



Edited by
Bharat S. Thakkar

Culture in Global Businesses

Addressing National
and Organizational
Challenges

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Bharat S. Thakkar
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This book is dedicated to the global business leaders and managers who helped the world a better place to live and work and to those in coming decades who would help make it even better for the generations to come.

I dedicate this book to all contributing authors and their families.

The contributing authors are:

Ezenwayi Amaechi, A. C. Brahmhatt, Nicolas M. Casati, Lydia M. Daniels, Deepal Joshi, Indrane Gurusamy Ram, Kadambari Ram, Vivek Pandey, Rahul K. Patel, Kevin M. Sorbello

I also wish to dedicate this book to

Dr. Lydia Daniels and her family

Lydia's family includes her husband and three sons:

Efrain Correal; sons Jay B. Daniels, Anthony W. Daniels,

Danny W. Daniels (in loving memory, 1952–2017)

Bharat S. Thakkar, Editor

FOREWORD

A third in a set of three books, this book *Culture in Global Businesses: Addressing National and Organizational Challenges* (2020) contextualizes the overarching theme of culture and how it impacts global businesses. At a time when many societies in the world are experiencing significant ferment, be it here in the United States or Europe or Asia, different cultures are not only coming under scrutiny but are being upended from their traditional roots.

This churning in cultures has many consequences, among the most important of which is the way global businesses will have to deal with uncertainties for quite some time in operating in often diametrically opposite societies.

Culture is a pervasive phenomenon that surrounds our lives at all times, continually being created and enforced by our upbringing, experiences, and interactions with others. Culture is shaped by leadership behavior, sets of structures, routines, rules, environment, and norms that guide and limit behavior. The culture within businesses is much more than shared mission, vision, values, or “bottom-line” beliefs; it is about the collaboration and integration of values between diverse people to create a productive and harmonious community in order to meet the needs of all stakeholders equally.

Culture in global businesses, the focus of this book, is the composite environment created by a myriad of activities, systems, meanings, values, and beliefs unique to each business. Culture differentiates one business

entity from another, as well as its group of members from another group of members. This timely book provides insight and developmental details about culture from a broad fresh spectrum of views, such as from the perspectives of the global marketplace, leadership, diversity, technology, intrapreneurship, and spiritualism.

This book follows the first two books which may not necessarily be a consciously designed trilogy but, given their editor's broad worldview as well as a keen understanding of systems that constitute businesses, is a particularly useful continuation. The scope of the first book, *The Future of Leadership: Addressing Complex Global Issues* (2018) ISBN 978-3-319-73869-7, offered a diversity of scholarly views on how evolutionary leadership—corporate, political, economic, social, and cultural—have been changed and included keys to new ways to lead, motivate, and mobilize resources to gain and stabilize productivity and efficiency of ever-changing organizations. Book two, *Paradigm Shift in Management Philosophy: Future Challenges in Global Organizations* (2020) ISBN 978-3-030-29709, addressed the major global trends driving new opportunities and new demands, emphasizing the focus on a holistic approach to problem-solving while addressing globalization, the rise of the East, environmental challenges, and social concerns.

This book completes the triumvirate of significant issues facing our organizations now and in the future, emphasizing the significant impact of culture in global businesses with in-depth study, analysis, and actions to achieve a diverse, inclusive culture in global businesses. Through the editor's life work, which includes authoring, publishing and presenting over thirty papers, Dr. Bharat S. Thakkar has given an eclectic group of authors a worldwide voice and the opportunity to contribute wisdom, experiences, and foresight for the future of globally successful organizations. The set of three books together serves as university-level curriculum development with case studies, organizational strategy, and cultural change.

As an African American who grew up in the segregated South of the United States (Louisville, KY), and as with many others, currently, in the era of COVID-19, issues surrounding the "Black Lives Matter" Movement, racial tensions, and a US Presidential election year (2020), attention to an inclusive global organizational culture is a necessity. The culture in our organizations reflects the culture of the business community at large, and the business community reflects society; therefore, this book is

a must-read to initiate and reinforce the mindset for the global organizational changes needed in today's world. Culture can teach us numerous things. It involves the social behavior and norms found in human societies along with beliefs, customs, knowledge, habits of individuals within a group, and so can broaden our worldview. Culture can bring together a diverse group of people who are creative and innovative. The importance of culture to the success of businesses cannot be overemphasized, particularly for global organizations whose businesses span across cultures. The ability to understand a country's culture is not only a sign of respect but will also help to cultivate effective and dynamic communication, a critical aspect of doing business.

Culture is a substantial part of people's daily lives and influences how they communicate. As a result, cultural awareness increases the chances that business leaders make insightful, deliberate decisions, as cultural differences such as body language, thinking, communications, norms, manners, religious customs, and more tend to be the reason for miscommunication among business professionals. Miscommunication occurs because we live in a multicultural world. By learning and understanding cultures, business professionals can better understand and identify with their colleagues. Cultural issues can arise from socio-economical, technical, and communication differences. Some of the benefits of understanding culture include being prepared to interact in a global society, but more importantly, the ability to become a better overall communicator. Cultural sensitivity is essential when engaging in cross-cultural businesses. Cultural diversity also fosters learning, collaboration, and cooperation, which can only happen with a level of understanding about each other.

From an organizational point of view, culture is an essential aspect of any business. Although often implied, corporate culture refers to the beliefs and actions that determine how employees and management in an organization relate to one another. A strong culture impacts a company's strategic direction, as well as every aspect of management decisions. It can improve the performance of a business by motivating employees to work towards the company's vision. When properly defined, an organizational culture gives employees something to be excited about, because it reinforces the goals and values of the employees while also boosting their morale. Successful businesses are those that promote appreciation of cultural differences. Culture can also affect an organization's analysis

and strategic decisions on how best to explore new markets. Cultural awareness affects the way organizations attract a global audience.

Doing business in the current global environment can be complicated; hence, learning the business environment can enable the organization to make the best decisions that will enable the business to grow and be successful. It is fundamental to note that successful businesses set smart goals and understand that customers are the foundation of everything they do. A diverse inclusive culture cannot be attained without assessing and eliminating embedded institutional biases. When bias operates at the systems or institutional level, it acts as a social force, and instead of impacting people one by one, it affects many people, often unnoticed. In this book, the authors address issues such as cultural challenges to doing business in the global marketplace, where essential aspects of business practices and marketing strategies are adapted in a way that helps all stakeholders. Other issues addressed include how changes in communications technology have enabled individuals from diverse cultures to work together—the role of national culture, the impact of cultural diversities, etc.

This book is propitious because a country or regions' cultural characteristics, customs, values, and norms may impact how they operate in different geographic areas. To manage global businesses successfully, organizational structure and leadership play an important role in drawing resources, processes, and products promptly from one destination to another. Leadership and structure require geographical and cultural awareness. Globalization of businesses, local and global technologies, and the spiritual health of the workforce adds to the growth of people, products, and profits.

Academic researchers, faculty members, professionals, business owners, managers, and above all, consumers will benefit from this book. It has the flavor of success in doing global businesses where educated decision-making plays a significant role. The authors and the editor deserve

special admiration for putting together integrative thoughts on the understanding of an inclusive culture that results in eliminating embedded systemic biases while providing profitable global business successes.

Lydia M. Daniels, Ph.D.
Distinguished Adjunct Professor, Ageno School of Business
Golden Gate University
San Francisco, CA, USA

President/CEO
Daniels Consultation Services
Atwater, CA, USA

PREFACE

Technological advances have made the world more accessible to businesses and consumers. Manufacturers create and assemble various parts of complex machines in countries far distant from home offices, and market their products in multiple languages around the world. The difficulties of assessing subcultural needs and expectations within a local area or single country have exponentially increased for those whose businesses cross national borders where the diversity of national, ethnic, and regional cultures and subcultures can seem insurmountable. Cultural researchers attempt to provide insights into these cultures and subcultures yet are often faced with the reality that cultures are evolving, mixing, and dividing into ever-increasing variations at ever-increasing rates. Businesses are not the only ones concerned with this increasing shift in cultural norms and expectations; national and regional leaders are finding it increasingly difficult to address these shifts, especially when they run counter to the expectations of an older generation. Indeed, generational variations are sometimes antithetical to the generation responsible for making political or business decisions based on younger generations perceive as outdated norms.

