

Foreign Uncontrollable Elements of Marketing: Roots of Cultural Forces

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ABSTRACT

Among the uncontrollable elements of international marketing cultural forces are in the focus of the present paper. In the globalised world it is not enough to be familiar “only” with the geographical, economic, legal, infrastructural, social, etc. environment of the partner country. We should not forget, that we, people are different. This difference originates from our culture. Practice often proves that geographical closeness of the foreign market does not always equal to cultural closeness. It may happen that our product, because of cultural reasons, can be more easily sold in a faraway country instead of in any of our neighbouring countries. But what do we mean by culture? How can we define it? How it is build up of? How it works? How can it cause so extreme differences and sometimes unexpected similarities between people? Building on the research of recognised scientists we are investigating the origin of cultural differences and similarities.

Keywords: international marketing, culture, cultural dimensions

Environment of international marketing is build up of at least three circles. The inner circle involves the domestic controllable elements, actually they are firm characteristics such as the 4P (product, price, placement and promotion). This circle constitutes the marketer’s decision area. The second circle involves the domestic uncontrollable elements, such as competitive structure, economic climate, legal/political forces. These elements have some effect on foreign-operation decision. These two circles are continuously present in the everyday marketing activity of a company. Depending on in how many foreign countries are the company operating, from direct/indirect export activity through importing input till having subsidiary companies almost all over the world, the company will have one or several more outer circle for each foreign partner country. Uncertainty is created by the uncontrollable elements of all business environments and each foreign country in which a company operates adds its own unique set of uncontrollable

factors. These outer circles involve the foreign uncontrollable elements, such as economic forces, competitive forces, level of technology, structure of distribution, geography and infrastructure, political/legal forces and last but not least cultural forces. Thus the more foreign markets in which a company operates, the greater the possible variety of foreign environmental factors with which to contend. Frequently, a solution to a problem in country market A is not applicable to a problem in country market B (101). Among the uncontrollable factors of the international business environment the importance of cultural forces should not be underrated, the success or breakdown of a product or even a company greatly depends on it. Informedness on the culture of the prospected partner country can be successfully utilised during business meetings, negotiations, both oral and written business correspondence, and summarisingly in any step of the marketing activity.

1. The International Marketplace

The ever-increasing level of world trade, opening of markets, enhanced purchasing power of customers, and intensifying competition all have allowed and even forced marketers to expand their operations. The challenge for the marketing manager is to handle the differences in values and attitudes, and subsequent behavioural patterns that govern human interaction, on two levels: first, as they relate to customer behaviour and, second, as they affect the implementation of marketing programmes within individual markets and across markets. For years, marketers have been heralding the arrival of the global customer, an individual or entity that would both think and purchase alike the world or region over. These universal needs could then be translated into marketing programmes that would exploit these similarities. However, if this approach were based on the premise of standardisation, a critical and fatal mistake would be made. Overseas success is very much function of cultural adaptability: patience, flexibility, and tolerance for others' beliefs. To take the advantage of global markets or global segments, marketers are required to have or attain a thorough understanding of what drives customer behaviour in different markets, and to detect the extent to which similarities exist or can be achieved through marketing efforts. In expanding their presence, marketers will acquire not only new customers but new partners as well. These essential partners, whose efforts are necessary for market development and penetration, include agents, distributors, other facilitating agents, and, in many cases, the government. Expansion will also mean new employees or strategic alliance partners whose motivations will either make or break marketing programmes. Thus understanding the hot buttons and turnoffs of these groups becomes critical. In the past, marketing managers who did not want to worry about the cultural challenge could simply decide not to do so and concentrate on domestic markets. In today's business environment, a company has no choice but to face international competition. In this new environment, believing that concern

about culture and its elements is a waste of time often proves to be disastrous. Understanding culture is critical not only in terms of getting strategies right but also for ensuring that implementation by local operation is effective. Cultural differences are the subject of anecdotes, and business blunders may provide a good laugh. Cultural diversity must be recognised not simply as a fact of life but as a positive benefit; that is, differences may actually suggest better solutions to challenges shared across borders. Cultural competence must be recognised as a key management skill (Czinkota – Ronkainen, 2001).

