CHAPTER TWO

THE CULTURAL MINDSET

FIRST PERSON

The "Conquistadores" Mentality Persists

What do you do when a direct report looks down at you publicly because you come from a region that used to be a colony of his country? I was born and raised in Latin America and, as many people from that region, my ancestors came from different European countries. After working for an American multinational company in several countries in Latin America, I was promoted and appointed president of the European operation, based in Barcelona, Spain. I was thrilled to live and work in a country that I loved and considered an important part of my heritage, which should have made the cultural adaptation process smooth. Little did I know! In my very first day at work, I had a management meeting with all my direct reports with the objective of introducing ourselves and discussing the main issues and challenges we faced. When it was the turn of the vice president of operations, who reported directly to me, he said: "Why did the company appoint a *sudaca* (a highly derogatory term used in Spain to refer to Latin-Americans) to be our boss? Don't you know that Latin America was our colony? We have plenty of Europeans in the company to do the job!" At that moment I knew I had a problem. It was evident that he was expressing what many others might be thinking. I had to act, and quickly. To re-establish my authority, I fired the VP on the spot and then set out to change the culture from a Spaniard company to a multinational one.

–Juan Roche, PhD

As the title of this book indicates, the Cultural Mindset (CM) is the primary theme with the goal of helping you become more

Learning Objectives

2.1 Provide a detailed working definition of Cultural Mindset (CM) and elaborate on the ten factors that make up the CM.

2.2 Explain the details of the CM cognitive factors.

2.3 Present details of the CM personality factors.

2.4 Present details of the CM knowledge factors.

2.5 Elaborate on CM as a threshold and a continuum.

2.6 Compare CM to other approaches to cultural competence.

2.7 Detail the steps of the THINK–KNOW–DO roadmap to developing a CM.

effective at managing across cultures. The *First-Person* scenario illustrates how culture acts as a meta-context to shape people's view of the world. In this case, the V.P., who is a Spaniard, views the world from an old colonial perspective that he has acquired through his education and experience, where a Latin American is seen as inferior. That perspective influences his reactions and behaviors and has likely been effective. However, his worldview and reaction to his boss also lead to his firing. We again see the basic culture paradox at work: What works in one context does not necessarily work in another. All of us are shaped to varying degrees by our cultural background which provides us with sets of assumptions, values, beliefs, and rules for behavior. It shapes what we pay attention to, what we remember, how we react, and how we manage people. Awareness of our own culture is one of the first steps to developing a CM that will allow you to move from one world to another more effectively and be more adept at managing people across cultures. This chapter examines the concept of CM in detail, provides a tool to assess its ten factors, and presents the THINK–KNOW–DO model that offers a roadmap for managers to develop a CM.

1. THE CULTURAL MINDSET: A WORKING DEFINITION

LO 2.1 Provide a detailed working definition of Cultural Mindset (CM) and elaborate on the ten factors that make up the CM

In Chapter 1, we discussed how having a CM starts with an awareness of your own cultural backgrounds, the fact that culture-just-is (CJI) and that it provides a meta-context (CMC). We examine the CM in detail in the next section and present the ten factors that constitute the CM.

1.1 What's a Mindset?

First, let's explore the definition and meaning of the word *mindset*. The concept of mindset started being used in cognitive psychology in the early 20th century (Gollwitzer, 1990) and has been adopted since by a number of disciplines including organizational theory and management (e.g., Gupta & Govindarajan, 2002) and education (e.g., Dweck, 2016) to explore how what people think about a certain topic or situation shapes their actions (French, 2017; Gollwitzer, 2012). A *mindset* is defined as "the sum total of activated cognitive procedures" tied to a particular task (Gollwitzer & Bayer, 1999, p. 405) or "the general cognitive operation with distinct features that

facilitate a given task" (Torelli & Kaikati, 2009, p. 232). It is a mental attitude or disposition that relates to certain inclinations. A mindset includes the following:

- A predisposition to see the world and simplify it in a particular way (Rhinesmith, 1992)

- A frame of reference (Benson & Dvesdow, 2003)

- A guide to how people interpret the world (Dweck, 2016)

- Cognitive filters that help us see the world (Gupta & Govindarajan, 2002) and

- A procedural tool kit that we use to structure our thinking (Oyserman, Sorensen, Reber, & Chen, 2009)

These definitions and characteristics of the concept of mindset indicate that we develop various mindsets related to specific situations to help us simplify a complex world and provide us with ways of interpreting it. Our mindsets shape what some scholars have called theories of action that give us guidelines for behavior (Argyris & Schon, 1974). They have been recommended as the basis for good management (Gosling & Mintzberg, 2003) and suggested to be the filters that we apply to make sense of the world (Gupta & Govindarajan, 2002; we explore these processes in detail in Chapter 3). In other words, *the beliefs that we hold, also hold us*, often without us being aware of their existence or their impact. The theories that we hold in our heads about various situations and how things are or should be shape our actions.

Consider the case of Min-Jun Kim, who after obtaining a business and engineering degree in South Korea finished his MBA with an emphasis in finance in a prestigious US university and is looking to do an internship for a year or two in the United States before returning to his home country. With several years of work experience in Korea and Singapore under his belt and outstanding grades, he was confident that he would have no trouble finding a position. As the summer months pass, Min-Jun is surprised that in spite of many interviews, he does not have a single offer or prospect while most of his classmates have found highly desirable positions. He had fully prepared for each interview, was very careful to show humility and proper respect, did not interrupt his interviewers, answered their questions clearly and thoughtfully, and did not brag about himself. He believed that his résumé spoke for itself. He had found the interviews childish and sometimes silly with interviewers joking too much and not appearing to take things seriously. The MBA's placement director was also surprised that Min-Jun was not getting offers, so she decided to check with the companies and see if she can get some feedback. The response was consistent: Min-Jun looked great on paper, but he was unfriendly, too serious, uptight, and appeared to lack initiative or even real interest in the jobs.

In this example, Min-Jun is behaving according to his own mindset regarding what is appropriate interview behavior: he is serious, respectful, and self-effacing, all of which are appropriate in the South Korean culture. His interviewers are disappointed that they are not seeing an aggressive and competitive go-getter that is consistent with a graduate of the top US MBA program. The parties are using different mindsets or frames of reference and seeing the world through their own lenses.

A particular application of mindset, then, is to culture. Our cultural assumptions, values, and beliefs all are part of our CM; they provide us with filters or lenses that influence how we perceive people and situations, tell us what is right and wrong, shape our theories of action, and guide our behaviors, all the while being almost invisible to us as a meta-context.

1.2 Cultural Mindset

We have defined a CM as follows:

CM is a way of thinking and a frame of mind or reference that considers culture as a factor when assessing yourself and other people and situations, and when making decisions and acting on them. Having a CM means that you are aware of your own cultural backgrounds and the fact that culture-just-is and that it provides a meta-context.

The concept of the CM provides a unique perspective on how one can be effective when working across cultures. The way we think about a situation, in this case the cultural lens or perspective, shapes what we believe and how we behave. Management scholars Jonathan Gosling and Henry Mintzberg (2003) suggested that managers' understanding and managing of context comes from paying attention to areas where various contexts intersect and being able to understand situations without imposing our own points of views.

When we are in our own culture (aka our "small world"), where we know and understand the context, we have *expert intuition* and we are mindlessly competent; we don't have to think hard about how to proceed because we understand the situation and know the rules. Therefore, we are able to be fast, efficient, and accurate in our perceptions, judgments, and decisions. We automatically know how to read the situation and how to behave; we do not need to think about culture because it is our own culture. However, when we cross cultural boundaries and enter novel cultural contexts (aka the "large world"), we no longer can or should rely on that fast information processing and automatic and associative memory and well-practiced cultural behavioral scripts that our mindset provides. We are literally in what Greek philosopher Plotlemy called *terra incognita*—parts unknown, referring to lands that were unknown and undiscovered. In these unknown parts, we do not have the appropriate context and

narrative for other cultures. For example, in the United States and several other European countries when employees make a mistake or mishandle a situation, their managers will most likely address the situation directly and provide feedback to correct the behavior. They do not have to think twice about whether the employee may lose face or be embarrassed, as long as the correction is done in private. The same manager working in Thailand cannot operate automatically and will have to more carefully weigh how to best provide feedback and do so indirectly or even through a third person.

To avoid error and to be effective, we must first recognize and accept that the rules from our world may not apply, and then intentionally think about the cultural context and actively engage our CM in order to understand and interpret the situation. To do that, we have to know the content of our CM first and we have to become aware of our assumptions, beliefs, and values.

1.3 The Ten CM Factors

The CM is composed of a combination of ten factors that work in conjunction with one another (see Figure 2.1). These factors address who we are, how we think, and what we know and together influence what we do. Having a CM is, first and foremost, a way of thinking. Assessing people's CM therefore requires knowing first how they think, then some of their personality traits, and what they know. Accordingly, developing a CM requires that we first become aware of how our culture impacts our cognitive processes, how these processes operate, and then build our knowledge of culture and our cultural vocabulary. The large majority of existing cultural training addresses only developing cultural knowledge or literacy about other cultures. That knowledge is *necessary, but not sufficient*. For example, when businesses send employees to work overseas, either temporarily or on a more long-term basis as expatriates, they provide them with language instruction and teach them about the culture of the country they will be visiting. The information is focused on knowledge about the others, with little attention to exploring the culture of the expats and the lens and perspective that their culture may provide. However, successful cross-cultural interaction requires understanding how culture operates as our software, how it shapes our own as well others' thinking. The CM approach is unique in that it focuses on how people's cognitive processes operate and impact their assumptions, values, beliefs, and behaviors and how culture acts as a meta-context that both guides us and provides us with context to interpret our world.

