

HARMONIOUS BUILDING OF ETHNIC SOCIETY: A TRUE GLOBAL VILLAGE

Avdhesh S. Jha

Faculty
EDI of India

ABSTRACT

The paper is based upon discussion and information provided by 75 South Asian participants present at EDI of India and the published work Ethnicity and harmony. The objective of this study is to study if there is any difference in the idea of the minorities and majorities for the harmonious building of ethnic societies amongst the different ethnic society. The paper talks of multi-track cultural dimensions and their implications in particular and stresses on how to build a harmonious society among the different ethnic society. The paper reviews ethnic effect in some of the South Asian countries. The findings of this paper suggest the ways in the direction of development of harmonious building of ethnic society.

Key Words: *Harmonious Building, Ethnic Society, Global Village China, Cultural Values, Cultural Dimensions*

Introduction

In this era of modernization and globalization, an interrelation between an individual and the group in multicultural context is must for a healthy society. Most of the South Asian countries with huge population bears multi ethnicity. With multi ethnic groups, sufficient care needs to be taken to form a shared society in which a certain degree of group value and interest prevails. Globalization has turned the world a small village along with increase in cultural sensitivity and understanding of complexities in host countries. It is a known fact that culture varies across nations (Cateora, et al., 2011; Jain, 2001). Verhelst (1990, p. 17) defined culture as “every aspect of life: knowhow, technical knowledge, customs of food and dress, mentality, values, language, symbols, socio-political and economic behavior, indigenous methods of making decisions and exercising power, methods of production and economic relations, and so on”. Dutch management professor Hofstede (2001) refers to culture as the “software of mind” and argues that it provides a guide for humans on how to think and behave; it is a problem solving tool. Joinson (1998) advocates cultural sensitivity or cultural empathy which is the recognition and sincerely caring about other people’s cultures. Cultural sensitivity is the ability to understand the viewpoint of those living in very different cultures and the readiness to put them self in another peoples perspectives which if overlooked is likely to create differences causing severe consequences led by ethnic conflicts.

The number of movements in Assam, Telangana, Jharkhand and Gorkhaland in India; baluchand Pakhtun (both failed), bengala movement (succeeded), and the recent Sindh (native sindhis and Mujahirs especially in Karachi) in Pakistan, the problems of Sinhalese and minority tamils in Srilanka leading to fierce fighting between LTTE and military; Chittagong Hill Tracts (CHT) in Bangladesh; the differences between the majority Drukpar and the minority Nepalese in Bhutan and the differences in the 56 nationalities of China are all the examples of the ethnic movements posited within the region and covering wider issues of theoretical concern that enable us with the parameters of ethnicity, nation building and harmony building. Referring to the history, it could be concluded that this ethnic diversity within a country is the result of the conquest, European colonization and decolonization, migration of the local inhabitants etc. which led to the formation of ethnic groups viz. the homeland or the natives and the migrants and thus to the ethnic conflicts

In India the ethnic conflicts have been continued in some cases but have collapsed in others. In Srilanka, ethnic conflict worsened over decades but the same led to the bifurcation of Pakistan and even after it continued. In Nepal and Bhutan, the inter-ethnic cleavage have been hidden and not become vociferous. Whereas one is accountable for increasing vociferity of ethnicity, in multi-ethnic societies, ethnicity mobilises one group and not others, initiates competitive and conflictual ethnic mobilization etc.

For a civil society activism, Track Two diplomacy, a term coined in 1981 by Joe Montville, a US diplomat, to describe the conflict resolution work of private citizens and NGOs was applied which was extended to Multi-Track Diplomacy by McDonald in 1991. Apart of these two McDonald included Track Three - private sector involvement; Track Four - citizen-to-citizen educational exchange programs; and Track Five - the media. Four more tracks were added later to include education and training, peace activism, religion and funding. Multi Track is involved in peace building to make a peace agreement effective and lasting although it is neither the exact number of Tracks nor their content that is relevant but the principle of peace building through civil society activism but it is yet to be considered for harmonious building of ethnic society.

