifiers may be language, religion, geographical location, etc. Based on this data obtained from past cross-cultural studies, countries may be grouped by similarities in values and attitudes. Fewer differences may be expected when moving within a cluster than when moving from one cluster to another. Determining the extent of global involvement: All enterprises operating globally need not have the same degree of cultural awareness. Figure 2 illustrates extent to which a company needs to understand global cultures at different levels of involvement. The further a company moves out from the sole role of doing domestic business, the more it needs to understand cultural differences. Moving outward on more than one axis simultaneously makes the need for building cultural awareness even more essential. Software of the mind. Large international firms have many resources to deal with the enormous challenges of working in the global marketplace. But the massive reconstruction of countries devastated by war could trip up the best of them. Political and physical risks are the most treacherous and must be reckoned with. Addressing them sensibly can unlock many opportunities for success. These outreach programs are a good start because many firms need an education on how to work abroad. The first lesson is to drop ethnocentric views that the world should accommodate our method of contracting rather than the other way around. In a separate meeting, also held in Chicago last week, ENR brought together construction executives at its annual leadership conference. Patience, attentiveness and sensitivity are not common construction traits, but they can help in cultures different from our own. Language and cultural differences can be treacherous to negotiate. Culture shock challenges firms looking abroad. Implications of Cultural Differences for Cross-Cultural Management Research and Practice Abstract Although observation is a

common research technique, little attention has been given to the effects of culture on observer judgment making. These researches argue that consideration of cultural differences is critical when applying observation techniques in cross-cultural research as well as in the applied contexts of performance appraisal and international management. A laboratory study was conducted to examine the potential for discrepancies in observer judgment making among Asian American and Caucasian American subjects. The results of the study affirm the importance of cultural influences in research and management. Do We See Eye-to-Eye? The Journal of Psychology, 5 ,

Chapter 7 : Value (ethics) - Wikipedia

As society continues to become more and more culturally diverse, classrooms are becoming more and more diverse with students from various backgrounds. Hofstede believes the five cultural dimensions can address these changes in society at large, but particularly in the classroom Hofstede, The first cultural dimension discussed by Hofstede is Power Distance. Power distance refers to "the extent to which [people] expect and accept that power is distributed unequally" p. In other words, people generally accept hierarchy as the appropriate way to govern society. So in the societies where this is the case for education, teachers receive the utmost respect and students and parents rarely question or disagree with teachers. The second dimension is Uncertainty Avoidance. Hofstede defines this dimension as: This dimension deals with the desire people have to consistently have clear rules of conduct in every situation. As for conduct in the classroom, children are expected to obey their teachers. As for the education system overall, obtaining and understanding the facts should be the primary concern. In cultures where uncertainty avoidance carries a low tolerance, education is understood as a voyage of discovery with the unknowns not necessarily looked upon as threatening. A third dimension is Individualism vs. Hofstede suggests an understanding of collectivism can help address how classrooms are becoming more and more culturally diverse. In collectivist cultures, people identify themselves as part of a group such as a clan, caste or ethnic group. Some individuals place priority on their personal identity first, and belong to other groups by choice. From an educational standpoint, teachers in collectivist cultures address questions to the class as a whole, or in small groups of children rather than singling out individual students. The praises and rewards teachers give go to the group as a whole rather than an individual. According to Hofstede , the masculinity vs. As for teachers in masculine societies, the best students are praised much more than any other students. On the other hand, school failure does not receive such great attention in more feminine societies, including Canada, and the weaker students are praised more by teachers to give them encouragement. Lastly, the Long Term Orientation focuses on planning and saving for the future. Hofstede explains that this dimension suggests that cultures with a high Long Term Orientation are very frugal and encourage their children to work hard in school. Ultimately, if teachers in multicultural classrooms understand the five cultural value dimensions and also understand what diverse students value the most, they may find new ways to look at their students, ultimately learn from them, and understand how to better serve them. Overall Impact on Education Because students come to school from many different cultural frames of reference Crothers, , learning in a majority classroom, with mainstream cultural values as an emphasis, can be difficult for minority students. Villegas explains that White children typically have an advantage in the classroom over minority children because the curriculum and classroom culture is typically designed to be an extension of their home and community culture. Cultural Mismatch Hollins and Oliver call this phenomenon a cultural mismatch. A cultural mismatch occurs when the culture of the learning environment is different from that of the home culture of the child, and learning is adversely affected. Academic achievement for the out-group minority students is compromised by the relationship between the home and school culture. For the in-group, in this case the White students, academic achievement flourishes. Cummins and Entwistle explain that this situation is even more prevalent for adolescent minority students. Studies find that by age eight, enthusiasm for learning and self confidence in the ability to learn could be significantly negatively affected due to the cultural mismatch between their school and home cultural The entire section is 3, words.