1.4 The Cognitive, Personality, and Knowledge Components

Before you read on and explore each of the ten factors, complete the ICMI (Individual Cultural Mindset Inventory) using the code provided in your book and record your results in Self-Assessment 2.1 (for information on the development of the

Figure 2.1 Ten Cultural Mindset Factors
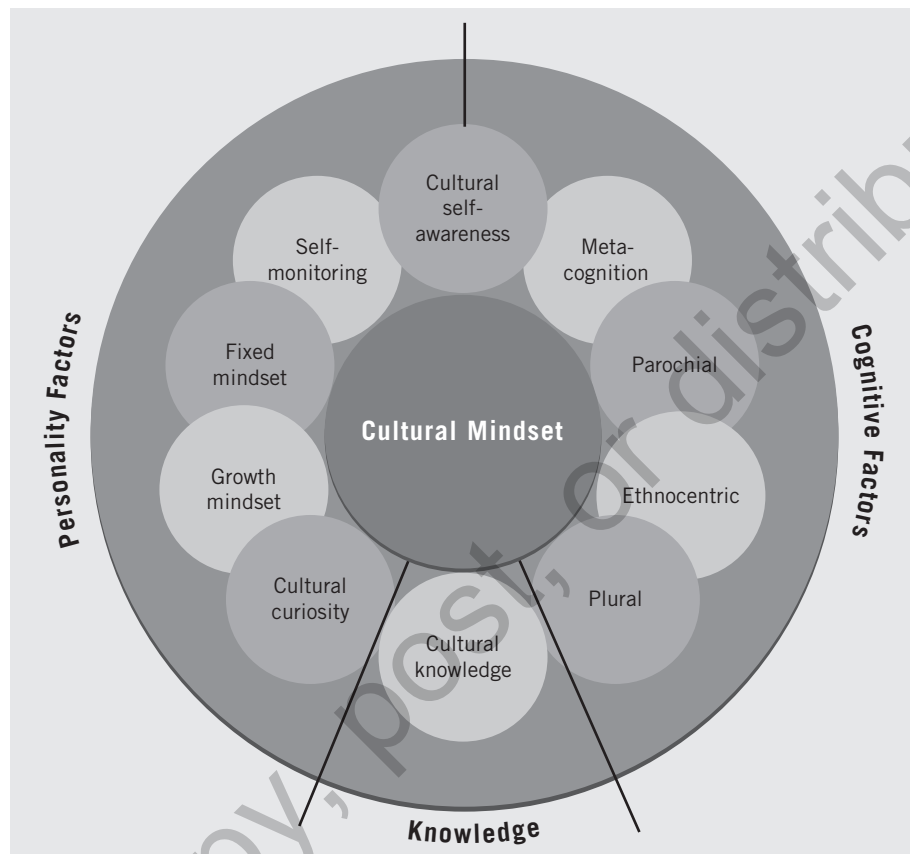
ICMI, see Appendix A). Table 2.1 presents the ten factors that make up the ICMI, which is an assessment of your CM. The ten factors are divided into three groups:

- *Cognitive factors* that are concerned with how we think. These include cultural self-awareness, meta-cognition, and views of culture (parochial, ethnocentric, and plural).

- *Personality-based* factors that stem from characteristics that people either inherit or develop early in life and are relatively stable over time. These include self-monitoring, curiosity, and fixed and growth mindsets.

- Knowledge factors address information we have about other cultures. These include various cultural knowledge we have.

Table 2.1   Factors in Cultural Mindset (CM)

CM Factors		Description
Cognition		
1.	Cultural self-awareness	Having knowledge of your own culture(s), assumptions, values, and beliefs and their implications for how you think and behave.
2.	Meta-cognition	Ability to think and reflect about one's own thinking; understanding one's own thinking, how it operates, and its impact.
3.	Parochial	A narrow view of culture that only considers one's own culture, with little interest in other cultures and a belief that culture is not important.
4.	Ethnocentric	A view of culture that considers one's own culture to be more important than and superior to others. It includes both a sense of pride and superiority.
5.	Pluralistic	A view of culture that considers all cultures to be of equal value with a high interest in other cultures.
Personality		
6.	Self-monitoring	Ability to read the cues from the environment and adjust behavior accordingly. May vary from one cultural context to another.
7.	Cultural curiosity	Interest in learning about culture, one's own and that of others; seeking cultural experiences; willingness to engage with different cultures. May vary from one cultural context to another.
8.	Fixed mindset	Belief that people have limited—or fixed—talents and abilities to learn and grow and are therefore unable to change substantially.
9.	Growth mindset	Belief that people can change and grow, meaning that time and experience allows us to develop.
Knowledge		
10.	Cultural knowledge	Having information about other cultures' values, history, organizational systems, etc.; knowledge of world events outside of one's culture and country. May vary from one cultural context to another.

2. COGNITIVE CM FACTORS

LO 2.2 Explain the details of the CM cognitive factors

As we have discussed, CM provides a cognitive perspective to cross-cultural management. The starting point is how a person perceives and interprets the situation and event's cognition. Culture shapes our cognition and provides a frame of reference and a lens through which we see the world.

2.1 Cultural Self-Awareness

Where are you from? What is your culture? We have asked these questions in Chapter 1 and will be returning to them throughout this book. Self-Assessment 1.1 started you on the path to answering them; Self-Assessment 2.2 continues to dig deeper. Your culture shapes your CMC and the lens through which you view and interpret the world and provides a guide for your behaviors. Knowing your own culture and its assumptions, values, and beliefs is the foundation of a CM. Most of us are part of more than one culture and our various cultures impact us to different degrees. The sense of belonging to different groups makes up one's *cultural identity*. Some of us are keenly aware of our identity and actively rely on it in our personal and organizational life; others barely think about their cultural identity. People in the first group are likely to provide a quick and possibly complex answer to the question of "what's your cultural background?" They may take some time to answer and provide details and examples. People in the second group may be puzzled at the questions, not quite know how to answer, or in some cases, even say that they don't really have a culture (Nahavandi, 2017).

Interestingly, in the United States, those who consider themselves white and European and part of the majority of the population are more likely to not be aware of their cultural identity and its impact. If you are part of that group, you are more likely to associate culture with minority groups or something about other people. Similarly, on the group level, gender as culture is often associated with women (Menendez, 2019). Conversely, those who belong to a minority group are more likely to identify their culture or cultures. A biracial woman or a new immigrant will have a quick and possibly detailed response to the culture question; a person considered an outsider or part of the minority will most likely have an answer as well. Anglo-European Americans who consider themselves part of the majority are more likely to respond with "well, I'm American."

2.1.1 The "Norm" and White Privilege. Having cultural self-awareness is an essential factor in CM. As we will discuss at length in Chapter 3, not being aware of your CMC means that you are not aware of how and when it impacts you. Lack of cultural

self-awareness is also likely to lead to the automatic assumption that the way you perceive and interpret situations and events is simply objective and normal and the way things are. In other words, you are likely to believe that your lens is "the" lens. The much-debated issue of *white privilege* is partially related to this lack of cultural self-awareness. Peggy McIntosh (1989) has called white privilege the "invisible knapsack." The dominant majority groups are considered the "norm" and do not think about their culture as often and as much as those who are members of less dominant cultural groups (Fabregat & Kperogi, 2019; Metzl, 2019; Morris, 2016). For example, we rarely use a white person's race as a descriptor because the "norm" is white, whereas other ethnic descriptors such as black, Hispanic, and Asian are often used (Chalabi, 2018). When your culture is invisible to you, you are not aware of its components and impact. Instead, you may simply assume that how you are is how things should be; that is the norm, that's average, typical, or standard. Whether caused by our drive for efficiency (as you will see in Chapter 3) or lack of knowledge, or a conscious motive to view one's culture differently than others, not having an awareness of one's culture and its assumptions, values, and beliefs makes it impossible to fully develop a CM. If you are not aware of your culture, its assumptions, values, and beliefs and associated rules and behaviors, you are likely to use the same CMC in every situation, assume that your CMC is "the" CMC, and manage every employee the same way regardless of the context or his or her cultural background.

2.2 Meta-Cognition

Another cognitive factor in the CM is being able to use meta-cognition when thinking about cultures. *Meta-cognition* is the ability to think about and reflect on one's thinking (Baker & Brown, 1984; Flavell, 1985) and on one's actions and situations. People who actively use meta-cognition plan and monitor their actions and reflect on their experiences and how they approach different situations. They also evaluate their own and other people's actions and ask questions regarding what they do, why they do it, and how they think, all of which have been found to be conducive to learning (Bransford, Brown, & Cocking, 2000). The ability to apply meta-cognition is essential in developing a CM and learning from cultural experiences. People who know how to use meta-cognition are able:

- To think critically, which means they consciously process and evaluate information about themselves, others, and events

- To plan their actions based on their evaluation

- To absorb information and knowledge that derives from their experiences, which means they learn from their experience and that knowledge shapes their future actions.

Meta-cognition facilitates and supports understanding of the CMC, cultural assumptions, values, and beliefs, and the lenses that one uses. Managers who rely on meta-cognition are aware and conscious of their actions. When they manage people across cultures or simply find themselves in different cultural contexts, they notice differences, evaluate their sources, plan and act accordingly. Additionally, they reflect on their actions and events and use the information they gather to learn and change their future actions.