The phenomenon of ethnicity is an intrinsic component of socio-political realities of multi-ethnic states within South Asia as well in most of the countries of the world. Nevertheless, an equally significant pointer of ethnic group relationship is that of harmony and not conflict due to mutual tolerance of each others beliefs and value systems. Further the ethnicisation of politics and politicization of ethnic communities has diffused mutual tolerance and sharpened ethnic consciousness. The socio-economic change, ethnic dimensions or power structures, policies, strategies and tactics to cope the aspiration of various ethnic groups provide wider setting for understanding ethnicity, nation building and harmony globally. The worlds two largest population in China (with 56 nationalities) and India with largest ethnic difference has proved to be the best examples of harmony building. India with multi-cultural and multi-ethnicity is unique to boast of unity in diversity and thus claim harmony within the country along with preserving the culture and tradition and simultaneously developing itself faster after liberalization.

The People's Republic of China's (PRC) with 56 nationalities, thereafter called ethnic minorities (EMs) exists on the basis of shared mode of production, shared territory, shared language, shared psychological make-up, and the follow-up promotion of ethnic equality and solidarity. With topmost agenda of building a harmonious society in China and supported by the people of China for prosperity and happy life, the Chinese government puts people first. With its initiation for reform and its opening-up, the economic and social development of China boasts of its profound achievements but simultaneously, globalization and information technology has spread distinctive opportunities and challenges. But still along with modernization it has adhered to its culture within each ethnic society. Cultural variables result from unique shared values amongst people belonging to different nations. Most of the differences between cultures arise from underlying value systems, which cause people to behave differently under similar circumstances (Cateora, et al., 2011; Deresky, 2003). Values are a society's ideas about what is good or bad, right or wrong (Deresky, 2003; Mead, 1994); the importance of things and ideas (Cateora, et al., 2011); and hold the key to understanding a culture (Kluckhohn, 1969). Values in general than determine how individuals respond in any given circumstance (Deresky, 2003; Hofstede, 1997). Values are enduring beliefs that modes of conduct or end-states of existence are preferred to opposing modes of conduct, or end states of existence (Rokeach, 1973).

Various studies have been conducted on the cultural impact on various aspects (e.g., Albaum, et al., 2010; Chinta and Capar, 2007; Conte and Novello, 2008; Deresky, 2003; Fan and Zigang, 2004; Glassman, 2011; Khatri, 2009; Laaksonen, 1984; Ralston, et al., 1997; Redding, 1990; Shenkar and Ronen 1987a, b) however studies on harmonious building of ethnic society is marginal which necessitates the study.

The study is based on the assumption that if it could be possible for India and China to build harmony in the ethnic societies, the same could be possible for the different countries in South East and South Asia, provided it is led unanimously by the ethnic societies.

The dictionary meaning of ethnic refers to characteristic of a people, especially a group (ethnic group) sharing a common and distinctive culture, religion, language, or the origin, classification, characteristics, etc., of such groups. It also refers to being a member of an ethnic group, especially of a group that is a minority within a larger society based on common ancestral, social, cultural or national experience. In the present study, an ethnic society refers to category of people who identify with each other based on the cultural and national experience. Membership of an ethnic group in this study tends to be defined by a shared cultural heritage, ancestry, myth of origins, history, homeland, language (dialect), or even ideology, and manifests itself through symbolic systems such as religion, mythology and ritual, cuisine, dressing style, physical appearance, etc.

Harmony refers to compatibility in opinion and action. It is agreement in feeling or opinion. In the present study harmony refers to agreement in facts, opinions, interests, values and culture amongst the members of different ethnic groups.

Building harmony in ethnic society means an interrelation between an individual and the group in multicultural context in a shared society in which certain degree of group value and interest prevails.

In the study, interview and rating scale were used to collect data from the participants. The interview was conducted to generate the rating scale for harmonious development of ethnic societies. The interview with the participants evolved the aspects as such the equality of status, equality of earning, equality of justice, equality of education, housing, business opportunities, public services, individualism (considering self at the highest), sharing and caring, safety and security with respect to job, career, role, ideas; capitalism (money is important than any other); humanism (human should be considered at any cost); values, customs and traditions, adherence to group, freedom to thought and action, celebrations, entertainment, exchange programs, national day celebration and unbiased media. The aspects were divided into three groups as social, developmental and ethical requirement of the group for harmonious building of ethnic society for this study. To develop harmony among the ethnic societies it is necessary to understand if the minorities and the nationals or the majorities tend to bear the same idea about harmonious building of ethnic societies. Thus the study is limited to the minorities and majorities of the ethnic society belonging to china, Uzbekistan, Thailand, Vietnam, Russia, Brazil and Cambodia from South East and South Asian countries.