2. What do we mean by culture?

Culture gives an individual an anchoring point – an identity – as well as codes of conduct. Of more than 160 definitions of culture analysed by Alfred Kroeber and Clyde Kluckhohn, some conceive of culture as separating humans from nonhumans, some define it as communicable knowledge, and some see it as the sum of historical achievements produced by humanity's social life. All the definitions have common elements: Culture is learned, shared, and transmitted from one generation to the next. Culture is primarily passed on by parents to their children but also by social organisations, special interest groups, the government, the schools, and the church. Common ways of thinking and behaving that are developed are then reinforced through social pressure. Geert Hofstede calls this the “collective programming of the mind”. Culture is also multidimensional, consisting of a number of elements that are interdependent. Changes occurring in one of the dimensions will affect the others as well. Culture can be defined as an integrated system of learned behaviour patterns that are distinguishing characteristics of the members of any given society. It includes everything that a group thinks, does, and makes – its customs, language, material artifacts, and shared systems of attitudes and feelings. The definition there encompasses a wide variety of elements, from the materialistic to the spiritual (Czinkota – Ronkainen, 2001).

Tóth (2008) also refers to Kroeber and Kluckhohn as they collected 164 definitions for culture in 1952. Besides this high number they also created their own definition for culture. Most definitions were created by anthropologists studying primitive civilisations. On the basis of the common points of these definitions it can be concluded that those people belong to the same culture, who surely give the same or similar response to a certain problem.

As Keegan – Green (2008) says, culture can be defined as “ways of living, built up by a group of human beings, that are transmitted from one generation to another.” A culture acts out its ways of living in the context of social institutions, including family, educational, religious, governmental, and business institutions. Those institutions, in turn, function to reinforce cultural norms. Culture includes both

conscious and unconscious values, ideas, attitudes, and symbols that shape human behaviour and that are transmitted from one generation to the next. They also refer to the definition of Hofstede, adding that a particular “category of people” may constitute a nation, an ethnic group, a gender group, an organisation, a family, or some other unit.

In Western languages ‘culture’ commonly means ‘civilization’ or ‘refinement of the mind’ and in particular the results of such refinement, like education, art, and literature. This is ‘culture in the narrow sense; ‘culture one’. Culture as mental software, however, corresponds to a much broader use of the word which is common among social anthropologists: this is ‘culture two’. In social anthropology, ‘culture’ is a catchword for all those patterns of thinking, feeling, and acting referred to in the previous paragraphs. Not only those activities supposed to refine the mind are included in ‘culture two’, but also the ordinary and menial things in life: greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, or maintaining body hygiene. Turning back to Hofstede again: culture is the collective programming of the mind which distinguishes the members of one group or category of people from another. It is a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. Culture is learned, not inherited. It derives from one’s social environment, not from one’s genes. Culture should be distinguished from human nature on one side, and from an individual’s personality on the other (I02).

Hidasi (2004) refers to the “Iceberg model” of Hall. Hall suggested that culture was similar to an iceberg. He proposed that culture has two components and that only about 10% of culture (external or surface culture) is easily visible; the majority, or 90%, of culture (internal or deep culture) is hidden below the surface. When one first enters into another culture, one is usually first interacting only with the top 10%—literally, the tip of the iceberg! Sometimes, people make assumptions or develop ideas about another cultural community without really understanding the internal or deep culture that makes up the majority of that culture’s values and beliefs (I05).

Elements and levels of culture

The study of culture has led to generalisations that may apply to all cultures. Such characteristics are called cultural universals, which are manifestations of the total way of life of any group of people. These include such elements as bodily adornments, courtship, etiquette, family gestures, joking, mealtimes, music, personal names, status differentiation, and trade. These activities occur across cultures, but their manifestation may be unique in a particular society, bringing about cultural diversity. The sensitivity and adaptation to these elements by an

international firm depends on the firm's level of involvement in the market and the product or service marketed (Czinkota – Ronkainen, 2001).

