

## ĆWICZENIE Z LEKTOREM

### Ćwiczenie VI

Zapoznaj się ze słownictwem, przeczytaj artykuł i odpowiedz na pytania.

1. Are negotiating styles in all cultures around the world consistent in a way?  
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2. Which approach to negotiation is privileged in international business culture?  
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3. How many and what kind of different time orientations exist across the world? Describe them in a few words.  
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4. What is another **dimension** of time relevant to negotiations?  
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5. What does the *power distance* stand for, according to Hofstede? Describe the traits of cultures with high *power distance*.  
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6. To what do the terms *masculinity* and *femininity* refer?  
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#### Cross-Cultural Negotiation Style – Country & Culture Tips

##### [Tłumaczenie grafiki]

##### Prepare yourself for a meeting with another party.

The map below shows the position of nationalities according to their attitude to conflicts and to showing emotions.

Emocjonalnie, ekspresyjnie – **emotional, expressive**

Indie – **India**

Brazylia – **Brazil**

Meksyk – **Mexico**

Filipiny – **Philippines**

Arabia Saudyjska – **Saudi Arabia**

Unikające konfrontacji – **avoiding confrontation**

Wielka Brytania – **United Kingdom**

Szwecja – **Sweden**

Korea – **Korea**

Japonia – **Japan**

Emocjonalnie, nieekspresyjnie – **emotional, non-expressive**

Holandia – **Netherlands**

Niemcy – **Germany**

Dania – **Denmark**

Konfrontacyjnie – **confrontational**

USA – **USA**

Polska – **Poland**

Włochy – **Italy**

Hiszpania – **Spain**

Francja – **France**

Rosja – **Russia**

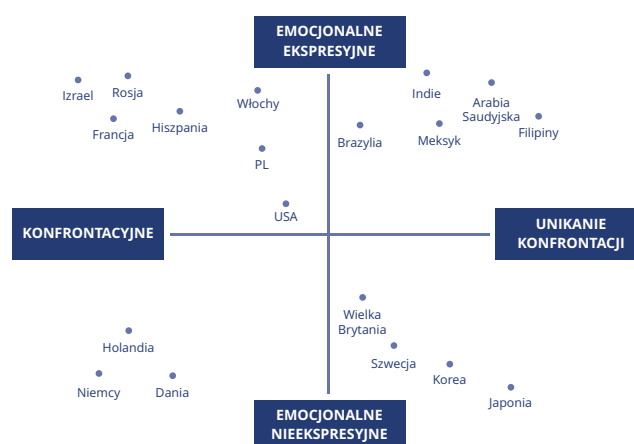
Izrael – **Israel**

Author: Erin Meyer. Source: Harvard Business Review Poland, Article no R1512E]

#### Understanding the local negotiation style is key to getting the business outcome you want

If you've ever tried to buy a carpet in a Turkish bazaar, you'll know the ritual. The seller mentions a ridiculous price. You (if you are bold enough) make a ludicrously low offer. The seller expresses **outrage**. You **haggle** for a while. If your nerve is strong, you walk away. If the seller still has some **leeway** in their selling price, they'll chase after you, with a better 'final price'. You leave with a new carpet.

This is one of the most extreme forms of negotiation. But understanding the local culture and bargaining style will help you get the best price for your carpet.



The same applies to any cross-cultural business transaction. Of course, every individual is different, but cultures around the world certainly display an element of consistency in their negotiating style.

### The Evolution of Negotiation

Even though different approaches to negotiation across national cultures can be identified, change is constant. International business culture tends to **privilege** Western approaches to negotiation, centred in problem-solving and linear communication, as do many settings. As Western norms are balanced with Eastern and Southern values, and local traditions are balanced with regional and national approaches, negotiation practices continue their global evolution.