Objectives of the Present Study

The objective of this study is to study if there is any difference in the idea of the minorities and majorities for the harmonious building of ethnic societies amongst the different ethnic society. Various studies have been conducted on the cultural impact on various aspects, however studies on harmonious building of ethnic society is marginal.

Hypothesis

1. There will be no significant difference in the mean score of harmonious building of ethnic society score (HBESS) of the minorities and the majorities of different ethnic society.
2. There will be no significant difference in the mean social requirement score of the minorities and the majorities of different ethnic society.
3. There will be no significant difference in the mean developmental requirement score of the minorities and the majorities of different ethnic society.
4. There will be no significant difference in the mean ethical requirement score of the minorities and the majorities of different ethnic society.

Research Design

The paper is based upon discussion and information provided by 75 south asian participants present at EDI of India (40 minorities and 35 nationals) of which .These included 10 thai's, 5 vietnamese, 5 Russian, 4 brazillians, 25 uzbekistanians, 15 cambodians and 11 Chinese participants. Interview and rating scale was used to collect data from the participants. The interview was used to generate the rating scale for harmonious development of ethnic societies. The interview with the participants evolved the aspects as such the equality of status, equality of earning, equality of justice, equality of education, housing, business opportunities, public services, individualism (considering self at the highest), sharing and caring, safety and security with respect to job, career, role, ideas; capitalism(money is important than any other);humanism (human should be considered at any cost); values, customs and traditions, adherence to group, freedom to thought and action, celebrations, entertainment, exchange programs, national day celebration and unbiased media. The aspects were divided into three groups as social, developmental and ethical requirement for harmonious building of ethnic society whereby social requirements included equality of status, equality of earning, equality of justice, equality of education, housing, individualism, sharing and caring, adherence to the group, safety and security with respect to job, career, role, ideas; developmental requirements included business opportunities, public services, freedom to thought, freedom of action, national day celebration, capitalism, exchange programs, unbiased media, entertainment whereas the ethical requirements included humanism, religion, values, customs and traditions. Thus a five point rating scale was prepared with respect to the above aspects with 1 as not at all required, 2 as not required 3 as undetermined, 4 as required and 5 as must required for harmonious building of the ethnic society. Else than capitalism and individualism all the aspects were marked as per their rating but for these two reverse score were assigned as such marking to 1 was scored 5 and marking on 5 was scored 1. Thus with the total 26 aspects, the range of the score would be 26 to 130. This total score would be considered as the harmonious building of ethnic society score (HBESS). The paper is based on published literature; discussions and briefings provided by international participants having the knowledge of atleast two countries, who stayed

in the foreign country for more than one month because atleast this time is required to understand the culture of a country (although, this is not all).

Analysis and Interpretation

1. There will be no significant difference in the mean score of harmonious building of ethnic society score (HBESS) of the minorities and the majorities of different ethnic society.

The data revealed that the p-value is less than 1.96 at 0.05 level of significance which connotes that the hypothesis will not be rejected at 0.05 level of significance. It declares that there will be no significant difference in the mean score of harmonious building of ethnic society score (HBESS) of the minorities and the majorities of different ethnic society.

2. There will be no significant difference in the mean social requirement score of the minorities and the majorities of different ethnic society.

The data revealed that the p-value is less than 1.96 at 0.05 level of significance which connotes that the hypothesis will not be rejected at 0.05 level of significance. It declares that there will be no significant difference in the mean social requirement score of the minorities and the majorities of different ethnic society.

3. There will be no significant difference in the mean developmental requirement score of the minorities and the majorities of different ethnic society.

The data revealed that the p-value is less than 1.96 at 0.05 level of significance which connotes that the hypothesis will not be rejected at 0.05 level of significance. It declares that there will be no significant difference in the mean developmental requirement score of the minorities and the majorities of different ethnic society.

4. There will be no significant difference in the mean ethical requirement score of the minorities and the majorities of different ethnic society.

The data revealed that the p-value is less than 1.96 at 0.05 level of significance which connotes that the hypothesis will not be rejected at 0.05 level of significance. It declares that there will be no significant difference in the mean ethical requirement score of the minorities and the majorities of different ethnic society.