2.3 Three Views of Culture

The next three cognitive factors in the CM relate to how one views one's own culture in relation to other cultures. Do you believe that culture is irrelevant and not a major factor in human interactions or that people are the same across the world regardless of their culture? Are you primarily interested in your own community and believe that your values and beliefs are superior to that of others? Do you consider all cultures, including your own, to be of equal value? The answers to these questions determine your view of culture.

1. *Parochialism* is the view that the world is narrow and limited to our own backyard. Someone with a parochial view does not believe that culture really matters and has little interest in their own or other people's culture. Their cultural view is focused on their immediate environment, which they assume is all there is. For them, culture does not matter. As a result, they are unconsciously going to assume that who they are is the norm and how everybody is or should be.

2. *Ethnocentrism* is the view that one's own culture is superior to that of others. It also involves a sense of pride of one's culture. People with this view know that there are many cultures, but they see their own as superior. Most of us have, and should have, some pride in our cultural background. However, having cultural pride does not necessarily mean that you devalue other cultures; you can be proud of who you are and still respect and appreciate others who are different.

3. *Multiculturalism and pluralism* are on the other end of the spectrum of parochialism and ethnocentrism. People who hold this view accept other cultures and value their uniqueness and hold a relativistic view that recognizes the impact of culture. They have an interest in culture and generally accept the idea of CJI. A plural view would lead to the belief that all cultures serve a purpose and function for their members, therefore all have equal value.

The worldview that a person has, the way they think about culture—their own and that of others—clearly impacts their interest in and interaction with their own and other people's culture and impacts their CM. We explore these worldviews in detail in Chapter 4. Cultural self-awareness, meta-cognition, and views of culture together form the cognitive aspect of CM.

3. PERSONALITY CM FACTORS

LO 2.3 Present details of the CM personality factors

In addition to how people think, several personality factors impact people's CM. *Personality* traits are defined as relatively permanent individual characteristics that develop early in life and are typically stable from one situation to another. While personality traits do not dictate behavior, they provide people with a range that makes certain behaviors easier or harder. For example, managers who have an extroverted personality draw their energy from other people, tend to be sociable and talkative, while introverted managers are more likely to be reserved and less likely to seek out social situations. However, in both cases, their personality does not entirely limit them. Each can behave in a manner typically associated with the other group, although they may find those behaviors more difficult or stressful.

3.1 Self-Monitoring

The first personality factor in the CM is the extent to which people are able to perceive, read, and use cues from the environment to adjust their behavior. The concept of *self-monitoring* was developed by social psychologist Mark Snyder (1974) to measure people's ability to manage their self-presentation. It addresses the degree to which people are capable of reading and using the cues from their environment to determine their behavior. Those who score high on the scale:

- Can read environmental and social cues regarding what is appropriate behavior

- Can use environmental cues to modify their behaviors

- Can adjust how they present themselves and manage impressions well (Turnley & Bolino, 2001)

- Can mirror and mimic others' behaviors better than low self-monitors (Estow, Jamieson, & Yates, 2007).

Conversely, those scoring lower on self-monitoring either do not perceive the cues, or choose not to read them, or do not use them to change their behavior. Given a higher ability to read the environment and adjust behaviors, it is reasonable to suggest that in situations that are ambiguous and difficult to read, such as in cross-cultural environments, those who score higher on self-monitoring are likely to be more effective. Additionally, being able to mimic others' behaviors and mannerisms allows a person to make connections with others, a factor that further can support effective cross-cultural interactions.

3.2 Fixed and Growth Mindsets

Carol Dweck (2016) popularized the idea of fixed and growth mindsets to look at how and why some students learn more effectively than others. The concepts address whether you see people and yourself as unchanging and unable to grow or as capable of learning, growing, and changing. On the one hand, a person with a *fixed mindset* is likely to believe that people do not change or learn much past a certain point; people are the way they are because of innate abilities and therefore unlikely to change. So, people with a fixed mindset may believe that they lack either the ability or the agency to effect change and are therefore likely to seek order and predictability. On the other hand, individuals with a *growth mindset* see challenges as opportunities to effect change, learn, and grow. They are more likely to be open to trying and failing, which they believe leads to opportunity, learning, and growth.

Research has linked these two mindsets to a number of organizational outcomes (e.g., O'Keefe, Dweck, & Walton, 2018). Having a fixed mindset poses a particular challenge when crossing cultural boundaries:

- If you tend to view people and yourself as unchanging and not capable of learning, you will have more difficulty with the lack of predictability that is inherent in cross-cultural encounters.

- You are also less likely to take the risks involved with cross-cultural encounters because you do not believe that you can learn from those experiences.

Conversely, having a growth mindset is likely to make it easier for people to develop their CM. Managers who believe that change and making mistakes provide an opportunity for learning and growth are more likely to encourage their employees to experiment. Similarly, because they are open to new challenges, they are more likely to engage in cross-cultural interactions that may appear daunting to those with a fixed mindset.

3.3 Cultural Curiosity

The fact that you are reading this book, either as part of a class that you have elected to take or on your own, indicates that you likely have some degree of curiosity about other cultures and cross-cultural management. That curiosity is another personality-based factor in the CM. Curiosity has been defined in two ways:

- First, it can be *state-based*, meaning that it is temporarily triggered by something novel

- Second, it can be *trait-based*, which means it involves personality and more intrinsic motivation to learn and seek new experiences.

More specifically, cultural curiosity involves motivation to learn about other cultures, their assumptions, values, beliefs, and appreciation of visible cultural elements such as food, music, and literature. Predictably, a person who has cultural curiosity is more likely to seek and acquire knowledge about other cultures, therefore having curiosity and seeking cultural experiences are factors that support a CM. For example, expat managers who work in countries other than their own who have cultural curiosity are more likely to inquire about culture and seek interactions with the local population and therefore more likely to be successful in their assignment than those who show no interest in the country and focus only on getting their job done.

4. CULTURAL KNOWLEDGE AS A CM FACTOR

LO 2.4 Present details of the CM knowledge factors

The last factor in CM is having knowledge of other cultures. Knowledge can include information about history, assumptions, values, and language, as well as more specific cross-cultural management experience regarding leadership styles, organizational structures, and legal frameworks in other countries. All are essential to successful cross-cultural interactions and to developing a CM. Developing of cultural knowledge has long been a cornerstone of many popular approaches to cultural competence and literacy training (e.g., Morrison & Conaway, 2006). There is no doubt that having knowledge about other cultures, at any level, is critical and essential to successful cross-cultural interactions. Preparations for cross-cultural interactions should involve learning about the other people's culture. However, there are limits to relying on cultural knowledge alone. Specifically,

- With over 10,000 cultures in the world, it is impossible to learn about all of them or predict with which culture you will be interacting.

- Knowledge of customs and learning to behave appropriately only addresses the visible aspects of culture and is likely to be superficial.

- There is the risk of overestimating how much one knows and thus have misplaced confidence, leading to overgeneralizing and making inaccurate judgments.

- Relying on stereotypes, even sophisticated ones based on research and knowledge, can lead to essentializing and overgeneralizations.

- Finally, focusing on cultural knowledge alone can lead to mislabeling and miscategorizing individuals into cultural groups; most people have complex cultural identities that are not always visible to others.

Consider the challenge of a manager who is preparing to go to the UAE for a business negotiation. Clearly, it would be appropriate for her to learn about the country's culture and traditions. However, given that a very large percentage of those living in the UAE are not native or considered citizens, which culture should she study? Should she read about Islam, tribal cultures, the various groups and generations in the UAE, the large expat and migrant community, or the UAE's short history? Additionally, armed with some knowledge, however accurate, the manager must also accurately identify which group the people she meets belong to. Having knowledge of other cultures is necessary, but not sufficient. For these reasons, while cultural knowledge is essential, it is only one of the ten factors that contributes to a CM.

The cognitive factors in CM such as having awareness of one's own culture and its role in CMC as both context and guide and having meta-cognition can help moderate lack of cultural knowledge. Specifically, if you are aware of the rules from your world and know that they may not apply in a new situation, you can slow down, use your meta-cognition, and approach the other world more prudently and thoughtfully. By not applying the rules of one world to another, you are likely to prevent mistakes. Notwithstanding, the more one knows about other cultures, the better, and such knowledge fully supports the development of a CM.

Developing a CM improves one's ability to understand where culture plays a role. It involves self-awareness of one's own culture and its role and impact as a meta-contextual factor, knowledge of cultural differences, and having the knowledge and skills to be able to slow down one's thinking to avoid error and systematic bias in cross-cultural situations. It involves knowing when the rules and assumptions of your world may not apply to another world. Absent the development of a CM and absent the ability to address cross-cultural situations at a cognitive level, learning new skills and competencies is likely to be ineffective and lack broad applicability.

5. CM AS A THRESHOLD AND A CONTINUUM

Developing a CM is akin to crossing a threshold into another world or dimension. The idea of crossing thresholds in learning was originally developed by Meyer and Land (2003, 2006), who identified certain topics as conceptual gateways that once crossed, open up new and previously inaccessible ways of thinking that can transform people and help them understand and interpret the world in radically different ways. Grasping the concept of CM is such a critical threshold (Nahavandi, 2017). When managers develop a CM, they are able to perceive and see events with a new perspective and are able to learn new skills which allow them to cross into a new world.