Elements of Culture

- **Artifacts:** Artifacts are the physical things that are found that have particular symbolism for a culture. They may even be endowed with mystical properties. The first products of a company. Prizes won in gruelling challenges and so on are all artifacts. Artifacts can also be more everyday objects, such as the bunch of flowers in reception. Their main thing is that they have special meaning, at the very least for the people in the culture. There may well be stories told about them. The purpose of artifacts are as reminders and triggers. When people in the culture see them, they think about their meaning and hence are reminded of their identity as a member of the culture, and, by association, of the rules of the culture. Artifacts may also be used in specific rituals. Churches do this, of course. But so also do organizations.
- **Stories, histories, myths, legends, jokes:** Culture is often embedded and transmitted through stories, whether they are deep and obviously intended as learning devices, or whether they appear more subtly, for example in humour and jokes. A typical story includes a bad guy (often shady and unnamed) and a good guy (often the founder or a prototypical cultural member). There may also be an innocent. The story evolves in a classic format, with the bad guy being spotted and vanquished by the good guy, with the innocent being rescued and learning the greatness of the culture into the bargain. Sometimes these stories are true. Sometimes nobody knows. Sometimes they are elaborations on a relatively simple truth. The power of the stories are in when and how they are told, and the effect they have on their recipients.
- **Rituals, rites, ceremonies, celebrations:** Rituals are processes or sets of actions which are repeated in specific circumstances and with specific meaning. They may be used in such as rites of passage, such as when someone is promoted or retires. They may be associated with company events such as the release of a new event. They may also be associated with everyday events such as Christmas. Whatever the circumstance, the predictability of the rituals and the seriousness of the meaning all combine to sustain the culture.
- **Heroes:** Heroes in a culture are named people who act as prototypes, or idealized examples, by which cultural members learn of the correct or 'perfect' behaviour. The classic heroes are the founders of the organization, who are often portrayed as much whiter and perfect than they actually are or were. Heroes may also be such as the janitor who tackled a burglar or a customer-service agent who went out of their way to delight a customer. In such stories they symbolize and teach people the ideal behaviours and norms

of the culture.

- **Symbols and symbolic action:** Symbols, like artifacts, are things which act as triggers to remind people in the culture of its rules, beliefs, etc. They act as a shorthand way to keep people aligned. Symbols can also be used to indicate status within a culture. This includes clothing, office decor and so on. Status symbols signal to others to help them use the correct behaviour with others in the hierarchy. They also lock in the users of the symbols into prescribed behaviours that are appropriate for their status and position. There may be many symbols around an organization, from pictures of products on the walls to the words and handshakes used in greeting cultural members from around the world.
- Beliefs, assumptions and mental models: An organization and culture will often share beliefs and ways of understanding the world. This helps smooth communications and agreement, but can also become fatal blinkers that blind everyone to impending dangers.
- Attitudes: Attitudes are the external displays of underlying beliefs that people use to signal to other people of their membership. This includes internal members. Attitudes also can be used to give warning, such as when a street gang member eyes up a member of the public. By using a long hard stare, they are using national cultural symbolism to indicate their threat.
- Rules, norms, ethical codes, values: The norms and values of a culture are effectively the rules by which its members must abide, or risk rejection from the culture (which is one of the most feared sanctions known). They are embedded in the artifacts, symbols, stories, attitudes, and so on (I03).

Levels of culture

As almost everyone belongs to a number of different groups and categories of people at the same time, people unavoidably carry several layers of mental programming within themselves, corresponding to different levels of culture. For example:

- a national level according to one's country (or countries for people who migrated during their lifetime);
- a regional and/or ethnic and/or religious and/or linguistic affiliation level, as most nations are composed of culturally different regions and/ or ethnic and/ or religious and/or language groups;
- a gender level, according to whether a person was born as a girl or as a boy;
- a generation level, which separates grandparents from parents from children;

- a social class level, associated with educational opportunities and with a person's occupation or profession;
- for those who are employed, an organizational or corporate level according to the way employees have been socialized by their work organization (I02, Falkné, 2008).

3. Hofstede' cultural dimensions

Hofstede's cultural dimensions theory is a framework for cross-cultural communication. Hofstede developed his original model as a result of using factor analysis to examine the results of a world-wide survey of employee values by IBM in the 1960s and 1970s. The theory was one of the first that could be quantified, and could be used to explain observed differences between cultures. The original theory proposed four dimensions along which cultural values could be analyzed: individualism-collectivism; uncertainty avoidance; power distance (strength of social hierarchy) and masculinity-femininity (task orientation versus person-orientation). Independent research in Hong Kong led Hofstede to add a fifth dimension, long-term orientation, to cover aspects of values not discussed in the original paradigm (I06).