Discussion

There will be no significant difference in the mean score of harmonious building of ethnic society score (HBESS) of the minorities and the majorities of different ethnic society. It indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society do not differ significantly.

There will be no significant difference in the mean social requirement score of the minorities and the majorities of different ethnic society. It indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society with respect to the social requirement of the ethnic societies do not differ significantly.

There will be no significant difference in the mean developmental requirement score of the minorities and the majorities of different ethnic society. It indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society with respect to the developmental requirement of the ethnic societies do not differ significantly.

There will be no significant difference in the mean ethical requirement score of the minorities and the majorities of different ethnic society. It indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society with respect to the ethical requirement of the ethnic societies do not differ significantly.

Findings of the study

The harmonious building of the ethnic societies (HBES) is the requirement of both the majorities as well minorities. Thus the aspects as such the equality of status, equality of earning, equality of justice, equality of

education, housing, business opportunities, public services, individualism (considering self at the highest), sharing and caring, safety and security with respect to job, career, role, ideas; capitalism (money is important than any other); humanism (human should be considered at any cost); values, customs and traditions, adherence to group, freedom to thought and action, celebrations, entertainment, exchange programs, national day celebration and unbiased media should be considered and within south east and south asian countries the policies, strategies and tactics be framed in a way that promotes HBES. In the interview the participants stressed on promoting education, exchange programs, customs and traditions, and unbiased media and exchange of entertainment programmes to promote HBES. Individualism and capitalism were the choice of respectively five and three international participants of the total 75 participants. The aspects were divided into three groups as social, developmental and ethical requirement for harmonious building of ethnic society whereby social requirements included equality of status, equality of earning, equality of justice, equality of education, housing, individualism, sharing and caring, adherence to the group, safety and security with respect to job, career, role, ideas; developmental requirements included business opportunities, public services, freedom to thought, freedom of action, national day celebration, capitalism, exchange programs, unbiased media, entertainment whereas the ethical requirements included humanism, religion, values, customs and traditions.

Conclusion

The findings of the study indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society do not differ significantly. Further, it indicates that the idea of the minorities and the majorities for the harmonious building of the ethnic society with respect to the social, developmental and ethical requirement of the ethnic societies also do not differ significantly. It clarifies the importance of social, developmental and ethical requirements of both of the minorities and the majorities. It emphasizes the importance of social requirements with respect to equality of status, equality of earning, equality of justice, equality of education, housing, sharing and caring, adherence to the group, safety and security with respect to job, career, role, ideas based on cooperation, loyalty, reciprocity and patience. They stressed on collectivism rather than individualism, socialization, friendship, and personal relationships. The participants stress on inheritance and development of culture with exchange programs, media, education and entertainment programmes. The ethical requirements are likely to lead towards humanism along with the inheritance and development of culture in this era of globalization and modernization.

References

- Adler, N. (1991). *International Dimensions of Organizational Behavior*. 2nd edition. Belmont, CA: Wadsworth Publishing Company.
- Albaum, G., J. Yu, N. Wiese, J. Hersche, F. Evangelista, and B. Murphy (2010). Culture-Based Values and Management Style of Marketing Decision Makers in Six Western Pacific Rim Countries. *Journal of Global Marketing*, 23, 139-151.
- Alkailani, M., I. A. Azzam, I. Jordan, and A. B. Athamneh (2012). Replicating Hofstede in Jordan: Ungeneralized, Reevaluating the Jordanian Culture. *International Business Research*, 5, #4(April), 71-80.
- Bajaj, V. (February, 16, 2010, pp. B1-B2). China Builds, India Frets. *The New York Times*.
- Bardsher, K. (March 13, 2007, p. C3). China Trade Surplus Near Record Last Month. *The New York Times*.
- Black J. S., and M. Mendenhall (1990). Cross-Cultural Training Effectiveness: A Review and a Theoretical Framework for Future Research. *Academy of Management Review*, 15 #1, 113-136.
- Bass, B. M., and P. C. Burger (1979). *Assessment of Managers: An International Comparison*. New York: NY. Free Press.
- Bjorkman, I., and Y. Lu, The Management of Human Resources in Chinese-Western Joint Ventures. *Columbia Journal of World Business*, 34 #2(fall), 306.
- Cateora, P. R., M. C. Gilly, and J. L. Graham (2011). *International Marketing*, 15th edition. New York, NY: McGraw-Hill/Irwin.
- Cayla, J., and G. M. Eckhardt (2008). Asian Brands and the Shaping of a Transnational Imagined Community. *Journal of Consumer Research*, 35, 216-30. © Centre for Promoting Ideas, USA www.ijbhtnet.com 10