While there is no magic solution to solving or addressing cultural diversity, there are several ways to improve a business's chances of adapting and leveraging the insights, expectations, and needs of diverse cultures. This book offers a review of research geared towards understanding culture and its influence on the success of global businesses. Divided into two

parts that look at the culture from an organizational as well as national perspective, the chapters investigate the effects of technology on culture, the role of leadership in corporate culture, and communicating and managing change across cultures. The book argues that developing and embracing cultural attributes alongside instilling an organizational culture that appreciates rather than fears diversity, are the keys to successful modern business. With contributions from authors from academic as well as professional backgrounds, this book will serve as a valuable resource for researchers and practitioners interested in studying or understanding the importance of culture in managing modern organizations.

Businesses need to remain profitable and sustainable, which requires more than mere survival; they must thrive and continue to meet or exceed the needs of their customers. Can businesses fulfill their Corporate Social Responsibilities in different countries around the world and remain profitable? Can businesses market products and manage their creation and distribution in a way that does not offend workers, potential customers, or national leaders? How can businesses leverage cultural diversity to their advantage, incorporating different points of view and experience without the need to maintain the status quo? The chapters attempt to provide up-to-date knowledge on trends in country-specific cultures and management strategies in complex global organizations. They demonstrate the correlation between understanding culture, organizational performance, company growth, worker satisfaction, and consumer expectations.

Ten chapters in this volume, authored by researchers from various institutions, are organized in two separate categories:

1. Role of Organizational Culture in Global Businesses
2. Role of National/Regional Culture in Global Businesses

Successful management of global businesses requires an organization's structure and leadership play an important role in drawing resources, processes, and products in a timely manner from one destination to another. This approach requires understanding national, regional, ethnic, and generational cultures and subcultures. Along with globalization of businesses, local and global technologies, and spiritual health of workforce add to the growth of people, products, and profits.

During my 26-year employment at Lucent Technologies (Formerly AT&T), I travelled to different countries to promote systems reliability of

Lucent Technology's telecommunications products. I travelled to China, India, Ireland, England, and several states in US and the response from my various audiences was different for the same presenter and similar presentations. For example, the audience understood my message but did not challenge me or question my content in China or India, where being shy or showing respect for authority within a culture can inhibit conversation and communication. On the other hand, I faced insightful questions from audiences in Ireland, England, and the USA. I had experienced the existence and impact of cultural differences between countries. This was two decades ago, and while cultural differences are difficult to ignore, their changes are even more difficult to predict, especially when manufacturing, assembling, and marketing a product in different parts of the world. Even service-based businesses experience the difficulties associated with cultural nuances to language and the interaction between customer and support personnel during transactions.

In historical perspective, when markets get saturated in a home country, businesses tend to observe the "Greener Pasture" outside of their own profitable turf. To evaluate other countries, it takes real understanding of the culture and subcultures that exist in the foreign country and their perhaps unique way of doing business. Cultural differences involve laws; customs; languages; acceptance of technology and the influence of outside cultures on their society; climate and environment; agriculture; dress codes; foods; ethics; and a variety of other nuances. The complexity and enormity of culture and globalization issues include the rate of population growth, various religions, and divisions among them on one hand and universal understanding of spiritual beliefs is a challenge akin to "walking on a tightrope". The parameters affecting the running of businesses in a global environment a monumental challenge.

There are also cultural differences in the handling of financial matters and transactions. The honesty and integrity of the country and its customers can be varied and can change between generations. What is considered gift, bribery, or corruption in one culture may be perfectly normal, and even expected, in another. Today's business environment, growth in technology, time zone and national political differences, and per capita income are not easy topics to address or comprehend. The world has become a 24/7 production house to produce and provide ideas, products, and services.

There are limitations to the studies in culture and its impact on globalization. Further and continued research is needed to explore different

sectors in local and global businesses. For example, Japan and some countries in Europe have nearly taken over the automobile industry. Fuel suppliers in general were left to do global business with Middle Eastern countries. Mining resources are often unique to countries. For example, tin in Malaysia, phosphorus in Jordan, bauxite in Australia. A pencil made in the U.S. requires rubber from Malaysia or Thailand, graphite from Brazil or Mexico, wood from South Africa or Sweden, paint from Kazakhstan or Estonia, and aluminum from China or Mozambique. When national or local shortages of material or labor are experienced, regardless of potential hurdles, a business must look to the global marketplace.

We generally address retail products and processes, yet the social, economic, and national security impact is significant when it comes to defense equipment. There are lobbies in governments, agents, and specialists for multi-billion dollar contracts and mind-boggling deals among nations. It has become a challenge to deal with globalization in uncertain global environments due to cold wars, favoritism, COVID-19, and many other factors.

For decades multi-national corporations (MNCs) in developed countries were doing business with developing or under-developed countries, so the concept of globalization is nothing new. Similarly, there have always been cultural exchanges taking place among countries such signing documents by heads of states. But does that make countries culturally aware about the global work environments? Diversity and exploitation, unhealthy business practices, immoral or unfair treatment of workers by business owners, and deaf ears to customer needs can create environments and problems difficult accommodate or to solve.

There are issues and questions about organizational cultures in host and foreign countries. Some policy decisions require understanding various cultural norms. Should we have an 8:00 am to 5:00 pm work culture with one-hour for lunch and coffee breaks in between, or should we have 10:00 am to 6:00 pm workday based upon local climatic or traffic conditions? The time zones in the US are an example of the culture's need to equalize the day's sunshine during the workday due to geographical distances between the East and West coast. Should the cafeterias serve vegetarian food, and if so, based on which type of vegetarian? Should a corporation fire non-performers or train them? The court systems of countries also differ in many ways, where in some a person is presumed innocent until proven guilty, and another where a person is presumed guilty until proven innocent. Likewise, punishment can be vastly different,

where a place such as Singapore uses caning as a form of punishment, a place in the Middle East may amputate a hand for stealing, and some countries have or have renounced the death penalty. The differences between cultures are too numerous to count, yet in spite of patent and latent differences among countries, businesses must go on and flourish with profitability.

To understand a foreign culture is difficult for most businesses, yet cultural awareness and proficiency is required in order to communicate ideas without offense, and implement external policies that do not conflict with the expectations of the foreign culture. Effective communication may not be achievable until the language is properly understood between global partners. The transmission of ideas, meanings, and moral values within and between these partners and potential consumers may fall short of expectations and create conceptual voids where decisions are made in error due to filling in the gaps with culturally misaligned guesses. This volume provides insights and prescriptions on how to prevent such misalignment of perception, avoid cultural faux pas, and establish a common basis from which businesses can thrive on a global scale.

Geographical and generational cultures can be difficult to fully understand, especially since they were established and reformed over decades, yet continue to evolve. They are not easy to change, yet their unique perspective and insights can be leveraged in ways that will allow businesses to thrive. Local intelligence can help flourish global businesses by providing a link between dislocated management and local workforces and marketplaces. Such methodologies are covered in this volume, along with insights on how to adapt a level of acceptance of diversity that will enhance the chances of success within a globally dispersed workforce within an ever-changing cultural landscape.

I wish to thank all authors, particularly Ezenwayi Amaechi and Kevin M. Sorbello who helped me organize the book's content. I want to thank Lydia Daniels for her motivational Foreword. Professor Kalpakjian, Emeritus, Illinois Institute of Technology (Chicago) made encouraging comments during the preparation of this book's manuscript. The staff at Palgrave/Macmillan was cooperative in bringing the book in the marketplace. I want to particularly thank Mr. Marcus Ballenger and Ms. Hemapriya Eswanth for their efforts to bring quality in producing this book. I am also thankful to Ms. Shukkanthy Siva Project Manager of the title for her timely guidance and attention to the quality of this book.

This volume is published in continuation of previously published two volumes by Palgrave/Macmillan and both were edited by me. First one was on leadership (ISBN: 978-3-319-7386907) and the second one was on management (ISBN: 978-3-030-29709-1).

Wheaton, IL, USA

Bharat S. Thakkar, Ph.D.
President/CEO, PREM Group, Inc.