5.1 Characteristics of Thresholds

Four characteristics of thresholds are significant to understanding CM (see Table 2.2 for details):

1. Crossing a threshold is transformative.

2. Crossing a threshold is irreversible.

3. Crossing a threshold is integrative.

4. Crossing a threshold is troublesome.

Incorporating culture into your thinking, i.e., developing a CM which involves crossing a threshold, changes how you view yourself, many day-to-day interactions, and the world. For example, becoming aware of your cultural assumptions, values, and beliefs may help you understand the reason why you have a high degree of respect for authority and have trouble calling your boss by her first name. It also may help explain why you are punctual or why you connect closely with your family and community. All of these behaviors relate to cultural values we will discuss in detail in later chapters. Of course, your personality may play a role as well, but CMC is likely to have an impact. Taking a cultural view may further help explain why some of your colleagues or yourself have more or less trouble working in a team environment, why some people put competition ahead of group cohesion, or why some of us focus on facts and others rely more on emotions. Culture is not the only factor, but many situations have a cultural explanation, and once you start on the path of considering culture, it is hard to "unsee" it. Once a CM is developed, you are likely to see how culture is one of the foundations of social interaction and how it provides a meta-context in most situations.

Table 2.2 Characteristics of Cultural Mindset (CM) as a Threshold

Characteristics	Description
Transformative	Crossing critical thresholds leads people to experience a significant shift in perception, thinking, and appreciation of events and situations. *Developing a CM makes you see the world differently.*
Irreversible	Once crossed, the perspective cannot be undone—you cannot "unsee" what you have seen. *Once you develop a CM, it is hard to leave it behind and ignore culture.*
Integrative	Crossing thresholds brings together and integrates facts, information, and relationships that seemed previously unrelated. *CM helps integrate cross-cultural experiences.*
Troublesome	Because crossing a threshold provides new information that challenges prior knowledge, it often creates discomfort. *CM provides a new view of the world that may challenge existing views and be uncomfortable.*

Sources: Based on information in Meyer and Land (2003, 2006) and Nahavandi (2017).

Furthermore, relying on CM allows you to integrate elements that may have appeared disjointed and unconnected. For example, if, like many people, you come from more than one cultural background, the assumptions, values, and beliefs of those cultures may conflict. Your Mexican culture may push you to respect authority and focus on the group, while your US-American culture makes you individualistic, independent, and informal; the integrative theme that makes you unique is culture. Finally, developing a CM, seeing CMC, and accepting cultures as they are (CJI) can be challenging and troublesome. Having pride in your own cultures and valuing them while at the same time accepting that other cultures are equally valuable is not an easy process. Cross-cultural encounters often violate our expectations and perspectives and can create strain (Niwa & Maruno, 2010) as we are introduced to ideas and behaviors that may appear inappropriate or inconsistent and for which we have little or no context. Moving from our small world to another one is disconcerting and unsettling. We feel that we have lost our anchors and may lose confidence in our ability to make correct decisions. For these reasons, crossing the threshold to CM is bound to be troublesome.

For example, consider Paul Spencer, US manager who was assigned to work in the Brazilian subsidiary of his company in São Paulo. His years of experience and success in the United States have helped him develop an easy-going style of interacting with his supervisors and employees. He also is used to making many decisions related to his department and team on his own without checking the details with his superiors.

However, to be effective in Brazil requires him to cross a threshold that is likely to be uncomfortable and troublesome. Brazilian organizations are more bureaucratic and hierarchical, and the independent decision-making that was effective in the United States is likely to be met with considerable resistance. After several incidents where he is reminded to go through the channels, he finally accepts that although people are very friendly and appear very relaxed, one of the key characteristics of Brazilian organizations is their highly rule-bound and bureaucratic processes. Once he crosses that threshold, he begins to be more successful.

5.2 CM as a Continuum

CM presents a continuum ranging from no CM to a fully developed CM (Figure 2.2). At one end of the continuum, a low CM would mean that culture is a *subliminal* factor; it is not perceived or used. People in this range are generally not conscious of the presence of culture and have limited awareness of how culture impacts their own or others' behaviors. They also have limited knowledge of cultural differences. Culture is not an issue they think much about, and although they sometimes may know that culture impacts situations, they do not often change their actions based on that information. Furthermore, people with low CM may believe that "people are just people," that culture does not play a role, but rather what works for them is appropriate across all cultures. A person with low CM would not be conscious or mindful of culture and its impact, have little interest in the topic, and have little

Figure 2.2 The Cultural Mindset Continuum

Low CM
Culture is subliminal
Unconscious
Mindless

Moderate CM
Culture is liminal

High CM
Culture is postliminal
Conscious
Mindful

knowledge, skills, or competencies related to culture. They are prone to relying on their automatic, tacit, and ritual knowledge that they mindlessly apply to all situations. For example, such a person would automatically assume that because he is proactive, highly competitive, and motivated by monetary achievements, that is the way everyone else is and should be; recognition and words are nice, but what matters is the bottom line. Therefore, as a manager, he may rely primarily or exclusively on monetary rewards for all his employees without regard for other factors that may motivate them.

In the middle of the continuum, where many of us fall, people either do not think about culture, only do so occasionally, or have limited cultural curiosity, knowledge, and competencies. Culture is *liminal*, barely perceptible. Someone in this range may be aware of some cultural differences, but may not have the knowledge and skills to use that awareness in a proactive manner. They may notice cultural differences, but because they do not have full information and knowledge on how to address them, they may see culture as troublesome and undesirable. At the other end of the continuum, having a high CM means that you consider culture when you enter a situation and engage with others. That is the *postliminal* stance. You are aware of the presence, manifestation, expression, and impact of culture in all aspects of your own life and those of others. You understand that culture, as CMC, is a constant factor that can impact your own and others' thinking and behavior. You have knowledge of cultural differences, the vocabulary, and skills to integrate culture into your decisions, and are able to use appropriate cultural information to address situational requirements. You often use culture as a factor in making personal or professional decisions and you also have the knowledge, ability, and skills to adjust your behavior. A person who has a fully developed CM unconsciously and automatically takes culture into consideration and has the interest, knowledge, competencies, and skills to interact effectively across cultures; that person is unconsciously mindful and culturally competent.

While some of the factors in CM such as fixed or growth mindset and self-monitoring are relatively stable, others, for example, self-awareness, meta-cognition, views of culture, level of curiosity, and knowledge, are more dynamic. Consider the example of a biracial African and Vietnamese American woman who, because she grew up with the African-American side of her family with little contact with the Vietnamese side, is aware of her African-American culture and connected with its assumptions, values, and beliefs. Additionally, her darker skin color makes that ethnic group salient to others, further reinforcing that aspect of her identity. Consequently, she is aware of some, but not all, of her roots. However, she is generally interested in learning about Asian, particularly Vietnamese, culture that she still considers to be part of herself, whereas she has little curiosity or interest in many other cultures that she may encounter.

CM, like culture itself, is neither genetic nor biological. Depending on the level of interest and motivation to learn and change, the level of CM can change. We can all learn about our own cultures and become more self-aware. We can work on nudging a

fixed mindset toward a growth mindset. We can be exposed to different views of culture and change our approach. We can practice meta-cognition and learn to think and learn better. We can decide to seek cultural knowledge and practice new behaviors to gain more competence. The core of CM, as the definition implies, is consideration of culture when making decisions and being aware of culture as CMC; it's a way of thinking, something that we will explore in detail in the next two chapters. This focus on cognition makes CM distinct among various approaches to cultural competence, as we will discuss in a later section of this chapter.

5.3 Stages of the Development of CM

The goal of this book is to give you the knowledge and tools to develop your CM. Depending on where you start and the degree to which you already have a CM, you may go through the stages of CM development presented in Figure 2.3 in different ways. The first stage is becoming *aware* of culture and CM. Developing cultural self-awareness is the cornerstone; knowing that culture is not just about other people is key. By becoming aware of culture, you move past the subliminal stage; you start to

Figure 2.3   Stages of Cultural Mindset Development
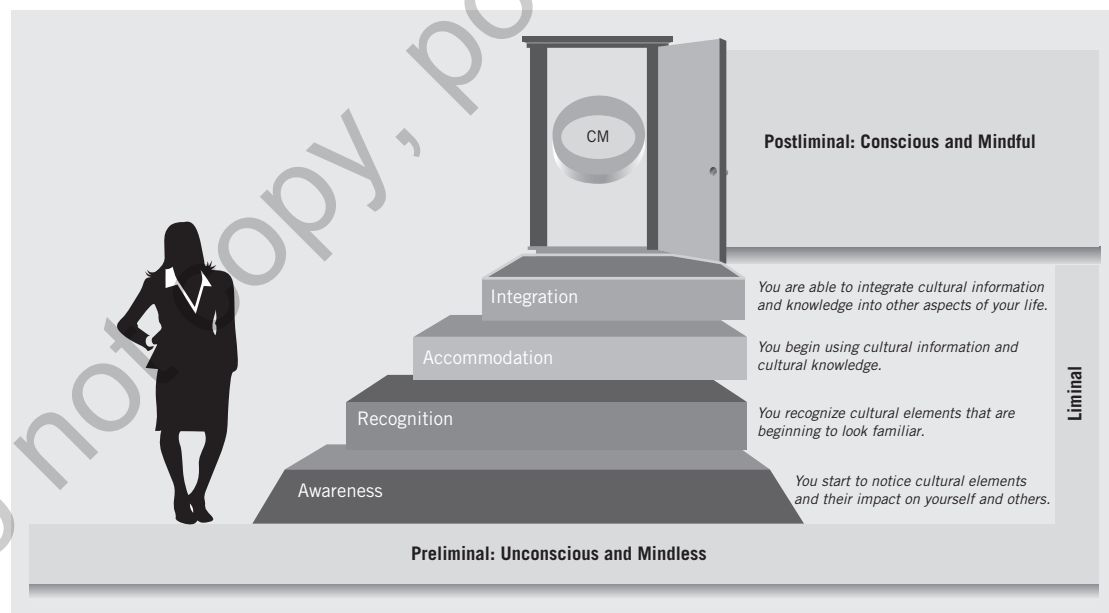
notice culture and its impact. Reading about the importance and impact of culture and the processes that shape your worldview and behavior contributes to the development of self-awareness. As with any learning, motivation to learn, regular exposure, and practice allow you to reach the second stage, which is *recognition*. As you increase your awareness and knowledge, you will gradually recognize cultural situations and challenges. Culture is now liminal; you are aware of it and start considering it. The next stage is being able to use new knowledge and skills to *accommodate* new situations. As you get more experience with including culture in new situations and expand your knowledge and cultural vocabulary, you will be able to *integrate* new information with your existing knowledge and develop new appropriate patterns until you proactively and automatically consider culture in your actions and decision-making. You are now at the postliminal stage and have crossed the cultural threshold.