- Chen, A. (2002). The Structure of Chinese Industry and the Impact of China's WTO Entry. *Comparative Economic Studies*, 44 #1, 72-98.
- Chandy, P. R., and T. G. E. Williams (1994). The Impact of Journals and Authors on International Business Research: A Citation Analysis of JIBS Articles. *Journal of International Business Studies*, 25, #4, 715-728.
- Chinta, R., and N. Capar (2007). Comparative Analysis of Managerial Values in the USA and China. *Journal of Technology Management in China*, 2 #3, 212-224.
- Clark, T. (1990). International Marketing and National Character: A Review and Proposal for an Integrative Theory. *Journal of Marketing*, 54, #4, 66-79.
- Cleveland, M., M. Laroche, and N. Papadopoulos (2009). Cosmopolitan, Consumer Ethnocentrism, and Materialism: An Eight-country Study of Antecedents and Outcomes. *Journal of International Marketing*, 17 #1, 116-146.
- Coll, J. H. (December 1988/January 1989). Sino-American Cultural Differences: The Key to Closing a Business Venture with the Chinese. *Mid-Atlantic Journal of Business*, 25(2,3), 15-19.
- Confucius (1938). *The Analects*. Translated by A. Waley. New York: Vintage College Books. Conlin, M. (April 23, 2007). Go-Go-Going to Pieces in China. *BusinessWeek*, 88.
- Copeland, L., L. Griggs, and M. K. Badawy (1980). Styles of Mid-Eastern Managers. *California Management Review*, 22, 51-58.
- Conte, V. A., and D. Novello (2008). Assessing Leadership in a Chinese Company: A Case Study. *Journal of Management Development*, 27 #10, 1002-1016.
- Culturgrams* (1998). People's Republic of China. In Brigham Young University, David M. Kennedy Center for International Studies. S. M. Sims, L. M. Ralph and A. L. Andrus (eds.).
- Provo, UT. Daller, H., and C. Yildiz (2006). Power Distance at Work: The Cases of Turkey, Successor States of the Former Soviet Union and Western Europe. *Journal of Politeness Research*, 2, 35-53.
- De Mooij, G., and G. Hofstede (2002). Why Marketers Need a New Concept of Culture for the Global Knowledge Economy. *Journal of Retailing*, 78, 61-69.
- Dempsey, J. (February, 10, 2010, p. B9). China Passes as World Top Exporter. *The New York Times*. Deresky, H. (2003). *International Management: Managing Across Borders and Cultures*, 4th edition. Upper Saddle River, NJ: Prentice-Hall.
- Dodder, J.-B.K., and D. S. Rana (2007). Culture and Economic Development: An Investigation Using Hofstede Cultural Dimensions. *International Journal of Business Research*, VII, #2, 75-84.
- Durriya H. Z. Khairullah & Zahid Y. Khairullah (2013) Cultural Values and Decision-Making in China *International Journal of Business, Humanities and Technology Vol. 3 No. 2*
- Earley, C. P. (1989). Social Loafing and Collectivism: A Comparison of the United States and The People's Republic of China. *Administrative Science Quarterly*, 34.
- Eberhard, W. (1971). *Moral and Social Values of the Chinese-collected Essays*. Chinese Materials and Research Aids Service Center, Washington DC.
- Ergeneli, A., R. Gohar, and Z. Temirbekova (2007). Transformational Leadership: Its Relationship to Culture Value Dimensions. *International Journal of Intercultural Relations*, 31 #6, 703-724.
- England, G. W. (1978). Managers and Their Value Systems: A Five-Country Comparative Study. *Columbia Journal of World Business*, 13 #2(Summer), 35-44.
- Fan, P., and Z. Zigang (2004). Cross-Cultural Challenges when Doing Business in China. *Singapore Management Review*, 26 #1, 81-90.