Power distance index: "Power distance is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally." Cultures that endorse low power distance expect and accept power relations that are more consultative or democratic. Malaysia, Panama, and Guatemala rated the highest in this category.

Individualism vs. collectivism: "The degree to which individuals are integrated into groups". In individualistic societies, the stress is put on personal achievements and individual rights. People are expected to stand up for themselves and their immediate family, and to choose their own affiliations. In contrast, in collectivist societies, individuals act predominantly as members of a lifelong and cohesive group or organization. People have large extended families, which are used as a protection in exchange for unquestioning loyalty. The US was number 1 here, closely followed by Australia and Great Britain.

Uncertainty avoidance index: "a society's tolerance for uncertainty and ambiguity". It reflects the extent to which members of a society attempt to cope with anxiety by minimizing uncertainty. People in cultures with high uncertainty avoidance tend to be more emotional. They try to minimize the occurrence of unknown and unusual circumstances and to proceed with careful changes step by step planning and by implementing rules, laws and regulations. In contrast, low uncertainty avoidance cultures accept and feel comfortable in unstructured situations or changeable environments and try to have as few rules as possible.

People in these cultures tend to be more pragmatic, they are more tolerant of change. Greece was number 1, followed by Portugal and Guatemala. The US was 43rd.

Masculinity vs. femininity: “The distribution of emotional roles between the genders”. Masculine culture s’ values are competitiveness, assertiveness, materialism, ambition and power, whereas feminine cultures place more value on relationships and quality of life. In masculine cultures, the differences between gender roles are more dramatic and less fluid than in feminine cultures where men and women have the same values emphasizing modesty and caring. As a result of the taboo on sexuality in many cultures, particularly masculine ones, and because of the obvious gender generalizations implied by Hofstede’s terminology, this dimension is often renamed by users of Hofstede’s work, e.g. to Quantity of Life vs. Quality of Life. Japan led the list, followed by Austria and Venezuela. The US was 15th.

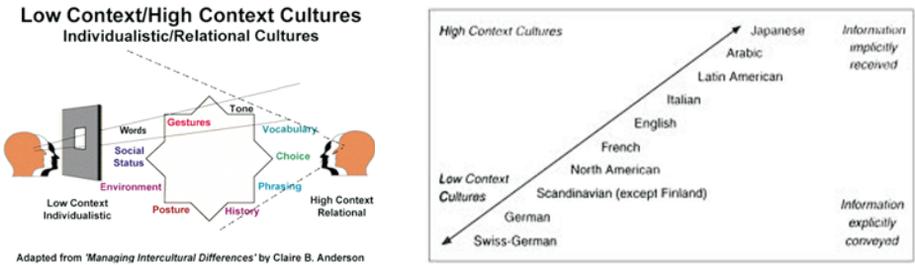
Long-term orientation vs. short term orientation: First called “Confucian dynamism”, it describes societies’ time horizon. Long term oriented societies attach more importance to the future. They foster pragmatic values oriented towards rewards, including persistence, saving and capacity for adaptation. In short term oriented societies, values promoted are related to the past and the present, including steadiness, respect for tradition, preservation of one’s face, reciprocation and fulfilling social obligations. China led this dimension, followed by its oriental colleagues, Hong Kong and Taiwan. The US was 17th. (I02, I06, I07).

4. Hall’s cultural factors

Edward T. Hall, a respected anthropologist and cross-cultural researcher, presented a popular cultural framework in which he stated that all cultures are situated in relation to one another through the styles in which they communicate. He identified high-context and low-context cultures, where the high and low context concept is primarily concerned with the way information is transmitted (communicated) and where context has to do with how much you need to know before you can communicate effectively.

Low-context communication occurs predominantly through explicit statements in text and speech – the mass of the information is vested in the explicit code. As such, most of the information must be in the transmitted message in order to make up for what is missing in the context. Whilst this means that more explanation is needed, it also means there is less chance of misunderstanding particularly when visitors are present. Cultures, such as Scandinavians, Germans, and the Swiss, are predominantly low-context communicators.