Consider the example of two college first-year students and roommates. Alejandra is a management major who comes from a small rural community in the Central Valley of California, and her roommate Ségolène is an accounting major from Sacramento. Alejandra grew up in a majority Hispanic community where many, including her own family, are immigrants from Mexico and Central America. She speaks Spanish at home and has traveled throughout California and the Pacific Northwest and parts of the East Coast. Having grown up in a rural community, she has had limited interaction with other cultural groups. She is staying in the residence halls at San Diego State University. Like Alejandra, Ségolène's parents are immigrants, with her mother from Haiti and father from the Congo. She speaks fluent French and Haitian Créole and has traveled to her parents' home countries as well as several parts of Europe. While Alejandra gets along with her roommate and likes her, she becomes aware that they are very different: they eat different foods, some of which seem strange to her, listen to completely different music, enjoy different shows, and have widely differing social and political views. They are taking some basic business classes together, but they appear to be from different worlds. Alejandra is a practicing devout Catholic and somewhat conservative, values she had not really thought about, but now tend to stand out when compared to her roommate's views and the generally liberal college culture. Ségolène is also aware of their differences. She is liberal and politically active in the Black Lives Matter movement and environmental causes. She says she is spiritual and does not believe in organized religion and has crystals all over her side of the room. Ségolène has interacted with many people who are different from her on several dimensions, including many of her very conservative and religious family members. She thinks her roommate is sweet, but considers her unsophisticated and tends to look down on her rural roots. For Alejandra, many of Ségolène's actions and beliefs are unusual and they sometimes make her uncomfortable. The roommates sidestep many discussions on abortion, gun rights, and several other hot-button issues to avoid conflict, but they find common ground in immigration. Slowly, Alejandra gets to know many of Ségolène's friends and joins in on some of the lectures they attend, particularly those related to

immigration and humanitarian crises around the world. Alejandra tries several of Haitian dishes—loves the fried pork—and goes to a Congolese party where she discovers a common appreciation for dancing and falls in love with the Congolese Coupé and Decalé and Makolongulu dances. Her fluent Spanish seems to make it easy for her to remember some French she had taken in high school, and she considers minoring in French or international business. During some of the debates she attends with Ségolène, she connects with several friends from back home who know her roommate and like her are active in various political movements. With some hesitancy, Alejandra invites Ségolène to go home with her one weekend and her family, as expected, welcomes them both with food and parties. Ségolène comes back from the weekend with a new appreciation for Alejandra and her family. Their tight family bonds, strong work ethic, and hospitality are in stark contrast with the cut-throat and competitive urban life. By the end of the year, Alejandra and Ségolène move seamlessly between their two worlds; they comfortably tease each other about their political differences and often argue and debate various topics with passion and while each holding their own positions. Their common immigrant roots and their shared experiences as minorities and many similar family values bridge the differences that they continue to have. Alejandra's cultural journey started with no thought or awareness of her own culture or that of others, and as she became aware of her own assumptions and learned about her roommate's, she integrated them to move toward a CM. In Ségolène's case, she was further along in her CM journey, having learned to accommodate and integrate other cultures with her own much earlier in life. However, she also further developed her CM as she learned about a culture she did not know or appreciate.

The stages of the development of a CM are not static and rigid; they point to a general progression from lack of awareness and knowledge to more thoughtful inclusion of culture in how a person thinks and acts. Many other models have looked at cultural competence; we consider them next.

6. CM AND OTHER APPROACHES TO CROSS-CULTURAL COMPETENCE

LO 2.6 Compare CM to other approaches to cultural competence

There is strong and growing interest in training people to work across cultures. A comprehensive review and evaluation of intercultural competence approaches and tools identified nineteen different terms used to describe the idea ranging from global, cultural, communicative, and international competence to ethno-relativity, global competitive intelligence, and intercultural sensitivity, to name just a few (Sincrope, Norris, & Watanabe, 2007). An extensive project conducted by Alvino Fantini and

Aqeel Tirmizi (2006) for *The Experiment in International Living Federation* found that the various tools and approaches focus on one or more of the following concepts or processes:

- Knowledge: Factual information about other cultures

- Attitude: How people feel about other cultures and cross-cultural situations

- Skills: Specific expertise related to culture or cultural situations (for example, language skills)

- Awareness: General understanding of differences among cultures

It is clear from the research that there is distinction between "knowing" and "doing," where approaches that focus on sensitivity, awareness, and knowledge of culture address what people know, while competence and literacy, in their many forms, relate to behavior.

6.1 How to Evaluate Approaches

It is important for students and practitioners interested in the area of cultural competence to appreciate the variances among the different approaches and tools. When organizations train their managers in cross-cultural management, they focus on one or more of the processes. Clearly, not all approaches are equally well designed and equally valid or equally comprehensive, making it challenging for organizations to decide on which approach may be more beneficial. Table 2.3 presents some of the key criteria that can be applied to compare the various approaches. Specifically managers should consider the theoretical and research foundations, the specific sector that is targeted, the general scope, the processes that are addressed, and the proposed outcomes. In other words, what will be the outcome of the program; is it based on valid and reliable research and how broadly does it apply to various sectors?

For example, the *Global Mindset* (Javidan & Walker, 2013), a widely used and extensively researched approach to cultural competence, focuses on the business and management sectors with the goal of training managers to improve their effectiveness in international business. The model addresses national culture, emphasizes knowledge, which it calls "Intellectual Capital," while also touching on passion for diversity, quest for adventure, and self-assurance (Psychological Capital), factors that relate to the personality factors of CM and some skills such as communication, negotiations, interpersonal interaction, and diplomacy (Social Capital). The theoretical and conceptual bases for the Global Mindset are the comprehensive GLOBE project which we will discuss in detail in Chapter 8. Another popular model used in management and business is *Cultural Intelligence—CQ*, developed by Christopher Earley and Soon Ang

Table 2.3 Criteria for Comparison of Cultural Competence Approaches/Models and Assessment Tools

Criteria	Description
Theoretical bases	What are the model's theoretical and conceptual frameworks? What are theories that were applied to develop the model?
Research and validation	Is there research and validation to support the model and its assessment tools?
Target sector	What is the target sector or audience (e.g., business, education, nonprofit)?
Scope	What level of culture does it address? Does it consider cross-national cultures or address diversity (e.g., national or group-level)?
Concepts and processes addressed	What processes are addressed? Does it address cognition, behaviors, skills, or other processes (e.g., awareness, knowledge, behaviors)?
Proposed outcome	What is the proposed outcome? What will you know or be able to do when you apply the model (e.g., better communication; global knowledge)?

(2003) and popularized by David Livermore (2011). CQ is focused on business and management and primarily national culture, although diversity issues are occasionally addressed. The model includes cognitive (meta-cognition), physical (ability to mimic), and emotional (motivation and curiosity) components (Earley & Mosakowski, 2016). It has strong research backing and addresses how an individual strategizes about culture (labeled meta-cognition in the CQ model); cognition or knowledge of and respect for other cultures; behavior or the willingness to change in novel situations; and motivation or the person's desire to interact interculturally.

Many other practitioner and case-based approaches are useful although their theoretical foundations and evaluation of the assessment tools are not always clear or they tend to be narrow in scope and focused on specific sectors such as business or education. Some, such as Adam Molinsky's *Global Dexterity* (2013), target teaching people how to adapt their behavior across cultures. Others, for example, Erin Meyer's *The Culture Map* (2014), target managerial skills that must be modified when working across cultures, focusing on some of the cultural values that we will present and evaluate in detail in Chapters 7 and 8. Both of these, like many others, target the business sector and concentrate on cross-national cultural interactions rather than group-level diversity. The highly popular Developmental Model of Intercultural Sensitivity (DMIS; Bennett, 1986, 1993) and its corresponding assessment tool the Intercultural Development Inventory emphasize personal growth and development in the area of culture. While reliable, the theoretical foundations are not clear and the

model has focused on education in general and higher education in particular. Furthermore, other approaches with a narrower perspective on psychological and attitudinal processes and targeting specific sectors have advocated particular skills such as developing cultural humility (Foronda et al., 2016). The choices and options are extensive.

6.2 Beyond the "What": Learning "How"

The CM model used in this book has broad theoretical roots in cognitive and cross-cultural psychology, cross-cultural management and leadership, and in the field of education. A unique key characteristic of the CM model and its roadmap, THINK–KNOW–DO, that we discuss in the next section, is that they address the *how* as well as the *what* of learning about the culture, whereas other approaches focus primarily on the content (or the what). Focusing on *how* is what educators call *transformative learning* because it has the potential to fundamentally change how people think and their understanding of themselves, not just what they know (Kegan & Lahey, 2009; Mezirow, 2000). Approaching culture through CM and through the THINK–KNOW–DO roadmap has many of the aspects of transformative learning (Mezirow, 2000) including

- Encouraging self-examination and self-reflection

- Providing options for new behaviors

- Developing knowledge that can be used to undertake new actions

- Building confidence through the self-examination and knowledge development

- Planning a course of action

CM aims at making people aware of their frame of reference and changing it to include considerations of culture.