- Fernandez, D. R., D. S. Carlson, L. P. Stepina and J. D. Nicholson (1997). Hofstede's Country Classification 25 years later. *The Journal of Social Psychology*, 137 #1, 43-54.
- Fisher, G. (1980). *International Negotiation: A Cross Cultural Perspective*. Chicago: IL Intercultural Press.
- Francesco, A. M., and B. A. Gold (2005). *International Organizational Behavior: Text, Cases, and Skills*, 2nd edition. Upper Saddle River, New Jersey: Pearson Prentice Hall.
- Glassman, J. (2011). *Enterprise Management in a Transitional Economy and Post Financial Crisis*. Forward by S. Zhao, Nanjing University, P. R. China. Book Published in China in English.
- Gong, W., Z. Lee, and R. Stump (2007). Global Internet Access: Cultural Considerations. *Asia Pacific Journal of Marketing*, 19 #1, 57-74.
- Hall, E. T. (1959). *The Silent Language*. New York, NY: Doubleday.
- Hambrick, D. C., and G. L. Brandon (1988). *Executive Values*. In D.C. Hambrick (ed.), 70-74 Hitt, M. A., B. B. Tyler, and D. Park (August 12-15, 1990). A Cross-Cultural Examination of Strategic Decision Models: Comparison of Korean and U.S. Executives. In *Best Papers Proceedings of the 50th Annual Meeting of the Academy of Management*. San Francisco: CA, 111-115.
- Hofstede, G. (1980). *Culture's Consequences: International Differences in Work-Related Values*. Beverly Hills, California: Sage.
- Hofstede, G., and M. Bond (1988). The Confucius Connection: from Cultural Roots to Economic Growth. *Organizational Dynamics*, 16, #4, 4-21. *International Journal of Business, Humanities and Technology Vol. 3 No. 2; February 2013* 11
- Hofstede G. (1991). *Cultures and Organizations: Soft-ware of the Mind*. New York, New York: The McGraw-Hill Companies, Inc.
- Hofstede, G. (1994). Management Scientists are Human. *Management Science*, 40 #1, 4-13.
- Hofstede G. (1997). *Cultures and Organizations: Soft-ware of the Mind*. New York, New York: The McGraw-Hill Companies, Inc.
- Hofstede, G. (2001). *Culture's Consequences*, 2nd edition, Thousand Oaks, California: Sage.
- Hofstede and Hofstede (2005). *Cultures and Organizations: Soft-ware of the Mind*. New York, New York: The McGraw-Hill Companies, Inc.
- Holden, N. (2004). Why Marketers Need a New Concept of Culture for the Global Knowledge Economy. *International Marketing Review*, 21 #6 563-572.
- Holliday, I., and L. Wong (2003). Social Policy Under One Country and Two Systems: Institutional Dynamics in China and Hong Kong since 1997. *Public Administration Review*, 63, #3, 269-82.
- Jain, S. C. (2001). *International Marketing*, 6th edition. Cincinnati, Ohio: South-Western.
- Joinson, C. (April 1998, pp.2-7). Why Managers Need to Think Globally. *HR Magazine*.
- Kale, S. H., and J. W. Barnes (1992). Understanding the Domain of Cross-cultural Buyer-seller Interactions. *Journal Of International Business Studies*, 23 #1, 101-132.
- Khatri, N. (2009). Consequences of Power Distance Orientation in Organisations. *VISION-The Journal of Business Perspective*, 13, #1(January-March), 1-9.
- Kirkman, B. L., K. B. Lowe, and C. B. Gibson (2006). A Quarter Century of Culture's Consequences: A Review of Empirical Research Incorporating Hofstede's Cultural Values Framework. *Journal of International Business Studies*, 37, 285-320.