Assessing the Values of Cultural Heritage Research Report on the research on values and economics of cultural heritage which was started at the or applying a.

Emphasis on reciprocation of gifts, favors, and greetings; Negative association with economic growth. Restraint The dimension of indulgence vs. A society that practices indulgence makes room for the comparatively free gratification of natural and basic human drives pertaining to indulging in fun and enjoying life. The quality of restraint describes a society that holds back need gratification and tries to control it through stringent social norms. Arab, African, Asian and Latin countries have a higher score with regards to power distance index while Germanic and Anglo countries possess a lower score. For instance, Guatemala has a score of 95 while Israel scores 13 with a very low power distance, whereas the United States stands somewhere in between with a score of So far as the individualism index is concerned, a substantial gap exists between Eastern and less developed countries on one hand and Western and developed countries on the other. While Europe and North America are highly individualistic, Latin America, Africa, and Asia score very low on the individualism index with strong collectivist values. Highest uncertainty avoidance scores are possessed by Latin American countries, Japan as well as Eastern and Southern Europe. The score is lower for Chinese, Nordic, and Anglo culture countries. For instance, Germany has a higher uncertainty avoidance index with a score of 65, compared to Sweden, which scores only Nordic countries exhibit low masculinity, with Sweden and Norway scoring 5 and 8 respectively. Again, Anglo countries, Japan, and European countries such as Switzerland, Austria and Hungary have high masculinity scores. However, often there is a failure to manage the project effectively due to existing cultural differences between local communities and foreign engineers. This case study of one such project in Eastern Ghana , supervised by a British engineer and project manager, explores some of the critical issues that can arise in a cross-cultural project. The engineer expected the community to express their opinions regarding the sanitation and water project, including the procedure of the project, the design or any other facet that the community wanted to discuss. It was also noticed during the project that if individuals ever voiced their opinions, they preferred not to express opinions that conflicted with what others had expressed. For instance, on a particular occasion, the engineer asked the opinions of two women in a family. After the first shared her opinion, the second woman, who was younger, was asked to share hers, but she refused to do so. Instead, she said that her mother the other woman , had already spoken. In another case, the engineer approached a woman, who had some problems in walking, for her opinion. In the village, she happened to be the only lady with this problem, so her opinion was sought in order to customize the design for water collection and sanitation systems accordingly. However, this lady was reluctant to voice any opinion regarding this, as she felt that her own well-being was not so much significant considering the entire group. However, when the other women of the community were asked, one suggested a flat design so that the lady with the walking problem could collect her water easily. At the start of the project, the engineer could more or less comfortably organize the work schedule and ensure good progress. Many members of the community lent helping hands. However, when the project was drawing to an end, the chief showed a temporary loss of interest due to two reasons. First, his mother had died and he was arranging for the funeral. Second, he had an affair with a girl in a neighboring village and was more inclined to meet her than perform his duties. When the community members started returning to work, they seemed lethargic, and the engineer found it very difficult to complete the project within the stipulated deadline. Explanation of the issues based on Hofstede dimensions: The community is from a culture that exhibits high power distance index, wherein subordinates are accustomed to abide by what their seniors tell them to do rather than following more democratic ways. On the contrary, the engineer came from a culture where the power distance index is low, with flatter power structures, wherein the authority and subordinates worked on more or less equal terms. The community is more collectively oriented, whereas the engineer belonged to a culture that is more individualistic. Therefore, when the lady with the walking problem was asked to voice her opinion, she was reluctant to express her personal opinion, as the majority of the community members did not possess her