Additionally, as compared to other approaches that focus either on national culture or on cultural diversity, the CM model targets culture both at the national and group (diversity) levels and is applicable to any sector. It broadly addresses cognitive processes, the acquisition of knowledge, and the development and implementation of appropriate culture-responsive management practices. Finally, the ICMI, the corresponding assessment tool, has been validated and is reliable in measuring its target constructs. The CM model therefore provides a broadly applicable approach that encompasses many of the key elements of effective learning that is transformative as well as informative to make managers more effective at cross-cultural interactions. We next consider how to develop a CM through the THINK–KNOW–DO roadmap.

WINDOW TO THE WORLD

Doing Business in Singapore

Singapore is a multicultural city-state that heavily depends on foreign talent to fuel its stunning economic growth and prides itself as a bastion of cultural tolerance. The "Chinese, Malay, Indian, Other" or CMIO categorization is used to describe the city-state's diverse cultural landscape where each cultural group is encouraged to preserve its unique culture while also respecting others. The multiculturalism and aggressive competitive entrepreneurial spirit drive business in Singapore. Keep the following in mind when doing business in Singapore:

1. English is typical in business settings, but Chinese, Malay, and Tamil are official languages with "Singlish," a local English mixed with a combination of other dialects and slang are commonly used.

2. There are many rules and laws governing behavior in Singapore that are strictly enforced. Personal display of affection between the sexes along with many other behaviors including jaywalking, smoking in public, not flushing toilets, and chewing gum are all illegal. Learn about the many legal restrictions before you go to prevent serious faux pas and legal trouble.

3. Be on time; punctuality is important; they may be late, but you shouldn't.

4. Focus on people's accomplishments; they matter and they are a point of pride.

5. Take your time and don't rush—taking time to respond to requests, questions, and inquiries is a sign of respect that shows that you are giving important matters due consideration.

6. There are complex rituals that govern the exchange of business cards. Study them and respect them. Carelessly tossing a business card that is handed to you in your bag is the fastest way to lose your business partner's respect.

7. Singapore is community- and group-oriented where elder members are given considerable respect. Act accordingly and show deference to the person with the most tenure, including senior members of your own team.

8. People ask lots of very personal questions that may be inappropriate in many other cultures (e.g., regarding your income, your weight)! Don't get offended and think about gracious ways of not answering if that is what you choose to do. Do not reciprocate and delve into people's personal lives; stay professional.

9. Singapore is ranked among the least corrupt countries in the world. While exchanging small gifts such as pens or merchandise with company logo is expected, bribes or other gifts that may give the appearance of bribes are not appropriate.

10. Remember that Singapore is culturally and religiously diverse which means that there are different values that you need to consider. If and until you become an expert in the culture, keep it simple and being polite, discreet, modest, and formal is likely to help avoid many uncomfortable situations.

7. THINK–KNOW–DO: A ROADMAP TO DEVELOPING CM

LO 2.7 Detail the steps of the THINK–KNOW–DO roadmap to developing a CM

How can managers develop their CM? CM relies on the cognitive approach to cross-cultural management and therefore aims to examine first how we think, then relies on acquisition of cultural knowledge used to provide skills and competencies, and finally leads to monitoring and changing behavior. Having a CM is first and foremost a way of *thinking* to help people understand that culture acts as a meta-context (CMC) for themselves and for others. Fundamental questions include:

- How do we perceive the world?

- What are the mental models that we use?

- How do we organize and interpret information?

This cognitive approach starts with self-examination and self-awareness of your own culture and how it acts as a frame of reference that guides how you interpret the world. The second component is developing *knowledge*. In order to be effective across cultures, you must have the knowledge, literacy, and competencies related to those cultures. Key knowledge questions include:

- What are key cultural values that people hold?

- What is diversity and its impact?

- How do gender and culture interact?

- How does culture impact leadership, management, and organizational processes?

Having accurate and reliable knowledge regarding culture is critical to guide our decisions and actions. Finally, a CM involves *acting* appropriately by applying the thinking and knowledge. Among many others, the types of questions that are addressed include:

- How should you greet people?

- What is the best way to communicate?

- What would be the most appropriate way to evaluate employees?

- What goals and rewards might work in different settings?

- What style of negotiation would be effective?

- What mission would be motivational?

- What would be the best time frame for goals?

Thinking, knowing, and doing are all three indispensable to interacting effectively across cultures.

7.1 Elements of the THINK–KNOW–DO Roadmap

The roadmap to developing a CM is the THINK–KNOW–DO model presented in Figure 2.4. The cognitive-THINK, knowledge-KNOW, and behavioral-DO elements of the model are outlined, and the corresponding ICMI factors that address each are listed.

People with a CM are effective across cultures because they are aware of their own culture and how it creates a perspective and lens through which they see the world. They see how culture provides a meta-context (CMC) and how it simply is always present (CJI). Having this awareness allows people to recognize culture's impact and

Figure 2.4 A Roadmap to Cultural Mindset: Think–Know–Do
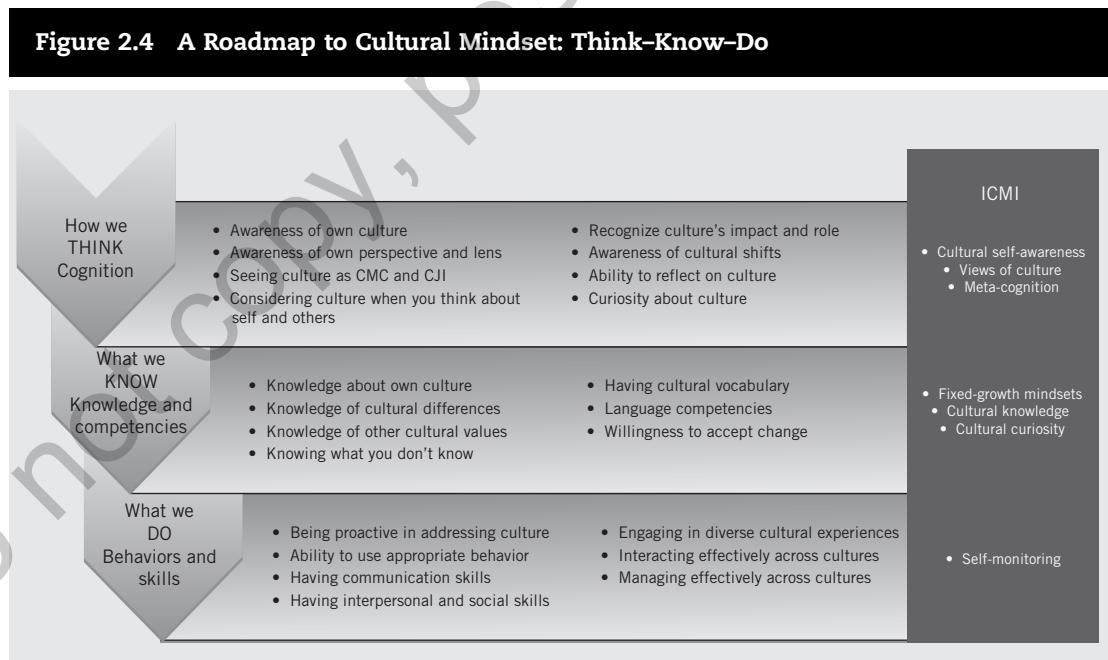
know when the cultural environment has shifted requiring a corresponding suspension of their own assumptions and a shift in their lens or perspective. They know when they are and when they are no longer in their "small" world and when they need to shift their frame of reference because they have crossed cultural boundaries. They also have the cultural knowledge, competencies, and vocabulary to act accordingly. Finally, they have the social, communication, and interpersonal skills to engage in diverse cultures effectively.

Consider the example of James, a US business executive who has traveled across the world both as a tourist and on business and speaks some Spanish and Chinese in addition to his native English. He enjoys the food and arts from many parts of the world, and his home is decorated with artifacts from countries he has visited. As a result of his MBA and his business experience, he is familiar with business legal frameworks in several countries including those where his company manufactures its products. When asked about culture, he is eager to discuss the interesting and sometimes strange traditions of people in other countries. When asked about his own culture, he responds: "Well, I'm not sure what you mean. I am American of course." He is very proud of the fact that his company has brought Western-style business and management practices and wealth to many people in developing countries. He likes to point out how his company has set up generous individual bonuses for performance, has clear goals and consistent policies, treats people fairly regardless of their ethnic background and social class, and that managers do their best to treat their overseas partners the same way they treat their US-based employees. He says that, as a result of his company's overseas operations, managers in other countries have learned to be objective and efficient, set clear policies and boundaries, and focus on facts and profit with monthly or quarterly goals to help them achieve efficiencies. While profits are high, he complains about two irritating problems. First, his company faces an extremely high turnover rate at both the managerial and employee levels in many of their overseas operations. He says:

It's unbelievable! We pay better than local companies and have better benefits; our policies are fair and clear. The managers and workers just disappear; sometimes they come back and want their jobs back, which doesn't sit well with us at all. But we can't fill our positions fast enough, so we re-hire them. In some cases, we never see them again but they refer someone else who shows up because they know we have an opening. I don't get it.