ACKNOWLEDGMENTS

Wilhelm Maximilian Wundt (1832–1920), considered the founder of modern psychology and one of the founders of cultural psychology, was among the first to acknowledge the influence of culture on human behavior. However, psychological scientists have struggled to measure the concept because of culture’s multifaceted nature, such as the dimensions of collectivism and individualism within a group. With increasing cultural diversity and global communication comes an increasing number of subcultures within previously more homogeneous groups. Doing business in a global marketplace comprised of ever-increasing diversity requires an understanding of the cultural landscape to successfully navigate the often confusing and sometimes contradictory nature of cultures and subcultures. Modern business models must also find a way to reintroduce spirituality into the fabric of the organization. Often confused with religion, spirituality is more of a personal sensitivity to morality, ethics, fairness, and the connectedness of the self with others and the environment. It is the compass by which organizations should steer the course of their activities towards products and services that simultaneously recognize and appreciate the need for people to realize self-actualization, feel pride in their work and products, and care for others and the environment. The concept of the triple-bottom-line allows for people, planet, and profit, rather than profit at the cost of others and the environment. This is born of spirituality and is becoming an overarching theme to new business models that outperform those focused on profit alone.

Editor Bharat S. Thakkar has, therefore, ventured to produce a collection of insightful chapters from different perspectives on how to successfully leverage an awareness and understanding of cultural diversity and spirituality for an organization wishing to succeed in business conducted on a global scale. These chapters range from Sorbello's suggestions on how to address cultural challenges in a global marketplace by embracing and leveraging cultural diversity; Daniels' perspectives on servant leadership and inclusive organizational cultures that actualize the notion of shared responsibility and worth; Patel's views on the role of information technologies in changing the paradigm of communication and cooperation in global business success; Kadambari Ram's unified adaptive theory of global business culture that places contextualization in the forefront of success; Casati's use of quantum computers in understanding cultures and global business successes; Brahmabhatt's perspective on the business challenges and strategies to address the impact of cultural diversities on workers and organizational leadership; Joshi's views on the role of culture in the success of global high-tech startups from India; Indranie Gurusamy Ram's analysis of a unity of cultural perspectives to achieve global business success; Amaechi's advice on creating a culture of intrapreneurship in small businesses; to Sorbello and Vivek's thoughts on the incorporation of spirituality into the workplace to improve an organization's image, pride, and profit, while supporting self-actualization of the workers without causing harm to others or the environment.

I take this opportunity to recognize the contributions of these authors towards constructing this anthology on how to address cultural challenges and incorporating spirituality into the lives of workers and organizations to doing business in a global marketplace; thank Dr. Thakkar for his diligent editorship; and appreciate the Foreword by Dr. Lydia Daniels. The world is only as we perceive it and understanding we all perceive it based on our experience, biased by our cultural awareness, and through our personal sense of spirituality is the first step towards success in a global marketplace.

Chesapeake, VA, USA

Kevin M. Sorbello, Ph.D.

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NOTES ON CONTRIBUTORS



Dr. Ezenwayi Amaechi is an Assistant Professor of Entrepreneurship in the Management Department at Johnson & Wales University, where she also serves as the Faculty Consultant at the Entrepreneurship (eCenter) Center. She is also the Founder and the Executive Director of Micro Enterprise Social Entrepreneurship (MESE), a mission-based social enterprise business with the aim to offer holistic support to women and youth in developing nations. She has partnered with non-governmental agencies, governmental agencies, institutions, and individuals with synergistic missions to provide business coaching and mentorship as well as innovative research-based entrepreneurial training such as financial literacy strategies, operational strategies, and marketing strategies to women and youth in several developing nations.

Her research focuses on entrepreneurship, social entrepreneurship, microenterprises, women in leadership, ethnographic design, case study design, as well as women and

youth economic development, leadership, and sustainability in developing nations. In addition to conference presentations, her publication can be found in *The Qualitative Report*, *American Journal of Strategic Leadership*, and *Springer Nature*.



Dr. A. C. Brahmbhatt, Ph.D. is in the field of academics for the last 5 decades, busy teaching the masters courses, publishing research papers, guiding Ph.D. students and acting as research mentor the universities located in Gandhinagar, India. He had his M.Sc. from MS University of Baroda, India (1967), Ph.D. from Gujarat University (1981) and FDP for Indian Institute of Management, Ahmedabad (IIMA), 1982. He was Head of Marketing Area at B.K. School of Business Management (India), Chairman of Doctoral Program in Management of Nirma University, India (2009–2016) and currently the Research Mentor of two universities, one being Pandit Dindayal Petroleum University(PDPU) and KadiSarvVishvavidyalaya both in Gandhinagar, India.

He had taught various programs like MBA, M.Phil., Ph.D. in leading management and entrepreneurship institutes like BK School, CEPT, National Institute of Fashion Design (NIFT), Mudra Institute of Communication, Ahmedabad (MICA), Entrepreneurship Development Institute of India (EDI-I) etc. He taught variety of courses such as Marketing Research and Information System (MRIS), Research Methodology, Consumer Behavior, Services Marketing, Operations Research, Inventory Management etc. He has published 34 research papers in the leading management journals, India and abroad. He has produced 10 PhDs in the area of marketing so far. He is on

eight Boards of Editorial and Reviewer Boards, India and abroad. He has provided consultancy services to various corporate, governmental and non-governmental units such as, Oil India Limited (OIL), ISRO, Gujarat State Civil Supply Corporation (GSCSC), Industrial Extension—Cottage (INDEXT-C), Self Employed Women Association (SEWA), Aims Oxygen Ltd. etc.

He has got Biographical Entry into,

1. Reference Asia Who's Who of Men and Women of Achievement, Vol. IV, (1992),
2. Reference India-Biographical Note on Men and Women of Achievement of Today and Tomorrow, Vol. 1, Page 129,
3. Indo-Europe's Who's Who, 1995,
4. Learned India-Distinguished Biographies in Twenty First century, 2010.

He has been awarded the best paper awards in Applied Statistics consecutively for two years 1978 and 1979. Also he has been awarded, Best Professor of Marketing, Dainik Bhaskar National Educational Leadership Award, October 13, 2013, Mumbai, India. He as a Chairperson of Doctoral program at Nirma University had organized 6 annual Doctoral Conferences, called ANVESH. He is one of the founder promoters and trustees of Consumer Education and Research Centre (CERC), a renowned consumer forum situated in Ahmedabad, India.



Nicolas M. Casati, DBA has over 15 years of experience in the healthcare field. Dr. Casati is a recognized expert in decontamination of surgical instruments, as a Certified Registered Central Service Technician and Certified Healthcare Leader by the International Association of Healthcare Central Service Material Management, and is consulted by equipment manufacturers. Dr. Casati has contributed over the years to two process improvements at a hospital: environmental, and staff related. Dr. Casati has experience working at an International Bank as an Intern. He has three years of Information Systems experience and is a Certified Block chain Expert—V2. Using his knowledge learned during his Environmental Sciences studies, Dr. Casati has advised on 100 published papers as a Reviewer of the Journal of Cleaner Production and particularly interested in the Triple Bottom Line and Resource Base View. Dr. Casati is creative, with two patent filings in regard to noise control, assigned to Woxx Incorporated, a start-up company at which he is President. Dr. Casati is Vice-President at the Groupe Professionnel Franco-phone in Chicago. He has done volunteer work in a hospital in Honduras.



Dr. Lydia M. Daniels, Ph.D. is currently President and CEO, Daniels Consultation Services, Atwater, CA; Distinguished Adjunct Professor, Golden Gate University, San Francisco, CA, Ageno School of Business, Human Resources Management; and former Adjunct Professor, Dominican University of California, San Rafael, CA., Barowsky School of Business. Lydia provides consultation and project management services for a variety of organizations for over a twenty-five-year period. She has held top-level positions such as Chief Human Resources Officer for a 3000-employee healthcare system and demonstrated expertise in development and implementation of major HR systems, organizational transition projects, and union contract negotiations and implementation. She teaches graduate courses in Strategic Human Resource Management, Performance Management, and Organizational Behavior, in both cyber and classroom. She is experienced in course and curriculum development in Human Resource Management. She holds an M.S. in human resources management and Ph.D. in management/leadership and organization change. The recipient of the Management Fellowship Award from the University of California, San Francisco 1979–1980, Dr. Daniels was recognized as the Woman of the Year by the National Association of Professional Women in 2012, among the Outstanding Adjunct Faculty for the Human Resources Program by the Edward S. Ageno School of Business in 2016 and as a Distinguished Adjunct Professor by Golden Gate University in 2018 and was also presented with the 2020–2021 Albert Nelson Marquis Lifetime Achievement Award by Marquis Who’s Who.