- Kluckhohn, C. (1969). *Values and Values Orientations in the Theory of Action: Towards a General Theory of Action*. Cambridge, Massachusetts: Harvard University Press.
- Kolman, L., N. G. Noorderhaven, G. Hofstede, and E. Dienes (2003). Cross-cultural Differences in Central Europe. *Journal of Managerial Psychology*, 18 #1, 76-88.
- Laaksonen, S. (1984). The Management and Power Structure of Chinese Enterprises During and After the Cultural Revolution: With Empirical Data Comparing Chinese and European Enterprises. *Organization Studies*, 5 #1, 1-21.
- Limon, Y. L., R. Kahle, and U. R. Outh (2009). Package Design as a Communications Vehicle in Cross-cultural Values Shopping. *Journal of International Marketing*, 17 #1, 30-57.
- Luthans, F., and J. P. Doh (2011). *International Management: Culture, Strategy, and Behavior*, 8th edition, New York, NY: McGraw-Hill/Irwin.
- Marat, B. (2011). Gaining Perspective on Uzbekistan Value Orientations: Implications for Expatriate Managers. Allied Academies International Conference: *Proceedings of the Academy for Studies in International Business (ASIB)*, 11 #2, 1-6.
- Mead, R. (1994). *International Management: Cross Cultural Dimensions*. Oxford, England: Blackwell Business.
- Metzger, T. A. (1977). *Escape from Predicament*. New York, NY: Columbia University Press.
- Mitra, D., and P. N. Golder (2002). Whose Culture Matters? Near Market-Knowledge and Its Impact on Foreign Market Entry Timing. *Journal of Marketing Research*, 39 # 3 (August), 350-65.
- Namiki, N., and S.P. Sethi (1988). *Japan*. In *Comparative Management-A Regional View*. R. Nath (ed.). Cambridge, MA: Ballinger Publishing. 74-76.
- Nath, R. (1988). *Comparative Management: A Regional Review*. Cambridge, MA: Ballinger, 74-75.
- Naoto, S. (1981). *Management and Industrial Structure in Japan*. New York, NY: Pergamon Press. Pearce II, J. A., and, R. B. Robinson, Jr. (January, 2000). Cultivating Guanxi as a Foreign Investor Strategy. *Business Horizon*, 43 #1, 31.
- Peng, M. W., and S. V. Shekshnia (2001) How Entrepreneurs Create Wealth in Transitional Economies. *Academy of Management Executive*, 15 #1, 95-110.
- Podrug, N. (2011). Influence of National Culture on Decision-Making Style. *South East European Journal of Economics & Business* (1840118X), 61, #1(April), 37-44.
- Poorsoltan, K. (2012). How Superstitious Beliefs Influence the Process of Decision Making in the World Business. *Business Studies Journal*, Vol. 4 #1, 93-110.
- Puffer, S., and S. V. Shekshnia (1996). The Fit between Culture and Compensation. In *Business and Management in Russia*, S. Puffer and S. V. Shekshnia (eds.), 269-281.
- Cheltenham: Edward Elgar. Pye, L. (1982). *Chinese Commercial Negotiating Style*. Cambridge, MA: Oelgeschlager, Gunn & Hain.
- Ralston, D. A., D. J. Gustafson, R. H. Terpstra, and D. H. Holt (1993). The Impact of Managerial Values on Decision-Making Behaviour: a Comparison of the United States and Hong Kong. *Asia Pacific Journal of Management*, 10 #1, 21-37. © Centre for Promoting Ideas, USA www.ijbhtnet.com 12
- Ralston, D. A., D. H. Holt, R. H. Terpstra and K. Yu (1997). The Impact of National Cultures and Economic Ideology on Managerial Work Values: A Case Study of the United States, Russia, Japan, and China. *Journal of International Business Studies*, 28, 177-208.
- Reed, S., and D. Roberts (February 1 & 8, 2010, pp. 44-47). Red Star over Iraq. *Bloomberg BusinessWeek*.