His second complaint involves how much time it takes to get things done. He adds:

Every time we have to make a decision, start a new project, change an operation, or implement any plan it ends up taking ten times longer than it should and much

longer than we had anticipated—it's really frustrating. We work with our local partners to set up specific timelines that they agree to so that we can get things done in a timely fashion, but it never works out as it should. We could all be making so much more money if we just moved things at the right pace.

Clearly this business executive has some information and knowledge of other cultures. He speaks a couple of languages and is well traveled. He also appreciates other cultures. To him, being American is well, simply "being American," while others have interesting cultural features. What he is lacking is a self-examination and self-awareness of his own culture and an understanding of how his cultural lens, worldview, and perspective and his company's practices are based on US cultural values of individualism and performance focus. While these may work well in most of the US cultural contexts, they may not be the most appropriate if their overseas operations are in countries with different values. Our business executive has some of the "KNOW" and some of the "DO" of a CM, but is evidently lacking the critical "THINK" element, which requires awareness regarding his own culture and how culture operates as a meta-context both for him and his company and for their overseas partners.

CM is not something you are born with. Although some personality traits such as self-monitoring and curiosity may make it easier to develop a CM, it is not a personality trait or an ability. CM can be developed. We can learn to think about culture, our own and that of others and how it provides and acts as a meta-context and "just is" a frame of reference. We can develop insight into cognitive processes and how they impact what we see and how we interpret the world. We can acquire knowledge about culture, and finally we can cultivate and practice the skills necessary to behave appropriately across cultures. Just like culture itself, ***a cultural mindset is learned.***

7.2 How Do We Get There?

The chapters in this book will guide you through the THINK–KNOW–DO roadmap, each building on one of its elements. Throughout, you will also work on expanding your cultural self-awareness to gain more in-depth knowledge and information about the cultural assumptions, values, and beliefs that guide your thinking and behavior and practice your meta-cognitive skills. The general outline for the roadmap is as follows.

7.2.1 THINK. Part II (Chapters 3 and 4) will closely examine the cognitive aspects of CM. Through the information in Chapters 3 and 4 you will:

- Engage in cultural self-examination to expand your cultural self-awareness

- Gain awareness of *how* you know what you know and the role culture plays in the process

- Gain knowledge about the perceptual processes that describe how you perceive the world

- Become aware of your views of culture and their impact

- Recognize your biases and the shortcuts that we all use and their origins so that you can avoid systematic errors

- Gain awareness of the lenses you may apply to your social interaction

- Improve the ability to identify and understand where and when culture plays a role

- Stop automatic responses and activate thoughtful judgment

- Avoid overconfidence

- Consciously activate different lenses and perspectives

The THINK part of the roadmap relies heavily on extensive research in cognitive and social psychology on the role, impact, and power of cognitive processes, biases, and heuristics in how we perceive the world. While these processes are an inherent and unavoidable part of how human beings think and function, awareness of how they operate and the role that cultural assumptions may play in shaping them goes a long way to provide us with the ability to slow down our unconscious and automatic systems and make us more methodical and deliberate thinkers. We will also draw on anthropology and cross-cultural psychology to examine views of culture and how cultures interact and how those may color your perspective.

7.2.2 KNOW. The focus of Part III and Part IV of this book is on acquiring cultural knowledge and a broad cultural vocabulary to be able to understand and explain cultural differences. Chapter 5 will elaborate on diversity; Chapter 6 will examine gender. Chapters 7 and 8 will present the national culture models that will expand your knowledge of cultural values and beliefs. Throughout, the information will also be relevant to further deepen your own cultural self-awareness. The goal of Parts III and IV is for you to:

- Know the facts regarding cultural diversity in the United States and other parts of the world and the opportunities and challenges it presents

- Gain knowledge about the impact of gender and group membership

- Acquire a vocabulary that will allow you to talk about and explain different cultures and cultural differences

- Apply various models of cultural values to understanding culture

The KNOW part of the roadmap provides you with the content of culture with knowledge based on research in a variety of disciplines including cross-cultural psychology and cross-cultural management and leadership. The rich information from these disciplines provides the vocabulary that you need to understand culture and develop competencies in cross-cultural interactions.

7.2.3 DO. The last part of the roadmap applies the information and knowledge you acquired to become more effective in managing and interacting across cultures. Chapters 9–11 present the tools of managing and leading multicultural organizations. The goal is for you to:

- Apply the concepts of leadership and management appropriately in different cultural settings

- Have the tools and skills to manage and lead multicultural teams

- Manage effectively organizational systems and processes across cultures

The last chapter integrates the knowledge you have acquired and provides summary guidelines on how to cross the cultural threshold and develop a CM. In an increasingly global and cultural world, you have fundamentally three options. You can

1. Ignore culture

2. Fight culture by arguing that it does not matter or that your viewpoint is the right one or

3. Develop and expand your CM so that you can effectively work across cultural boundaries

These are obviously false choices since success in organizations, and in any relationship in a diverse and global world, depends on understanding culture and cultural differences and on being able to navigate their complexities. Particularly, organizational leaders at all levels need to understand how culture impacts their own and others' thinking and behavior. CM provides you with a roadmap to reach that destination.

FIRST PERSON REVISITED

While working for a global company, it is clear that the V.P. has maintained a distinctively traditional Spaniard perspective that, in his case, includes a Conquistador sense of superiority toward former colonies and its people. His lack of awareness of his own CMC and lack of knowledge and understanding of other cultures lead to insulting his new boss, and losing his job as a result. While the Conquistador mentality may have been tolerated while he was working with others who shared his worldview, and had apparently not hampered his success in the firm, it clearly was not appropriate in a larger context. What worked for him in his small world did not work in a larger one. The need to understand the role and impact of culture and to have a CM to be able to succeed in a global and interconnected world is obvious.

APPLYING WHAT YOU LEARNED: RECOGNIZING AND CHANGING A FIXED MINDSET

There are many reasons we may have developed a fixed mindset that tells us that things are the way they are, that we really can't change ourselves or others, that we have reached our limits, or that there is no point in trying to do things differently. These are all parts of having a fixed mindset. There may also be some genetic or personality factors; however, we can learn to check the triggering of a fixed mindset that may hamper our learning and development. Here are some steps you can undertake:

1. Identify situations where your fixed mindset pops up most often. Are there some reliable patterns? For example, does it come up when you face competition at work, or when you are assigned big projects?

2. Identify factors that support your fixed mindset; for example, fear or risk-avoidance.

3. What are your typical reactions to your fixed mindset? How have they helped you? How can they hurt you?

4. Learn to recognize the fixed mindset "voice," what you typically tell yourself (e.g., I just can't do that, or I always mess these up, or this never works out for me, or it's all rigged so what's the point).

Once you have identified situations where your fixed mindset is activated and your fixed mindset "voice," explore alternative approaches. Particularly, identify substitute explanations, other scenarios, and people who can help you. Finally, develop a strategy and protocol for yourself, what is called a Plan–Do–Review, and include the following:

1. Practice using the simple and powerful word "Yet." For example, instead of "I don't know how to use flowcharts" say "I don't know how to use flowcharts, yet." A little word with a big punch.

2. Set stretch goals. Start with your regular and customary process, then review each goal and stretch each a little bit.

3. Identify things that you do not know how to do or goals you cannot achieve, yet, but would like to master. Reflect and plan while using "yet" and consciously blocking the fixed mindset "voice." It may appear as an overreaching exercise at first (that would be your fixed mindset voice talking); however, the consideration of new possibilities is the starting point.

4. While you can dream big, keep your goals small and simple; one step at a time and a few targets at a time.

5. Get help and support from friends, colleagues, and even your supervisor.

MANAGERIAL CHALLENGE: TO PASS OR NOT TO PASS?

You have a complex cultural background that includes Middle Eastern, North African, and European roots. You are most connected to the first two cultural groups and consider them to be who you really are. However, your physical appearance is European with light skin, green eyes, and brown hair, traits that you inherited from your Berber and Kurdish ancestors. Since you grew up in a suburb of Chicago, you have the typical Midwestern or Great Lakes accent that some consider the most "American." There is little in your appearance or behavior that indicates to you being a minority; yet that is who you are and how you see yourself. You frequently encounter touchy situations where people make comments about one or another minority group in your presence. You know they would not say those things if they knew your background. You also often get comments such as "Oh wow, you're African (or Middle Eastern) really? How is that?" or "How come you are so interested in minority issues? What's the catch?" It is offensive and frustrating and yet, being part of the cultural majority has its advantages…

1. How would you handle this situation?

2. What are the consequences of each of your alternatives for you personally and organizationally?

SELF-ASSESSMENT 2.1: THE ICMI

Please visit the following site, http://usd.qualtrics.com/jfe/form/SV_3pYOssk8k TwD6N7, and complete the ICMI—Individual Cultural Mindset Inventory. Once you complete the self-assessment, enter your score for each factor below and on the radar graph.