Additionally, she is scheduled as a presenter at the International Servant Leadership Summit, 2021. “As a disciple of Servant Leadership, she has authored: *The Quest for a Paradigm Shift in Leadership*”, (Chapter 3), in Bharat S. Thakkar, (Ed.), *The Future of Leadership: Addressing Complex Global Issues*, 2018, Palgrave/Macmillan, and author of “21st Century Global Human Resource Management: Strategic Business Partner and Servant Leader” (Chapter 3) in Bharat S. Thakkar, (Ed.), *Paradigm Shift in Management Philosophy: Future Challenges in Global Organizations*, 2020, Palgrave/Macmillan Publisher. Dr. Daniels is incredibly proud of developing and delivering graduate courses for the Master of Science in Human Resource Management program at Golden Gate University and promoting the philosophy and practice of Servant Leadership in professions, organizations, communities, and the world.



Dr. Deepal Joshi, Ph.D. is associated with Som Lalit Institute of Business Administration, Ahmedabad, Gujarat, India; as a full time faculty, since the past 20 years and is the In-charge director of the Bachelors of Business Administration (Management-Undergraduate) program. Besides being a gold medalist in management under-graduate and graduate study, she has completed her doctorate in management on ‘Trends in B2C e-commerce’ under the guidance of Dr. Sarla Achuthan, Ex-Director, B.K. School of Business Management, Gujarat University, Ahmedabad, India.

Deepal’s research interests include trends in B2C e-commerce, e-loyalty, website usage experiences of e-buyers, leadership in Indian high-tech start-ups, women entrepreneurs in

Indian high-tech start-ups and governance of higher education in India. Her research papers and book chapters on various topics in management and governance have been published in reputed national and international journals. She has also presented papers in reputed Conferences.

Deepal has two decades of teaching experience for management students at the undergraduate studies. She has also played diverse roles as examination coordinator and chairman of the syllabus revision committees for management courses.



Vivek Pandey is a Coach, Educator in Vivek's Institute of Statistics & Accountancy, He is an Adjunct Faculty at Nalanda International School. Vivek is a full time Director in Devrukh Spiritual Prowess which Conducts Empowerment Programs.



Dr. Rahul K. Patel, Ph.D. is a seasoned Cyber & Information Security professional with over 25 years of experience defending the availability, confidentiality, and integrity of information assets. He is presently leading elections information security and risk management efforts at the office of the Cook County Clerk and Chicago Board of Elections Commissioners as an Elections Information Security Officer. Patel holds a Ph.D. from North central University, an MBA from DePaul University, and an M.S. from Illinois Institute of

Technology. Dr. Patel is an Adjunct Industry Associate Professor, Information Technology and Management at Illinois Institute of Technology's College of Computing.



Dr. Indranie Gurusamy Ram, Ph.D. has a Ph.D. in Philosophy and has been an academic in the Higher Education Sector for over 23 years. She has been employed in both the Public and Private Higher Education Sectors. She is an accredited Assessor and Moderator with the SECTOR EDUCATION TRAINING AUTHORITY (SETA). She has been a Chief Operating Officer for Academic, Research and Quality Assurance, at Pro-Active Public Services College for the past ten years. She has recently retired my full-time position and work part-time for the College and she does education consultant work. She was the Chairperson of the TQMC (TOTAL QUALITY MANAGEMENT COMMITTEE) at Pro-Active Public Services College.

Indrane's responsibilities in the Tertiary environment entailed Quality assurance of academic and operational policies and procedures; promotion of a culture of research and educational engagement and quality assurance of training programs. She has written several training manuals and conducted training in various skills related and academic programs. She was on various committees while lecturing at the University including the Ethics Committee. She was contracted by the CHE (Council for Higher Education) to Assess Learning Program for Higher Education Institutions in 2003.

Indrane contributed to conference proceedings and presented papers at several local and international conferences. She presented

a Paper in Oxford at Mansfield College in September 2004; the Paper was entitled Moral Philosophy with Children. She presented a paper to the International Greek Society for Humanities in May 2005; the Paper was entitled Morality and Consciousness. She presented a Paper on School and the World of Work: A Synergistic Alignment at the EMASA (Education Management Association of South Africa) Conference, Cape Town, March 2007. She has published in *Phronimon* (Peer reviewed journal); Vol 6 June 2005: Plato and Vedanta. DOE (Department of Education) accredited Journal.

As a semi-retired academic, Indranei is passionate to make a contribution to Humanity and our Planet in respect of our responsibilities to assist society to co-exist in a pluralistic relationship with aspects of Morality and the greater good for all.



Dr. Kadambari Ram, Ph.D., MBA provides expert international vision and leadership with an international Ph.D. in information systems management, and an international MBA from Purdue University, and an internationally recognized Certified Financial Officer (CFO) SA designation. Having empirically developed and published the RRSA management framework in the fields of leadership, systems science, decision sciences, and quantitative methods, Dr. Kadambari Ram is able to devise institutional management mechanisms for transformational purposes. Dr. Kadambari Ram's research involves complexity theory within the ambit of information systems, and the application of evolutionary computing for understanding complex adaptive systems, specifically

for addressing climate change as a critical leadership problem, game theory, and agent-based modeling and simulation.

As an expert in simulation modeling, Dr. Kadambari Ram developed the RRSA simulation tool, for assessing organizational contributions to climate change via the mechanisms of resilience, robustness, sustainability, and adaptive capacity. Dr. Kadambari Ram's RRSA management framework, and RRSA simulation tool extend to the management of water and other scarce resources. Dr. Kadambari Ram is currently listed on the consultant roster for the UNFCCC.

As an entrepreneur, Dr. Kadambari Ram pioneered the combination of medical aesthetics and dentistry in Cape Town, South Africa holding the Zen Aesthetic trademark in this sector, and is the executive director of Zen Aesthetic and the Empirical Institute of Research, as well the CFO of the Internet Society in Gauteng South Africa.

As an advocate of social change, specifically relating to the linkages between disease, climate change, and the consumption of animal derived products, Dr. Kadambari Ram steered social media campaigns for creating awareness around these issues. Dr. Kadambari Ram's numerous accolades in music, combined with her practice of yoga, and academic research, have produced an approach to leadership involving development of the self for service to society and the greater biosphere, through a combination of techniques, under the trademark Selphology™ for delivering these tools.



Kevin M. Sorbello, Ph.D. is currently the training manager for a U.S. Government contractor. His educational background includes a Bachelor of Science degree in Marine Engineering, a Master's degree in National Security and Strategic Studies, and Master's and doctoral degrees in Management from Walden University. His 40 year professional career has been in the maritime industry as chief engineer, port engineer, supervising engineer, and chief of fleet maintenance and logistics the Military Sealift Command and the National Oceanic and Atmospheric Administration, and program manager and training manager for a government contractor. Among several awards for leadership and management, he also received the Navy League's award for Inspirational Leadership.



Bharat S. Thakkar, Ph.D. Research Interests are Leadership, Operations Management, Globalization, Complex Decision-Making Tools and Techniques, Quantitative Research Methodology, Engineering and Technology Business Management, Systems Reliability.

Dr. Thakkar has been engaged in the practice of reliability engineering over last thirty-five years of which last twenty-six years were spent with Lucent Technologies (formerly AT&T Bell Laboratories). He has published and presented over thirty technical papers and holds two US patents. Since last fifteen years, Dr. Thakkar has been teaching MBA, DBA, and Ph.D. courses in Chicago-area colleges and universities along with presentations at various workshops and conferences.

In fall of 1997, IIT conferred Alva C. Todd Professorship upon Dr. Thakkar. This honor is granted to a part-time faculty member with

peer-recognized experience in the field of engineering. Currently, Dr. Thakkar offers workshops and seminars on systems reliability and systems engineering to domestic and international clients. Bharat writes poetry, novels, and columns for newspapers and magazines on various social and community topics.