High-context transactions are the reverse. This context involves implying a message through that which is not spoken; messages include other communication cues such as body language, eye movement, para-verbal cues, and the use of silence. These transactions feature pre-programmed information that is in the receiver and in the setting, with only minimal information in the transmitted message. This can be very confusing for person who does not understand the ‘unwritten rules’ of the culture. Cultures considered high-context are Japan and Arab countries.



Source: I09 and I10

Fig. 1-2. High and low context cultures

Hall's second concept deals with the ways in which cultures structure time, how cultures perceive and manage time. His concept of polychronic verses monochronic time orientation is also easy to understand, but lacks empirical data. However, it has merit in analyzing cultural implications about time and communication.

Cultures (and individuals) identified as monochronic typically emphasize doing one thing at a time during a specified time-period, working on a single task until it is finished. Monochrons see time as being divided into fixed elements (seconds, minutes, hours, etc.), sequential blocks that can be organized, quantified, and scheduled. They love to plan in detail, make lists, keep track of activities, and organize time into a daily routine. Only after one task is completed are they comfortable moving to another, and switching back and forth from one task to another is not only wasteful and distracting, it is also uncomfortable. Monochronic people tend also to be low context.

In contrast, polychronic cultures are involved with many things at once, usually with varying levels of attention paid to each. In polychronic cultures, human interaction is valued over time and material things, leading to a lesser concern for 'getting things done' -- they do get done, but more in their own time. For polychrons, time is continuous, moving from an infinite past through the present and into an infinite future; it has no particular structure. Polychrons prefer not to have detailed plans imposed on them but want to make their own plans and meet deadlines in their own way. Switching from one activity to another is both stimulating and productive and the most desirable way to work. Polychronic people tend also to be high context. (Raimo, 2008, I08).

Besides the above cultural factors, Hall was concerned about space and our relationships within it. He called the study of such space Proxemics. We have concerns about space in many situations, from personal body space to space in the office, parking space, space at home. Some people need more space in all areas. People who encroach into that space are seen as a threat. Personal space is an example of a mobile form of territory and people need less or greater distances between them and others. A Japanese person who needs less space thus will stand closer to an American, inadvertently making the American uncomfortable. Some people need bigger homes, bigger cars, bigger offices and so on. This may be driven by cultural factors, for example the space in America needs to greater use of space, whilst Japanese need less space (partly as a result of limited useful space in Japan).

High territoriality: Some people are more territorial than others with greater concern for ownership. They seek to mark out the areas which are theirs and perhaps having boundary wars with neighbours. This happens right down to desk-level, where co-workers may do battle over a piece of paper which overlaps from one person's area to another. At national level, many wars have been fought over boundaries. Territoriality also extends to anything that is 'mine' and ownership concerns extend to material things. Security thus becomes a subject of great concern for people with a high need for ownership. People high territoriality tend also to be low context.

Low territoriality: People with lower territoriality have less ownership of space and boundaries are less important to them. They will share territory and ownership with little thought. They also have less concern for material ownership and their sense of 'stealing' is less developed (this is more important for highly territorial people). People with low territoriality tend also to be high context (I08).

5. Trompenaars' and Hampden-Turner's cultural factors

Trompenaars and Hampden-Turner defined a set of 7 cultural dimensions, which they preferred to as the "Seven Dimensions of Culture" model, using an extensive database with over 30,000 survey results collected during the course of multiple studies involving questionnaires sent to thousand of managers in 28 countries. In general, respondents were given dilemmas or contrasting tendencies and were asked to respond to basic questions that the researchers believed would provide insights into basic cultural attitudes and values. Trompenaars and Hampden-Turner identified 7 dimensions which they believed explained distinctions between national cultures. 5 of the dimensions pertained to ways in which members of the society related to one another, one dimension addressed how societal members relate to their environment and the last dimension addressed various aspects of time orientation (I11).

Universalism vs. Particularism

Universalism/particularism distinguishes societies based on the relative importance they place on rules and laws as opposed to personal relationships. The basic question is: What is more important – rules or relationships? In a universalistic culture, people share the belief that general rules, codes, values and standards take precedence over the needs and claims of friends and other relationships. In a pluralistic culture, people see culture in terms of human friendship and intimate relationships. While rules do exist in a pluralistic culture, they merely codify how people relate to one another.