### Cultural Approaches to Negotiation

Various ways of analysing cultural differences can be discussed as they relate to negotiation. It must be emphasised that there is no one right approach to negotiations. There are only effective and less effective approaches, and these vary according to many contextual factors. As negotiators understand that their counterparts may be seeing things very differently, they will be less likely to make negative judgments and more likely to make progress in negotiations.

### Time Orientations

Two different attitudes to time exist across the world: monochronic and polychronic. *Monochronic* approaches to time are linear, sequential and involve focusing on one thing at a time. These approaches are most common in the European-influenced cultures of the United States, Germany, Switzerland, and Scandinavia. Japanese people also tend toward this end of the time continuum. Polychronic attitudes to time involve simultaneous occurrences of many things and the involvement of many people. The time it takes to complete an interaction is elastic, and more important than any schedule. This orientation is most common in Mediterranean and Latin cultures including France, Italy, Greece, and Mexico, as well as some Eastern and African cultures.

Negotiators from *polychronic* cultures tend to

- start and end meetings at flexible times,
- take breaks when it seems appropriate,
- be comfortable with a **high flow of information**,
- expect to read each others' thoughts and minds,
- sometimes **overlap when speaking**,
- view start times as flexible and not take lateness personally.

Negotiators from *monochronic* cultures tend to

- prefer **prompt** beginnings and endings,
- schedule breaks,
- deal with one agenda item at a time,
- rely on specific, detailed, and explicit communication,
- prefer to talk in sequence,
- view lateness as devaluing or evidence of lack of respect.

Another **dimension** of time relevant to negotiations is the focus on past, present, or future. Cultures

like Iran, India, and the Far East are categorised by Carbaugh as past-oriented. The United States tends to be oriented towards the present and the near-future. Latin America leans toward both present and past orientations. As detailed in other essays, **indigenous** people in North America combine a past- and future-oriented approach to time that stretches seven generations forward and back. Negotiators focused on the present should be mindful that others may see the past or the distant future as part of the present. Negotiators for whom time stretches into the past or the future may need to remember that a present orientation can bring about needed change.

### Space Orientations

*Space* orientations differ across cultures. They have to do with territory, divisions between private and public space, comfortable personal distance, comfort or lack of comfort with physical touch and contact, and expectations about where and how contact will take place. In Northern European countries, personal *space* is much larger than in Southern European countries. For a German or a Swede, for example, the Italians or the Greeks get too close. An American etiquette manual advises this about personal *space*: "When you meet someone, don't stand too close. An uncomfortable closeness is very annoying to the other person, so keep your physical distance – a minimum of two feet away will do it."

Certain cultures, including Mediterranean, Arab, and Latin American, are more **tactile** and allow more touching. Asian, indigenous American, Canadian, and U.S. cultures tend to discourage touching outside of intimate situations. Certain cultures allow cross-gender touching, including the United States, while same-gender touching is less acceptable. These rules change in Japan, where women are frequently seen holding hands, but not men. In the Mediterranean, it is common to see men holding hands or touching in public, but not women. Greeting rituals fit with these patterns, so awareness of local norms is important for negotiators.

*Space* also relates to comfort with eye contact and attributions related to eye contact or lack of eye contact. In United States and Canadian dominant culture settings as well as many Arab cultures, eye contact is taken as a sign of reliability and **trustworthiness**. In North American indigenous settings, eye contact may be seen as disrespectful and inappropriate. Similarly, in Asian settings, looking down is usually interpreted as a sign of respect. Beyond these generalisations is a great deal of complexity. In Central America, for instance, a slight movement of the eyes may **indicate** embarrassment, showing respect, or disagreement. Seating arrangements for negotiations should take norms for *space* into account. In general, Americans tend to talk with people seated opposite them, or at an angle. For the Chinese, these arrangements may lead them to feel alienated and uneasy. They may prefer to converse while sitting side by side.

There are large differences in spatial preferences according to gender, age, generation, socioeconomic class, and context. These differences vary by group, but should be considered in any exploration of *space* as a variable in negotiations.