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Addressing Cultural Challenges to Doing Business in a Global Marketplace

Kevin M. Sorbello

INTRODUCTION

Culture: Those sets of values, language, religion, cuisine, social habits and norms, music, art, expected behavior, and measures of success. Most people tend to think in terms of national or regional culture, yet the reality is far more complex. In addition to regional subcultures, there are subcultures defined by profession, organizational position, political affiliation, ethnic group, sexual identity or preference, income, social status, social identity, and perhaps more importantly, age group. Adding to this complexity is the bias inherent in those belonging to a culture or subculture. The biased lenses with which we view others often complicate our understanding of their expectations, needs, and desires. The challenges of understanding various cultural identities when doing business in a global marketplace can, therefore, be exceedingly complicated. Cultural differences, after all, are often the root of miscommunication (Brownlee, 2020).

K. M. Sorbello (✉)
Capella University, Minneapolis, MN, USA

CHALLENGES: UNDERSTANDING AND APPRECIATING IN-HOUSE CULTURAL DIFFERENCES

Where to start? The first challenge is understanding the cultural perceptions nearest the center of control. People often assume that those working in a position of management within the same company share the same cultural identity. While this may have been true in the middle of the twentieth century when company managers were more demographically and culturally homogeneous, we now live in an increasingly diverse environment, complicated by an apparent bias against those whose view of the world is different from our own. The increase in racial diversity alone can be seen by looking at the percentages of White, Black, Hispanic, Asian, and other racial groups within each age group in Table 1.1.

While only 6% of Generation Z (Gen Z) in the U.S. are immigrants, they are more likely to be the children of immigrants, with 22% of them having at least one immigrant parent. The Gen Z population is predicted to become the majority nonwhite population by 2026. Gen Z workers are also more likely to support gender neutral or gender flexible perspectives, with nearly 60% indicating profiles should include more than male and female gender options. Although the perspectives of Millennial and Gen Z workers are very similar, they are vastly different than those of the Baby Boomers, and these differences and biases can create management issues unrelated to the work performed on the jobsite.

The second challenge is understanding that diversity and cultural biases can lead to significant issues for distant and local marketplaces in how we treat the perspectives of others and how we expect them to react to

Table 1.1 Racial distribution by generation

<i>Years</i>	<i>Generation</i>	<i>Study</i>	<i>White (%)</i>	<i>Black (%)</i>	<i>Hispanic (%)</i>	<i>Asian (%)</i>	<i>Other (%)</i>
1946–1964	Baby Boomer	1969	82	13	4	1	1
1965–1980	Generation X	1987	70	15	12	<1	3
1981–1996	Millennial	2003	61	15	17	4	3
1997–2012	Generation Z	2019	52	14	25	6	5

Note Percentages rounded to nearest whole number

our actions and communications. Senior managers are often the victims of confirmation bias when they treat silence to their opinions as confirmation of their perspective, when it is often simply a desire not to express a different opinion. This is particularly true when senior managers make comments that go unchallenged by the younger or distant workforce, yet create a potentially hostile work environment that leads to decreased performance and high employee turnover.

The third challenge is recognizing generational differences in perception, expectations, and measures of success. Baby boomers tend to project their work ethic on those they supervise, not realizing that generational differences alone suggest doing so can create discord in the workplace. Baby-boomers (1946-1964), for example, believe hard work and company loyalty will lead to success because they came of age when that was the societal paradigm. Gen X (1965-1980), Millennial (1981-1996), and Gen Z (1997-2012) workers, however, came of age with a different economic reality (Beheshti, 2018). Millennials and Gen Z workers grew up and are growing up in a time of increased technological change, where social media is a common venue for communicating and sharing experiences. As such, they prefer email and texting to phone calls and value flexibility in work arrangements, especially where they can work remotely. This is due to the fact they cannot count on a single employer to shape, structure, or advance their career, nor be sure of the geographical location of their next employer. Their perspective is important to the baby boomers who represent the current core of upper management, since projections suggest Millennials and Gen Z workers will represent 75% of the global workforce by 2025 (Beheshti, 2018). The willingness and capability of these groups working from remote locations were shown to be an advantage to businesses who employed these workers during the COVID-19 pandemic. While baby boomers perhaps struggled with the technology required to work from home, millennials and Gen Z workers quickly adapted to the new normal because they have been raised on the technology and for them it is second nature. However, the economic perspective of Millennials and Gen Z workers differs. Whereas Millennials grew up during a period of recession, the oldest of the Gen Z workers in the U.S. came of age in a strong economy with record low unemployment. This all changed during the COVID-19 pandemic, where Gen Z workers were hard hit in the early months of the pandemic. A March 2020 Per Research Center survey found that 50% of the Gen Z workers in the 18-23-year-old age group reported that either they or someone in their household had either lost their job or took a pay cut due to the shutdown resulting

from the pandemic. This percentage was higher than the 40% of Millennials, 36% of Gen Xers, and 25% of the Baby Boomers. Gen Z workers tend to be more racially and ethnically diverse, while being the most well-educated group. Gen Z workers are digital natives who, like their millennial counterparts, are progressive, pro-government, and less likely to see the U.S. as being superior to other nations (Parker & Igielnik, 2020).

As open-minded and adaptable to change Millennial and Gen Z workers may be, they are just as likely to be subject to the same biases as their predecessors. Specifically, those who belong to the same age demographic tend to believe they share the same values with others of the same age. This is a misconception, especially when viewed from a global perspective with political, geographical, religious, ethnic, or sexual preferential differences are nuanced by culture. So, how does a manager deal with such a variety of perspectives, expectations, work ethics, and measures of success? They must first establish their own corporate culture that is sufficiently flexible as to not alienate any group, while being focused on the company's goals.

The fourth challenge is the creation of a company culture that accommodates a broad spectrum of differences resulting from increased diversity. Companies cannot change personal preferences or perspectives, yet they can establish organizational expectations that set a common goal. Understanding the cultural perspective of their employees certainly allows them to tailor how they avoid cultural faux pas while establishing corporate goals and measures of success that serve to focus work processes, so the business environment does not adversely impact the cultural expectations of the workers. Creating an environment where employees are unafraid to voice their ideas or issues requires active listening and a willingness to appreciate diversity of opinion and perspective. This does not mean managers must treat everyone differently based on their cultural expectations; it simply means they must take those differences as acceptable variations while treating everyone equally, regardless of their cultural alignment.

Next Steps

Once an organization has put its own house in order, the next step is to identify cultural issues in their satellite venues and address them in similar fashion. This is not always as easy as it may sound because the degree of cultural acceptance in some areas of the world is drastically more inflexible than in others. Dress codes of the West are often unacceptable to those

in the Middle East, as too are cultural norms of the society at large. It is, therefore, critical that organizational leaders understand the baseline culture of populations socially and geographically distant from their own. Once that baseline is understood, the next steps would be to identify the relative subcultures that exist within that venue and work within the limits set by society in that location.

These efforts will take time, which may not always be available. It will often be necessary, therefore, to identify key people in the distant location that better understand the expectations of the local workers and express the company's expectations to them so they can translate those expectations into actions that align the distant venue's values to the company's goals and measures of success. Globalization requires accommodation, rather than institutionalization. History shows that populations with very different cultures, goals, and measures of success can often work together toward a common goal. It is, therefore, paramount that the goal be articulated in such a way as to bring different parts of the organization together without attempting to make all the parts look and act the same.

Understanding the organizational workers and stakeholders is the first step in understanding the global marketplace (Gabel-Shemuely, Westman, Chen, & Bahamonde, 2019). Trying to sell miniskirts in Saudi Arabia might sound like a good idea if the only consideration is the lack of miniskirts in Saudi Arabia. However, understanding the culture and social norms of that society should make a company realize that attempts to sell miniskirts in that area would prove disastrous, not only in a lack of sales, but by creating a negative image of the company attempting to market such an item in their society. Social taboos, associations with words or concepts, can either enhance the marketability of products and the company's image, or do just the opposite. It is, therefore, important to consider hiring local managers or cultural experts that can educate the home workforce on the cultural nuances of the target marketplace, workplace, or production site. These individuals can mentor those employees who must interface with or visit the host country, ensuring such engagements work to the company's advantage by avoiding cultural faux pas or insults. By the same token, using local managers instead of importing home country employees serves the dual purpose of ensuring effective communication between supervisors and employees in the host location, plus avoiding cultural clashes that might exist while the imported employee is gaining an in-depth understanding of the host country's culture.