	CM Factor	Score		CM Factor	Score
1.	Cultural Self-Awareness (CSA):	_____	6.	Plural (Pl):	_____
2.	Fixed Mindset (FM):	_____	7.	Meta-Cognition (MC):	_____
3.	Growth Mindset (GM):	_____	8.	Cultural Knowledge (CK):	_____
4.	Parochial (Pa):	_____	9.	Cultural Curiosity (CC):	_____
5.	Ethnocentric (E):	_____	10.	Self-Monitoring (SM):	_____

Review your scores and consider the following questions:

1. What are your areas of strength?

2. Where can you improve?

3. Based on information from this chapter, what are some areas you can address?
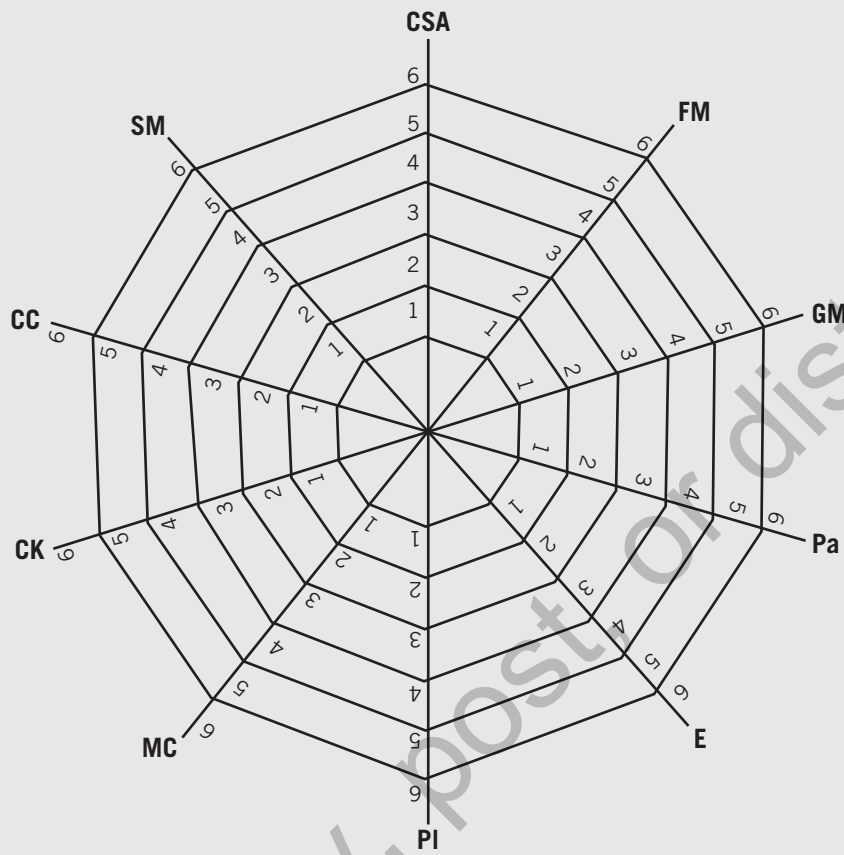
SELF-ASSESSMENT 2.2: WHAT IS YOUR CULTURAL BACKGROUND?

In Self-Assessment 1.1 from Chapter 1, you started the process of identifying various nationalities, races, and cultures that may be part of. Using the information from that self-assessment, make a list of the top five cultures that you consider to be part of your primary cultural background. You may identify only one or two or have more than 5. Keep in mind that nationality is only one level of culture: ethnicity, gender, professional background, disability, and many other group-level cultures can be part of a person's cultural identity.

1. _____

2. _____

3. _____

4. _____

5. _____

1. You probably listed the cultures in order of their importance to you. If not, can you rank-order them? Which ones are more central to who you are than others? Why and how does that manifest in your thinking and behavior?

2. What do you think makes each culture unique?

3. What are some of its key teachings from your key cultures about what is important? What is right?

4. How did you learn these values?

5. How much do you agree with them? Why or why not?

6. How much of your behavior do you think is influenced by each culture?

EXERCISE 2.1: CULTURAL VALUES AND BELIEFS

Objective: This exercise addresses the cultural self-awareness and meta-cognition.

Instructions:

Individual Work

Make a list of the five values and five beliefs that you hold dear. In making your list, think about things that you have learned from your family or have valued and believed in for a while.

Remember that values are defined as

> *Long-lasting beliefs about what is important and what is right and wrong; the way things should be. These could be instrumental or terminal values (how to get things done and the goal).*

And beliefs are

Convictions and ideas about what is true; *the way things are*

	Values	Beliefs
1.		
2.		
3.		
4.		
5.		

Consider the following questions in preparation for the next step.

1. How important are these values and beliefs to you?

2. What are the origins of each? Where do they come from?

3. How do they reflect in your day-to-day life and interactions with others?

4. To what extent have these changed over your life?

5. How easy or hard would it be to give up or change these values and beliefs?

Group Work

Get together with at least one other student and share your list and share the answers to the questions that you have prepared. In addition, discuss the following:

1. To what extent do the similarities and/or differences surprise you?

2. What do you have in common? What is the source of the commonalities?

3. What are differences? What is their source?

4. What role does culture play in your values and beliefs?

EXERCISE 2.2: WHAT IS WHITE?

Objective: This exercise helps you develop your cultural self-awareness and your knowledge of cultures.

Instructions: Your instructor will share statistics, data, and readings regarding behaviors and preferences of white US Americans. After reviewing that information, in groups of 4–5 discuss the following:

1. What is your assessment of the information provided?

2. Based on the information provided and the collective knowledge in your group, what are they key elements of white US-American CMC? What are key assumptions, values, beliefs, and behaviors?

3. What criteria do you use to define "whiteness"? How does your group define "white"? In other words, who is part of the group in the United States and in the world?

4. There is a good chance the information created some discomfort for you. If so, discuss sources and reasons for the discomfort.

5. Discuss how taking a CM and CJI perspective can change the way this information is presented and perceived.

CASE STUDY: L'ORÉAL'S BRAND OF MULTICULTURALISM

L'Oréal, the world's largest cosmetic company with sales of €26.9 billion($29.9 billion) and 7.1% growth rate, is distinctly French and ubiquitously global. It was established in 1909 in France by Eugène Schueller, and it currently operates in 150 countries and employs over 86,000 people. Over the past more than 100 years, L'Oréal has built a unique portfolio of diverse and complementary brands including the French Lancôme, Cacharel and Yves Saint Laurent Beauté, US-American Maybelline, Ralph Lauren, Urban Decay, and Redken, Italian Giorgio Armani, Chinese Yue Sai and Magic, Brazilian Niely, British House 99, and Japanese Shu Uemura, just to name a few of its brands (Brands, 2019). Approximately half of the company's sales are from Western Europe and North America with the rest from Asia Pacific, Latin America, Eastern Europe, and Africa-Middle East (L'Oréal in figures, 2018). The company dominates most of the markets it enters and shows every sign of continuing its growth and dominance. It seems to have a knack for being in the right place at the right time and addressing local needs with a celebrated French flair that come with being part of L'Oréal.

Emerging markets provide companies of all sizes from every industry with unique opportunities to grow their revenue. These markets make up over half of the world population, and it is projected that the consumption of these markets will be $62 trillion by the year 2025 (MIRAE Assets, 2018). Many of L'Oréal's competitors, for example, Unilever, are actively targeting these emerging market (Chandrana, 2012). With all its global presence, L'Oréal's top management team has been strongly rooted in the French culture with few outsiders and non-French at the helm. Out of the only five CEOs since its creation, only one was not French, the Welsh Lindsay Owen-Jones who was CEO from 1988 to 2006 and is widely described as being *Français dans l'âme* (French in his soul). Other non-French managers insist on mentioning their long tenure with the company and their perfect French (Hong & Doz, 2016). The top leadership notwithstanding, the firm has struck a successful balance between having some uniformity and integration of activities across markets and responsiveness to local cultures and needs.

With research and innovation being central to the L'Oréal's strategy (Hall, 2018), the company has internationalized midlevel managers and product teams who provide needed local knowledge and are at the core of its success (Remon, 2019). The firm pointedly recruits managers and executives with mixed cultural backgrounds from its local subsidiaries, other global firms, and international business schools. For example, in the Latin American hair-care group, a Lebanese–Spanish–American manager in charge of hair color and a French–Irish–Cambodian who leads hair care share an office (Hong & Doz, 2013). Others include a Hong Kong–British–French project manager

and an Indian–American–French project manager (Hong & Doz, 2016). Before being deployed throughout the world, the new members undergo an intensive 12-month training and executive education in France and around the world, then spend a couple of years in L'Oréal's Paris headquarters before returning to their home regions as brand directors and managers.

The strategy of hiring employees with a mixed cultural background is hardly random. L'Oréal is well aware that these individuals see connections and relationships that their unicultural colleagues may miss, can interpret complex knowledge better and be more innovative, and can form successful multicultural teams (Doz, 2013). For example, a French–Irish–Cambodian manager responsible for skin care realized that many face creams in the Asian market offer both tinted and lifting effects in the same product. However, face creams in Europe were used to provide these effects in separate products. Using his knowledge about the features of the beauty industry in two different markets, this manager and his team created a tinted cream with lifting effects for the French market and became very successful (Hong & Doz, 2013).

Mixed culture individuals and people who are called Third-Culture kids, based on having grown up in a culture that is different from that of their parents, have dealt with cultural challenges and integration of culture since childhood. Dealing with culture is part of who they are, they have always had to bridge cultural differences, so they do not have to be taught to be sensitive to them; it is who they are. One of L'Oréal's multicultural managers states:

> My French boss never starts meetings on time. So whenever we have a meeting planned with him, we can get frustrated if we are not flexible. If I am running behind myself, I make sure to tell my team members in advance why I am behind and ask them for their next availabilities. Conflicts may still exist in my team, but we handle them more tolerantly. (Hong & Doz, 2016, p. 44)

L'Oréal proudly remains a characteristically French company. However, it has also managed to embrace its global workforce and address the needs of its diverse markets.

Questions

1. Specify how L'Oréal addresses the challenges of central control and integration of local needs?

2. What are the benefits and disadvantages of drawing top managers from one culture?

3. How does L'Oréal address the global market needs?

4. What role does CM play at L'Oréal?

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