- Redding, S. G. (1990). *The Spirit of Chinese Capitalism*. Walter de Gruyter, Berlin. Ricks, D.A (1983). *Big Business Blunders: Mistakes in Multinational Marketing*. Homewood, Illinois: Dow-Jones-Irwin.
- Reischauer, E.D., and J. K. Fairbank. (1960). *East Asia: The Great Tradition*. Boston, MA: Houghton Mifflin Co.
- Rokeach, S. J. (1973). Values and Violence: A Test of the Subculture of Violence Thesis. *American Sociological Review*, 38, #6, 736-49.
- Rowe, A., and J. Boulgarides (1983). Decision-styles: A Perspective. *Leadership & Organizational Development Journal*, 4 #4, 3-9.
- Sanyal, R. N. (2001). *International Management: A Strategic Perspective*. Upper Saddle River, NJ: Prentice-Hall. Scarborough, J. (November-December, 1998).
- Comparing Chinese and Western Cultural Roots: Why East is East and *Business Horizon*, 15-24. Schuman, M. (September, 24, 2012, pp. 1-18). The New Great Wall of China. *TIME*. Business China. Schramm-Neilsen, J. (2001). Cultural Dimensions of Decision-Making: Denmark and France Compared. *Journal of Managerial Psychology*, 16, #6, 404-423.
- Sethi, S. P., and N. Namiki (1984). Japanese-Style Consensus Decision-Making in Matrix Management: Problems and Prospects of Adaptation. In *Matrix Management Systems Handbook*. D. I. Cleland (ed.). New York, NY: Van Nostrand. 431-456.
- Shao, L., and S. Webber (2006). A Cross-cultural Test of the "Five-Factor Model of Personality and Transformational Leadership". *Journal of Business Research*, 58 #8, 936-944.
- Shenkar, O., and S. Ronen (1987a). Structure and Importance of Work Goals Among Managers in the People's Republic of China. *Academy of Management Journal*, 30 #3, 564-576.
- Shenkar, O., and S. Ronen (1987b). The Cultural Context of Negotiations: The Implications of Chinese Interpersonal Norms. *The Journal of Applied Behavioral Science*, 23 #2, 263-275.
- Smith, P., S. Dugan, and F. Trompenaars (1996). National Culture and Values of Organizational Employees a Dimensional Analysis Across 43 Nations. *Journal of Cross-Cultural Psychology*. 27 #2, 231-264.
- Sinha, D. and R. C. Tripathi (1994). "Individualism", In a Collective Culture: A Case of Coexistence of Opposites. In K. C. Triandis, H. C. Kagitcibasi, S. C. Choi, and G. Yoon (eds.), *Individualism and Collectivism: Theory, Method and Application*, 123-36. Thousand Oaks, CA: Sage Publication.
- Soares, A. M., M. Frarhangmehr, and A. Shoham (2007). Hofstede's Dimension of Culture in International Marketing Studies. *Journal of Business Research*, 60 #3, 277-284.
- Sondergaard, M. (1994). Hofstede's Consequences: A Study of Reviews, Citations and Replications. *Organization Studies*, 15, #3, 447-56.
- Spang, K., and S. Ozcan (2009). Cultural Differences in Decision Making in Project Teams. *International Journal of Management Projects in Business*, 2 #1, 70-93.
- Swaidan, Z., M. Y. A. Rawwas, and S. J. Vitell (2008). Culture and Moral Ideologies of African Americans. *Journal of Marketing Theory and Practice*, 16 #2, 127-137.
- The Economist* (July 30, 2005, pp.11, 61-63). How China Runs the World Economy. *The Overseas Chinese Affairs Office of the State Council* (November, 2006, pp. 6-7). Common Knowledge About Chinese Culture. The Office of Chinese Language Council International. Higher Education Press. China.
- Tsang, E. W. K. (1998). Can Guanxi Be a Source of Sustained Competitive Advantage for Doing Business in China. *Academy of Management Executive*, 12 #2, 64.
- Tse, D. K., R. W. Belk, and N. Zhou (1989). Becoming a Consumer Society: A Longitudinal and Cross-Cultural Content Analysis of Print Advertisements from Hong Kong, People's Republic of China and Taiwan. *Journal of Consumer Research*, 15, 457-472.

- Verhelst, T. (1990). *Life Without Roots*. London: Zed Books. Whately, W., and G. W. England (1980). Variability in Common Dimensions of Managerial Values Due to Value Orientation and Country Differences. *Personal Psychology*, 33, 77-89.
- Whyte, M. K. (1974). *Small Groups and Political Rituals in China*. Berkeley, CA: University of California Press.
- Wysocki, Jr., B. (March 26, 1990, pp. A1, A4). Global Reach: Cross-Border Alliances Become Favorite Way to Crack New Markets. *Wall Street Journal*.
- Yoo, B., N. Donthu, and T. Lenartowicz (2011). Measuring Hofstede's Five Dimensions of Cultural Values at the Individual Level: Development and Validation of CVSCALE. *Journal of International Consumer Marketing*, 23, 193-210.