REALITY AND PERCEPTION: SUBJECTIVE VS OBJECTIVE

Objective reality does not exist as far as human perception is concerned (Fedrizzi & Proietti, 2019). We live in a subjective reality, where what we see, hear, feel, smell, taste, or think is the product of our entire life experiences. These experiences create biases that further distort our view of reality. If someone in California sees a picture of a woman in a bikini, their perception of that person is vastly different than someone viewing the same picture who lives in a more modest culture. Social experiments also show we have a color bias, not just skin color, but a basic bias toward or against certain colors for clothing, signs, buildings, and a host of other objects. One study showed more people assisted a woman asking for directions on a busy street when she wore a red dress than when she wore a white dress. This bias, however, would only be true for the people in that area of that country. Another study showed those in the U.S. have a bias toward yellow and red for fast food signs. The study revealed this bias is due to the association of mustard and ketchup with the notion of fast foods. These studies clearly show we have an unconscious bias toward color.

Other studies have shown similar biases based on the style of clothing and the association of images and sound. The Stroop effect, for example, is where we find ourselves challenged to state the color of a word that does not match the word, for example, the word “red” in “green” text. Our brains seek logical alignment and are confused or frustrated when such alignment does not exist. This can be an issue when translating advertisements into a foreign language, especially if certain colors do not evoke the same connections. This is especially true in the Lev Kuleshov effect, where associations between images change the way the images are perceived. For example, a video that shows an image of a woman taking a bath followed by an image of a man smiling. Depending on the cultural perception of the woman taking a bath, the perception of the smiling man can be interpreted different ways. Movie makers often use this effect to impart meaning to images that viewed independently would not have such an association. It is, therefore, important to understand how such associations are made in order to avoid misinterpretations when trying to export images or video advertisements to populations that do not share a common baseline culture.

Cultural lenses are the result of subconscious biases imparted by societal *group think*. A dog may be perceived as a pet to one society, and

a menu option to another. The fact that something is culturally unacceptable to one society simply means the unacceptability is due to that society's norms. The fact that something is acceptable or unacceptable to another society should not, therefore, be treated as a universal truth. Companies wishing to do business on a global scale need to understand and accept these variations or choose not to do business within that society.

Culture, however, is dynamic and subject to evolutionary and revolutionary change. Exposure to different cultures, especially over longer periods of time, tends to create cultural drift, where differences in culture become less pronounced. In addition to these slower cultural drifts are the cultural changes driven by technology, virtual connections and communication between cultures previously separated by geography, fashion trends, and the spread of self-determination into previously autocratic cultures. The implication for businesses choosing to work in a global marketplace is that they need to stay up to date with these changes and adjust their marketing strategies and product introductions accordingly. What may have been unacceptable in the marketplace a dozen years ago, or even last year, may have become a desired product today. This awareness requires companies to continuously evaluate the marketplace and the workforce within the context of cultural awareness. At times, this may also mean attempts to move the cultural dial by introducing products that may fall into a gray area of cultural acceptability. Trendsetters are those who exploit these areas and are often the ones who, although taking a degree of risk, often reap the greatest rewards by being the first to enter a certain product into the new marketplace.

Lost in Translation

A significant part of any culture is the language used to communicate concepts and ideas. While most of that communication is readily understood by others outside the culture, mistakes occur, sometimes with a humorous outcome, and sometimes with a costly one. New products are often introduced by video or televised advertisements. While it may be expeditious to dub an advertisement into various languages, it can prove counterproductive. For example, the McGurk effect can affect the way the word is heard, and even change its meaning. This effect occurs when the visual image of lips saying the word does not match the sound heard, resulting in a word being heard that was not seen in the image nor heard

in the dubbed voice-over. Considering the nuances of language and how closely words with different meaning have similar sounds, the result can be the hearing of a word that has a drastically different connotation to the one intended. It is often, therefore, far better to have the advertisement re-shot using someone who speaks the language than dubbing an advertisement for expediency.

Product names are also an important consideration because concepts and vocabulary vary by culture and geographic location. Literal translation of product names can result in negative perceptions of a company's product. Karahadian (1994) considered the choice of using the correct descriptive terminology to express the appropriate connotations requires understanding the cultural and ethnic perceptions of acceptable attributes perceived by the consumer in the target marketplace. For example, the Chevrolet Nova was a popular car and name in the U.S. because the word "Nova" had a connotation of an exploding star. That same name, however, had a completely different connotation in South American, where "Nova" is heard as "No va" or "Nao va," which means "No go" in Spanish and Portuguese. Fiat made a similar mistake when trying to sell their "Uno" sports car in Finland, where "uno" means "garbage" (Muñoz & King, 2007). When the Japanese imported their "Pocari Sweat" to the U.S. they failed to understand that while "sweat" represents a healthy, hard-working body in Japan, the thought of drinking "sweat" in the U.S. was not so appealing.

In addition to misunderstood names due to translation, advertising and technical instructions converted into a non-native language can either project a positive or negative image of the company's competence. Multi-national companies make concerted efforts to ensure their advertisements and instructions are accurately translated, yet it is not uncommon to see instructions translated into English that fall short of correct grammar and word choice. Words in English do not always translate well into another language, especially when idioms, slang, and industry specific words are involved. For example, the captain of a US Government vessel docked in Jebel Ali, UAE met with the ship's agent upon arrival. The ship's agent was knowledgeable yet inexperienced in dealing with vessels in support of US military operations. The ship's captain asked the agent if he had any trouble filling the LOGREQ (logistical requirements requisition) to which the agent responded that there were two items that were giving

him some trouble. The ship's captain asked which items were problematic and was told, "The cherry pickers and breasting camels...I was able to find some Pakistani women with ladders, but it is very difficult to find a lactating camel this time of year." The ship's captain asked the agent if he was joking and quickly realized the agent was serious. The ship's captain informed the ship's agent that a cherry picker is slang for what they call a man-lift and a breasting camel is what they commonly call the Yokohama fenders being used between the ship and the dock. The lesson both parties learned is that words matter and not every word or concept can be translated directly into another language with accuracy.

This type of misunderstanding and miscommunication happens even between people speaking the same language. For example, an engineer once asked a supply officer for a snake. The supply officer asked him if he wanted a python or an anaconda. The engineer responded that he wanted a snake to clear a drainpipe and was told that the proper name for such a tool is an auger, not a snake, regardless of how the item might be marketed to the general public. Another example can be found during the Los Angeles riots of 1992. The governor of California called in more than 10,000 California National Guard troops and 2000 active military troops to quell the riots. This was not considered enough, so the governor called President Bush and asked him to send in the US Marines. During this time, a group of Marines had been called into assist the Los Angeles police department in response to a domestic dispute. A police officer was hit by a shotgun blast of birdshot and called for the marines to "cover" him. The marines immediately began to lay down 200 rounds of cover fire. The police officer just wanted the threat of M-16's pointed at the house to discourage the shooter from firing again, and while the National Guard would have understood the request, for the marines it meant to lay down active covering fire (Stillwell, 2019).

The same holds true for directions, instructions, and advertisements translated from another language into English. While these mistranslations are often the subject of humor or ridicule, the result is a diminishing perception of the company being advertised or having written the instruction. For example, the Web site Boredpanda.com provided numerous examples of failed translations. An Italian sign read, "Per un corretto servizio pregait di accendere l'aspiratore quando usate la doccia," meaning people should turn on the exhaust fan when using the shower. However, it was translated to read, "For a proper service, please turn on the vacuum (sic) cleaner when using the shower." A French sign read,

“Le non respect du reglement entraine l’exclusion,” implying those who do not obey the pool rules would be asked to leave. However, the English translation read just the opposite: “Anyone obeying the swimming pool regulations may be required to leave.” A sign in Spanish asked people not to feed the “Llamings” (Llamas), then translated it into English using the word “Flamingos.” A Filipino sign read, “Manok ng ina mo!” meaning chicken like your mother makes. However, the translation read “Chicken of your mother.”

These errors provide a degree of unintended humor, yet instructions that have similar mistakes can result in situations that could be dangerous or confusing to those who try to follow the instructions. For example, a mistake in translating English into Arabic that occurred 30 years ago has resulted in incorrectly implementing items into Kuwaiti construction projects, resulting in hundreds of millions of dollars in unnecessary construction work (Kamal, 2018). These mistakes also happen when native language speakers write instructions with homonym mistakes, such as flower instead of flour. Units of measure present another issue, when gallons of water are incorrectly converted into liters of water within a country using the metric system. There is a significant difference between twisting, turning, or rotating something, and how those concepts are translated into another language is critical. This is especially true when terms have an industry context and may not be translatable. It is therefore important that organizational managers fully understand the technical and cultural nuance of language in their advertisements, instructions, and policies.