problem. Since low uncertainty avoidance and high power distance existed within the community, the members were more inclined toward organizing themselves as an extended family, with the chief being the grandfather of that family. The main authority lies with the chief, who should decide on the best course of action. Hence, when the project was drawing to an end, the engineer wanted to gather in the other members of the community although the chief lacked interest. But since the chief was not there, the members expressed disinterest, which the engineer interpreted as lethargy. When a common culture prevails, personnel management is not difficult since everybody has a common conception of right, wrong and accepted behavior. However, when team members come from different cultural backgrounds or the backgrounds of the manager and the team differ, it might lead to grave misunderstandings. Below is an analysis of how culture prevails across some of the major aspects of HR management. Recruiting â€" The definition of a good candidate differs according to cultures. Those who express strong opinions, are outspoken and self-confident, are considered good candidates in individualistic masculine societies. Considering this, positioning as an employer in the USA high on masculinity is quite different from doing so in Scandinavian countries and the Netherlands low on masculinity. Target Setting â€" In Germany, the Netherlands, the UK, the USA and other low power distance cultures, targets are negotiated, while in high power distance cultures such as Italy, France, and Belgium, targets are set by senior managers. Training â€" In high power distance societies, there is instructor-centric learning, while in low power distance societies, it is more learner-centric and interactive. Appraisal â€" Most of the appraisal procedures are established in the USA or the UK, which are countries with high individualism and low power distance. Hence, as per these countries, the right way of performance enhancement is direct, frank feedback. However, this does not take into consideration that in countries with high power distance and collectivistic cultures, direct feedback is regarded as disrespectful and disgraceful. This cycle of recruitment, target setting, training and appraisal can be successfully used to manage people if it is culturally adapted. Relevant research and preparation is required for this. A lot of problems arise in matters of participation, communication and other relational areas.

Chapter 9 : Hofstede's Cultural Dimensions - From calendrierdelascience.com

Individual vs. group values and behaviours. According to Trompenaars and Hampden-Turner (two cultural "gurus"), individuals are either self-or community-oriented. Which community or group, we identify with differs enormously.

Importantly, the form that behaviors take may appear identical across cultures. Yet, given that cultures vary in their customs and beliefs, the same behavior may be interpreted differently across cultures. Moreover, the means by which the given behavior is encouraged or discouraged may be culturally determined and defined. The etic perspective may cause researchers to operationally define and thus assess constructs in the same ways with the same methods and measures across cultures. Thus, the etic approach may result in overlooking culturally-specific definitions of given constructs. For example, researchers may assume that social competence, as a construct, is universally relevant and that it can be measured by assessments created in, for example, North American laboratories. This etic assumption may be entirely correct; however one would clearly need to empirically test this assumption. It is likely that, to some extent, the study of social competence would require an emic belief requiring within-culture conceptualization and measurement. Some aspects of competence may be universally held and others not. Research Context In addition to culture, other significant constructs need to be addressed. For example, broadly, researchers typically discuss two cultural phenomena: Western cultures are often described as those for whom members value assertiveness, expressiveness and competitiveness; whereas Eastern and Southern cultures are often described as those for whom members value group harmony and cooperation. More recently, there has been agreement that most countries are a fine mix of both of these constructs, with some being relatively more individualistic and others relatively more collectivistic. Significantly, in the research area reviewed herein, there is relatively little known of Southern cultures or differences between Northern and Southern cultures ; thus, the review is focused mainly on comparisons between Western and Eastern cultures. How do peers react to children and adolescents who fail to conform to cultural norms of social competence? How do individual characteristics, social interactions and relationships, groups and culture interact to influence social development? Generally defined, temperament is the biological basis of personality. Researchers suggest that this difference results from the collectivist ideologies prevalent in East Asian cultures. In support of this contention, researchers have reported that Chinese mothers of preschoolers are more likely than European American mothers to believe that their preschool children should share and help other children for social conventional reasons e. Whereas competition can damage group harmony, cooperation is necessary in relationship maintenance. However, competition and cooperation appear to co-exist regardless of culture. For example, in East Asian nations, children are more cooperative with friends and family, but more competitive in educational contexts. For example, third-generation Mexican Americans are more competitive than their second-generation counterparts. Physical, verbal and relational aggression have been identified as distinct entities in many cultures and countries. There is increasing evidence that fearful, wary, inhibited behavior among toddlers predicts early childhood social reticence and anxiety. Friendships Friendship is often referred to as a close, mutual and voluntary dyadic relationship. However, the notion that friendship is a voluntary, freely-chosen relationship may not be the case in all cultures. For example, children in traditional Yucatec Mayan communities spend most of their time with their immediate and extended family. Little is known, however, about the developmental course of the functions of friendship across cultures. Moreover, the functions and nature of friendship appear to vary across cultures. In cultures within which friendships are considered one of very few relationships guaranteeing societal success, both intimacy and exclusivity should be regarded as the most important aspects of a friendship. Researchers have reported that negotiation is often used to resolve conflict among Western children; whereas disengagement appears to be favored among Eastern cultures. Even children of preschool age are more likely to choose play partners who are similar to them in age, sex, ethnicity and behavior. Peer acceptance and rejection Young, socially-accepted children are typically skilled at initiating and maintaining positive relationships, and are viewed by peers and teachers as cooperative, sociable and sensitive. These findings cut across cultures: Both aggressiveness and withdrawal are associated with