Neutral vs. Affective (Emotional)

Neutral/affective distinguishes societies based on how they view the display of emotions by their members. The basic question is: “Do we display our emotions?” Neutral societies are characterised by not overtly revealing one is thinking or feeling; only accidental revelation of tension in face and posture; hidden emotions that may occasionally explode out; cool and self-possessed conduct and control over feelings; lack of physical contact, gesturing or strong facial expressions. In contrast, affective societies are characterised by nonverbal and verbal display of thoughts and feelings; transparency and expressiveness in release of tensions; easy flow of emotions sometimes effusively, vehemently and without inhibition.

Individualism vs. Collectivism

Individualism/collectivism distinguishes societies based on the relative weight given to individuals versus group interests. The basic question is: “Do we function as a group or as individuals?” Individualism is about the rights of the individual. It seeks to let each person grow or fail on their own, and sees group-focus as denuding the individual of their inalienable rights. Collectivism is about the rights of the group or society. It seeks to put the family, group, company and country before the individual. It sees individualism as selfish and short-sighted.

Inner-directed vs. Outer-directed (Internal vs. external)

Internal/external distinguishes societies on the degree to which members believe they can exert control over their environment as opposed to believing that their environment controls them. The basic question is: “Do we control our environment or work with it?” Inner-directed is about thinking and personal judgement, ‘in our heads’. It assumes that thinking is the most powerful tool and that considered ideas and intuitive approaches are the best way. Outer-directed is seeking data in the outer world. It assumes that we live in the ‘real world’ and that is where we should look for our information and decisions.

Time as sequence vs. Time as synchronisation

Sequential/synchronic distinguishes societies based on whether members prefer to do one thing at a time or work on several things at the same time. The basic question is: “Do we do things one at a time or several things at once?” Time as sequence sees events as separate items in time, sequence one after another. It finds order in a serried array of actions that happen one after the other. Time as synchronisation sees events in parallel, synchronised together. It finds order in coordination of multiple efforts.

Achieved status vs. Ascribed status

Achievement/ascription distinguishes societies on the basis of how they distribute status and authority and is quite similar to Hofstede’s power distance dimension. The basic question is: “Do we have to prove ourselves to receive status or it is given to us?” Achieved status is about gaining status through performance. It assumes individuals and organisations earn and lose their status every day, and that other approaches are recipes for failure. Ascribed status is about gaining status through other means, such as seniority. It assumes status is acquired by right rather than daily performance, which may be as much luck as judgement. It finds order and security in knowing where status is and stays.

Specific vs. Diffuse

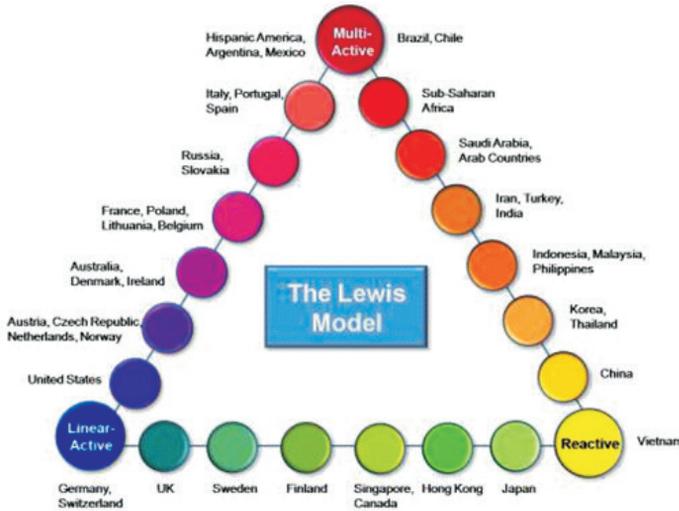
Specific/diffuse distinguishes societies based on how their members engage colleagues in specific or multiple areas of their lives. The basic question is: “How far do we get involved?” In a specific culture, people first analyse the elements individually and then put them together, the whole is the sum of its parts. People’s lives are divided accordingly and, only a single component can be entered at a time. Interactions between people are very well-defined. Specific individuals concentrate on hard facts, standards and contracts. A diffusely oriented culture starts with the whole and sees individual elements from the perspective of the total. All elements are related to one another. Relationships between elements are more important than individual elements. (I11, I12, I13).