DOING BUSINESS

Muñoz and King (2007) suggested consumer product testing across cultures and countries need to consider the basic differences between the home-culture and host-culture. The key areas to be explored and considered include social etiquette, religious practice, dietary and culinary traditions, political, governmental, legal, and regulatory conditions. The collection of this information requires using formal governmental and private institutional sources, in addition to focused market research using those considered a part of the host-culture or subculture as data collectors. In addition to the market research, the company also needs to consider importation, exportation, customs, and transportation requirements of both home and host countries. Expediting products through

customs may require actions deemed inappropriate in the home-culture, and legal requirements between home and host countries may require hiring legal representatives from both areas in order to facilitate and execute the proper forms, permits, and documents.

Health and safety regulations can also vary between home and host countries, especially in the use or production of products lacking GRAS (generally recognized as safe) status for the host country. The liability associated with health and safety concerns must be considered and a risk assessment made in conjunction with a host country legal representative. While health, safety, and liability concerns may seem obvious, conducting market research and testing in a cross-cultural setting must also consider the implication of religious values and practice, especially in the observance of religious holidays, gender differences, disciplinary and dietary practices, gift giving and other forms of compensation (Asay & Hennon, 1999; Laverack & Brown, 2003). Catholic observances in Latin cultures, Buddhist observances in Asian countries, and Muslim observances in the Middle East will vary uniquely within the host-culture and require accommodation by the company wishing to do research and product introduction into those cultures. Research also must consider the verbal and written proficiency of the test population to ensure the collection of data is perceived as positive and inoffensive. Coordinating and consulting with local, onsite representative from the host-culture is, therefore, an important consideration.

In addition to product and market testing, the identification of local vendors is of equal importance. The use of research vendors with multinational or regional affiliations will assist in ensuring alignment between product and market testing with distribution. Some countries have government agencies that oversee product development or testing, so it is important to determine which regional or local government agencies need to be involved before such testing can begin. This returns us to the topic of accurate translation. Translation must focus on the intended concept, not a word-to-word translation that might not impart the same meaning or intent. The best way to test accuracy of translation is to have the translated document translated back into the home country's language to ensure the translation has not changed the intent or concepts contained in the original document. The wording of documents targeted for translation should be simple and appropriate for the targeted culture being tested or for whom the product is to be marketed. In addition to accurate translation, the host country's translator, or a member of the

host country that reviews the translation, needs to provide feedback as to whether the translated material will be seen in a positive or negative light. Even accurate translations may have a negative cultural impact that is unexpected from the home country's perspective.

Baby boomers also tend to project their work ethic on those managed at a distance in other countries, not realizing that a failure to understand national cultural differences can create discord and animosity in the remote workplace. Senior managers may find it difficult to understand the work ethic or cultural environment existing in different countries yet must be willing to accept the fact that productivity depends on accommodation of different work models. For example, once a product has been researched and market-tested in compliance with all government, regional, and local authority's requirements, the act of doing business in the host country needs to be aligned with their cultural expectations. A half-hour lunch break taken at the worker's desk somewhere between 12:00 pm and 1:00 pm in the U.S., or working through lunch in some cases, may be inappropriate for an office in Italy or China, where lunch is regarded as the most important meal of the day, lasting two hours from somewhere between 11:30 am to 2:00 pm. The timing of meetings between host and home offices need to take such cultural differences into account. The US Bureau of Labor Statistics indicates the average US worker puts in 44 hours per week, or about 8.8 hours per day. The average Japanese workday is 10.5 hours, with after-work drinks often running late and passing on them is considered rude behavior. Japanese workers are expected to arrive early and work late without compensation, whereas in the U.S. the average hourly worker is compensated for work above 40 hours per week, and only salaried workers in upper management are expected to work long hours without additional compensation. Employees in Nigeria, Cameroon, and South Korea commonly work 12-hour shifts, while their counterparts in Canada and Finland work an average of 6.75 hours per day, with Finland's workers taking three 20 to 30 minutes breaks per day. Spain's summer siestas result in workdays that may not end until 8:00 pm. Saudi Arabia's work week begins on Sunday, not Monday, and lunch is a 3-hour affair, with the workday broken up by five prayer times (Ryerson, 2018).

The implication of these differences for any company doing work or marketing around the world is that the diversity in work periods, coupled with the differences in time zones, requires a great deal of flexibility and accommodation on both sides, with the priority assigned to either

the producer, marketer, or supplier depending on the unique aspects of their relationships. For example, a marketer may desire a product in high demand, and as such, may be more willing to adjust their schedule within the norms of their culture. If the producer is the one who is trying to introduce a new product into a marketplace that has not shown a marked desire for their product, the producer may be the one who needs to show the most flexibility. If the supplier is trying to increase deliveries from the producer in order to meet competing demands of marketers, they might be required to be the most flexible. Ultimately, however, each business element needs to understand and appreciate the need for flexibility when doing business in a global marketplace.

Cultural Adaptation

To further add to the complexity of cultures and expectations is the reality that some cultures may want to adopt the work practices of the home company as opposed to maintaining those of their own. A recent McKinsey Global Institute report projected the number of workers in the global workforce may reach 3.5 billion by 2030, yet there may still be a shortage of skilled workers (Neeley, 2017). This implies an intensified global competition for talent, requiring many of these skilled workers to enter workplaces of different cultures, or work remotely for companies belonging to a different culture. Promoting positive indifference (Neeley, 2017), the ability to overlook cultural differences not worthy of attention in the workplace, can assist the assimilation of workers from different cultures toward the company's goals when the employees are open to learning about how cultural diversity can add to a company's prosperity in a global marketplace. Neeley (2017) commented on how a French employee found commonality with a Japanese coworker by recognizing both cultures were results-oriented and prone to analyze processes for ways they could be improved. An Indonesian engineer found commonality with the company's practice of spending five minutes each day to clean their desks, equating that with his own practice of washing his hands and feet when entering a mosque, as both rituals signified a feeling of commitment and responsibility to the location. This feeling of commonality promotes organizational identification as opposed to identification with the local component of a global organization. To feel a part of a globalized organization creates a sense of belonging to something that operates and expands on a global scale. An important part of this feeling

of commonality is the efforts made toward increasing communication between different locations. Neeley's research suggests when interactions between distant locations are high, there is a greater degree of trust development and shared vision.

Perhaps the most important concept in any attempt to address cultural challenges is the recognition that these challenges are simply opportunities for growth and improvement. Overcoming these challenges is a process of improvement, and in that process an organization can learn to exploit and leverage cultural diversity in ways they may have never anticipated. For example, a US worker that needs to spend more time with their family may be the ideal candidate to interface with the company's counterparts elsewhere in the world due to the differences in time zones. An employee who speaks the language of both the host and home organization may prove an invaluable resource when it comes time to understand the other's culture or translate documents into more than one language. A company trying to expand their operations into another country may find that one or more of their employees come from the other country and may have business contacts, or relatives with business contacts in the target country. Cultural diversity and its associated challenges, therefore, represent a pathway to improve a company's global exposure and promote the company's image in unexpected ways. Engaging other cultures expands awareness and allows a broader perspective of how a company can benefit both the marketplace and the company's sustainability on a global scale.

Developing Cultural Intelligence and Competence

The application of cultural knowledge is cultural intelligence (CQ), which has a positive correlation with work engagement (Gabel-Shemueli et al., 2019). Cultural intelligence is derived from three primary concepts: cultural knowledge, cultural awareness, and cultural sensitivity. Cultural competence combines these three concepts and adds operational effectiveness (Brownlee & Lee, 2020). Cultural competence is nonthreatening because it involves everyone in the process and avoids blame and guilt by uniting different elements in achieve a harmony aligned with the company's goals. This requires a paradigm shift where organizational leaders must value the organizational diversity and respect the different cultures that make up their local and distant workforces. These same leaders must encourage the workforce to conduct a

cultural self-assessment as part of their cultural awareness education. Part of this education is learning about different cultures and understanding the dynamics of the differences that exist between cultures. This understanding should lead to the development of policies and goals that do not conflict with cultural identities or expectations. Conducting cultural exchanges and openly accepting dialog that includes different perspectives allows the individual to learn other ways of doing business in a collaborative way. There are many ways to accomplish a task, and learning new ways opens the door to process improvement by incorporating the lessons learned in other cultures.