### Non-verbal Communication

Closely related to notions of space is non-verbal communication. In intercultural studies, Japanese negotiators have been observed to use the most silence, Americans a moderate amount, and Brazilians almost none at all. Touching may **convey** closeness in some contexts and create offense in others. For example, in Mexico, a hug may reliably communicate the development of a trusting relationship, while a German negotiator might experience a hug as inappropriately intimate. Facial **gazing**, or looking directly into the face of a negotiating counterpart, is more common in Brazil than the United States, and even more infrequent in Japan.

### Power Distance

Geert Hofstede is an organisational anthropologist from the Netherlands who has done research within large, multinational corporations. His conclusions should be applied to negotiations outside commercial settings with care, but it is useful to look at them because of the dimensions of difference he identified across national cultures. Hofstede uses the idea of *power distance* to describe the degree of deference and acceptance of unequal power between people. Cultures where there is a comfort with high *power distance* are those where some people are considered superior to others because of their social status, gender, race, age, education, birth, personal achievements, family background or other factors. Cultures with low *power distance* tend to assume equality among people, and focus more on earned status than ascribed status. Generally, the more unequally wealth is distributed, the higher will be the power distance in any national setting.

According to Hofstede, national cultures with a high *power distance* include Arab countries, Guatemala, Malaysia, the Philippines, Mexico, Indonesia, and India. Negotiators from these countries tend to be comfortable with hierarchical structures, clear authority figures and the right to use power with discretion.

**outrage** oburzenie

**haggle** targować się

**leeway** swoboda wyboru

**privilege** uprzywilejowywać

**high flow of information** szybki przepływ informacji

**overlap** nałożyć się w czasie, kolidować

**prompt** szybki

**dimension** wymiar

**indigenous** miejscowy, lokalny, rdzenny

**tactile** namacalny, realny

Countries with a low *power distance* include Austria, Denmark, Israel, New Zealand, Ireland, Sweden, Norway, Finland, Switzerland, Britain, and Germany. Negotiators from these countries tend to be comfortable with democratic structures and flat organisational hierarchies, shared authority and the right to use power only in limited circumstances and for **legitimate purposes**.

### Uncertainty Avoidance

Generally, countries that show the most discomfort with **ambiguity** and uncertainty include Arab, Muslim, and traditional African countries, where high value is placed on **conformity** and safety, risk avoidance, and reliance on formal rules and rituals. Trust tends to be **vested** only in close family and friends. It may be difficult for outsider negotiators to establish relationships of confidence and trust with members of these national cultures.

Hofstede identified the United States, Scandinavia, and Singapore as having a higher tolerance for uncertainty. Members of these national cultures tend to value risk-taking, problem-solving, flat organisational structures, and tolerance for ambiguity. It may be easier for outsiders to establish trusting relationships with negotiating partners in these cultural contexts.

### Masculinity-Femininity

Hofstede used the terms *masculinity* and *femininity* to refer to the degree to which a culture values assertiveness or nurturing and social support. The terms also refer to the degree to which socially prescribed roles operate for men and women. Hofstede rated countries and regions such as Japan and Latin America as preferring values of assertiveness, task-orientation, and achievement. In these cultures, there tend to be more rigid gender roles and "live to work" orientations. In countries and regions rated *feminine*, such as Scandinavia, Thailand, and Portugal, values of cooperation, nurturing, and relationship solidarity with those less fortunate prevail, and the ethic is more one of "work to live". Of course, it is important to remember that associations with gender vary greatly across cultures, so that elements considered masculine in one culture might be considered feminine in another. Negotiators may find it useful to consider the way gender roles play out in the cultural contexts of their negotiating partners.

**trustworthiness** wiarygodność, solidność

**indicate** wskazywać na

**convey** przekazywać, odzwierciedlać

**gazing** intensywne wpatrywanie się

**legitimate purposes** zasadne (słuszne) cele

**ambiguity** dwuznaczność

**conformity** zgodność, przystosowanie, dostosowanie

**vested** nabyty