rejection, whereas prosocial behavior is linked with acceptance. Research Gaps As aforementioned, a salient problem in cross-cultural work is the belief that an etic approach is superior to an emic approach. To demonstrate the fallacy of this argument, we refer to a social competence construct specific to China: Ren is a construct that encourages group harmony. When young Chinese children use ren in response to peer animosity, they disengage from, rather than do battle with, their peers. Instead, the goal of ren is to elicit restraint and tolerance from the peers with whom they are interacting. Western researchers may well overlook the social convention of ren and thus, may inaccurately construe and assess the construct of social competence in Chinese culture. Therefore, it would behoove researchers to consider their cultures of interest, and to collaborate with members of those cultures to conceptualize and operationally define social competence. Along the way, investigators should consider how the given construct may be defined at different developmental periods and how it evolves both in the short and long term. Another consideration is the study of ethnic subpopulations within multicultural societies. There is some indication that immigrant populations in these countries hold similar values to their Asian and Latin mainland counterparts. It would benefit researchers to examine the effects of acculturation in their assessments of cross-cultural or cross-ethnic variability. Only through conversations with their collaborators will they develop a better understanding of the constructs that truly matter in the lives of children and their peers. From our example of social inhibition or reticence, one can begin to understand that behaviors, when exhibited across cultural settings may take the same form; however, the function of these behaviors varies from culture-to-culture. Within any culture, children are shaped by the physical and social settings within which they live; culturally-regulated customs and childrearing practices; and culturally-based belief systems. All-in-all then, it would appear most sensible for the international community of child development researchers to not generalize to other cultures, their own culture-specific theories of normal and abnormal social development. Practitioners, such as psychologists, social workers and teachers must begin to understand that normalcy is culturally defined. Criteria for psychiatric and psychological diagnoses must begin to take into account different cultural values. If criteria are not culturally sensitive, then a child who is reinforced to behave in X-manner by his or her immigrant parents, when X is viewed, within the larger cultural community as inappropriate or reflective of abnormality, all manner of difficulty may arise. Thus, policy makers and practitioners must be educated to understand the significance of cultural norms when interpreting the meanings of social behavior. Further, an understanding that social development is influenced by culture may aid host communities to develop sources of information and possibly intervention for parents and children whose belief systems may place children at risk for rejection, exclusion, discrimination, and victimization by members of the host community or country. Culture and modern life. Whiting J, Child IL. Child training and personality: Yale University Press; Cultural approaches to parenting. Lawrence Erlbaum Associates; Child Development ;58 2: Its stability and correlates in sixteen- to forty-month-old children. 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