6. The Lewis Model

Richard D. Lewis is a British polyglot, cross-cultural communication consultant, and author. His own research and experience led him to believe that culture can be classified in three groups: linear-active, multi-active and reactive. His culture model is often shown as a triangle, with countries ranged along lines between two vertices (Figure 3). There seems to be no countries which combine all three dimensions. Linear-actives seem to inhabit cooler countries, while the hotter climate where more multi-actives are found is reflected in their greater emotional

activation. The USA and UK are mostly linear-active. Canada lies between linear-active and reactive. Australia lies between linear-active and multi-active. European countries mostly range between linear-active and multi-active, with Northern Europeans tending to be mostly linear-active, but with reactive leanings (LEWIS, 2000, I14).

Table 1 summarises the main characteristics of the three culture groups.



Source: I15

Fig. 3. The Lewis culture model

Table 1. Some characteristics of the culture groups of R. Lewis

Linear-active	Multi-active	Reactive
Talks half the time	Talks most of the time	Listens most of the time
Does one thing at a time	Does several things at once	Reacts to partner's action
Plans ahead step by step	Plans grand outline only	Looks at general principles
Polite but direct	Emotional	Polite, indirect
Partly conceals feelings	Displays feelings	Conceals feelings
Confronts with logic	Confronts emotionally	Never confronts
Dislikes losing face	Has good excuses	Must not lose face
Rarely interrupts	Often interrupts	Doesn't interrupt
Job-oriented	People-oriented	Very people-oriented
Sticks to facts	Feelings before facts	Statements are promises
Truth before diplomacy	Flexible truth	Diplomacy over truth
Controls environment	Manipulates environment	Lives in harmony with environment
Values & follows rules	Often disregards rules	Interprets rules flexibly
Gains status by achievements	Gains status by connections & charisma	Gains status by birthright & education
Speech is for information	Speech is for opinions	Speech is to promote harmony
Works fixed hours	Likes flexible hours	Work, leisure & life are intertwined
Values privacy	Is gregarious, inquisitive	Respectful, likes sharing
Is data-oriented	Is dialogue-oriented	Likes networking
Talks at medium speed	Talks fast	Talks slowly
Thinks briefly, then speaks	Speech leads thought (thinks aloud)	Contemplates, then speaks briefly
Completes action chains	Completes human transactions	Harmonizes by doing things at appropriate times

Source: Lewis, 2000

Linear-actives: They are logical thinkers who carefully plan and manage their actions. They do things one at a time, according to schedule, and so are very accurate and efficient in their work. They like working with others who focus on the task and who appreciate structure and reason. They can annoy the other types by their focus on the task and lack of consideration for relationships.

Multi-actives: They are more energetic people who prioritize their work based on feeling as much as thought. They switch from task to task based on a combination of apparent urgency and whatever seems more interesting. They are more social than linear-actives and consider managing relationships as an essential part of the job. When they disagree they can be loud and emotional, but will quickly forget this as agreement is reached.

Reactives: Reactives are also interested in relationships, but are cooler than multi-actives, valuing courtesy and consideration. They listen carefully and think hard about what the other person is saying rather than just diving in with their views. They tend to think widely, seeking principles by which they can work rather than fixed plans or vague intentions. They seek harmony and will step back and start again if things are not working well. While not confrontational, they are also persistent and will work with others until they are happy with plans and actions (114).

Summary

There are over 200 recognised countries or nation-states in the world; the number of cultures is considerably greater, on account of strong regional variation. Writers such as Hofstede have sought dimensions to consider. His 4-D model looked at power distance, collectivism v. individualism, femininity v. masculinity and uncertainty avoidance. Later he added long-term v. short-term orientation. Edward Hall classified groups as monochronic or polychronic, high or low context and past- or future oriented. Trompenaars' and Hampden-Turner's dimensions came out as universalist v. particularist, individualist v. collectivist, achievement oriented v. ascription, neutral v. emotional, specific v. diffuse, internal v. external and time orientation (LEWIS, 2000). Lewis classified cultures in three groups: linear-active, multi-active and reactive. In a world of rapidly globalising business, Internet electronic proximity and politico-economic association, the ability to interact successfully with foreign partners in the spheres of commercial activity, diplomatic intercourse and scientific interchange is seen as increasingly essential and desirable. Being familiar with the above introduced culture models, culture groups can be a great help for businessmen operating on foreign markets.

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