LESSONS LEARNED

My father would sometimes buy coconuts and suggest various ways to open them. We tried drills, saws, hammers, a vice, and even slamming them against the pavement, never understanding how others could open them into equal halves. Our understanding of coconuts was limited to knowing we needed to open them to get the milk/water out and gain access to the white fruit from which we could make dried, shredded coconut, known also as copra. We believed that coming from a technologically advanced society we knew the best ways of opening coconuts. Imagine my surprise when I visited the Polynesian cultural center on Oahu, Hawaii, where they demonstrated how Hawaiians had been opening coconuts for centuries. I could not believe that such a *primitive* culture could have found such an easy way to open coconuts and thought perhaps the demonstration might have used a trick coconut. To test my hypothesis, I made a local grocery store my first stop after leaving the cultural center. I bought a coconut, went into the parking lot, picked up a small stone that I might have chosen to skip across a pond, targeted the ridge that runs between the two dark dots, commonly called the *monkey's eyes* and with a sharp rap of the stone, created a small horizontal crack in the coconut. I proceeded to hit the coconut with the small stone along the line of the crack and quickly had split the coconut into equal halves; one full of coconut milk/water, and the other empty...without spilling a drop. The lesson learned that day was that no matter how technologically advanced a society or culture, there is always a different way known to another culture for doing even the simplest of tasks, and failing to understand that is nothing short of cultural hubris. We gain knowledge and perspective by recognizing and embracing cultural differences and

challenges as opportunities, not by rejecting them or trying to change them.

Any company or organization wishing to be successful on a local or global scale must understand that increasing diversity is a reality that must be embraced rather than fought. In short, diversity is inevitable (Hobby, 2015). Senior management must avoid the hubris that is common among those who have been at the top for decades and would like to see a return to some previous status quo. Studies have shown the benefits associated with diversity, yet apart from those benefits, the world is becoming smaller and more integrated as technological advances cross virtual borders and the workforce is no longer confined to homogenous geographical areas. The shift from homogenous to heterogeneous workforces is similar to any other change in that those who fail to recognize the shift in paradigm will go the way of those who made buggy whips for horse-drawn carts instead of adapting to the concept that they were in the transportation business, and the introduction of the automobile would change the marketplace. I was an intern for the Bechtel Corporation in 1979 during the construction of the nuclear power plants in San Onofre, California. The vice president of the power division told me he often hired mechanical engineers into his electrical engineering shops and electrical engineers into his mechanical engineer shop. When asked why, he said, "We need a different perspective at times...an electrical engineer thinks a synchronous motor is the solution when a mechanical engineer realizes a simple cam would suffice." This is an example of how diversity can assist and improve processes and products, even within a single national culture. The inclusion of workers from different countries, ethnic groups, religions, and sexual orientations allows organizations to have a broader perspective of the workforce and the marketplace, but only if they are willing to adapt their model so it respects and includes each culture and subculture within the organization's culture. Diverse cultures can come together and accept their differences as long as they share a common goal, and it is up to senior managers to define that goal in a way that incorporates the needs of the customer and those who provide the products or services.

Perhaps the most important concept to understand is that cultural challenges are felt by every company, from the small business owner doing business on a local scale, to the large multinational company doing business on a global scale. The businesses that accept these challenges as opportunities, take improving cultural awareness seriously, and

make efforts to understand and leverage their understanding of the challenges and potential benefits of cultural diversity will gain a marketable and productive advantage over companies that only see these challenges as obstacles to improved business models. The ability to incorporate cultural awareness and accommodation into a company's business strategies avoids cultural missteps and faux pas while gaining insights that will improve market strategies, workforce productivity and engagement, and ultimately the company's sustainability and profitability (Gabel-Shemueli et al., 2019).

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Servant Leadership in a Globally Diverse and Inclusive Organizational Culture

Lydia M. Daniels

INTRODUCTION

A globally diverse workforce is a reality and expanding each day exponentially. Diversity plus inclusion forms the organizational culture. Globalization, as we know it today, is the natural evolution of worldwide capitalism and, with its interdependency and comingling among different nations and cultures, demands a new leadership paradigm for organizations. The tenants of the new leadership paradigm demonstrate characteristics lacking in the traditional hierarchical style of leadership, but which are embedded in Servant Leadership, defined by Robert Greenleaf (2002) as a leader with the desire to serve first. The Servant Leadership theory has both similarities and differences with other leadership theories. Although there is overlap, none of the conventional nor unconventional theories incorporate all of the key characteristics and philosophies of Greenleaf's (2002) Servant Leadership theory, which encompass characteristics necessary to establish an inclusive culture with a focus on inclusion of all members of the workforce as the highest priority. Globalization and its

L. M. Daniels (✉)
Golden Gate University, San Francisco, CA, USA

elements provide the landscape for emphasis on diversity. Organizational culture is dependent upon organizational diversity and inclusion, both of which are dependent upon inclusive leaders. Servant Leadership can leverage positive cultural change through providing support and giving a voice to all members of the organization by fostering trust, inclusiveness, cohesion, empowerment of individuals, and growth.

This chapter begins with a brief overview of the evolution of leadership theories and styles, a description of the tenants of Servant Leadership as the highest order of leadership, how globalization and diversity have become elements forming the culture of our organizations, and a review of the current state of the workforce. The chapter ends with the definition and essential steps for implementing Servant Leadership within an organization, and establishing a diverse and inclusive global organizational culture through the paradigm shift to Servant Leadership.

SERVANT LEADERSHIP THEORY AND PHILOSOPHY

Leadership Evolution

To place the theory and philosophy of Servant Leadership (SL) in context, the evolutionary stages of leadership span more than 80 years of research (Jost, 2013). According to Barling (2014), initially, the practitioner's focus was on traits such as height, physical appearance, and socioeconomic status. Subsequently, the evolutionary leadership process moved through an emphasis in the following stages:

- 1950s initiative and structure
- 1960s leadership behaviors
- 1970s formal power (by position)
- 1980s relational, inspirational, and ethical nature (Barling, 2014)
- 1990s and 2000s scientific study, transformational, charismatic (Barling, 2014; Judge & Bono, 2000)

In addition to the leadership evolutionary stages identified, several major impacts generated challenges to conventional leadership. Beginning with Semler in 1993, Abrams (2008), Collins (2001), Elkington (1999), Hawken (2007), Korten (2006), and Wright (2010) focused on the role of corporations and their corollary connections to capitalism as environmentally destructive, perpetuating an imperialist society. A second major

challenge to conventional leadership was realized through the advent of the 2008 turbulence in financial markets, failures in corporate governance, as well as crises of credibility in the leadership of business corporations (Kriger & Zhovtobryukh, 2013). The third area of challenge to conventional leadership occurred through changes in internal organizational operations, such as the focus on teamwork, information technology strategy and knowledge management, corporate social responsibility, economism versus humanism, and corporate entrepreneurship.

A fourth, and most recent, challenge to conventional leadership is the inability of executives and managers to successfully meet the challenges associated with the execution of digital transformation (DT) in their organizations. The traditional views of a leader's character as authoritative and knowledgeable need to change. The current need is for a more collaborative and engaging approach focused on empowerment of both individuals and teams (Kazim, 2019). Successful digital transformation demands leaders who can create an effect that combines leadership skills and digital capability to build cooperation between generations, close the gap between strategy and operations, attract the best talent, and solidify transformation in the organization.

Based on the evolutionary stages, and major areas of challenge to conventional leadership, unconventional models of leadership have also been identified. Examples of unconventional models are: authentic (George, 2003), new genre (Hannah, Sumanth, Lester, & Cavaretta, 2014), Servant Leadership (Greenleaf, 2002), cross-cultural (Mittal, 2015), E-leadership (Cowan, 2014), and Agile Leadership (Kazim, 2019). The historical, evolutionary, and twenty-first-century demand on leadership changes culminated in the current paradigm shift to an emphasis on the rejection of the traditional bureaucratic, hierarchical approach of leadership to shared leadership, with emphasis on the *characteristics* needed so that all employees can engage in the planning and decision-making processes of the organization.

Steve Piersanti (2020), President and Publisher of Berrett-Kohler Publishers, published an extensive ten-item comparative list titled, The New Leadership Paradigm. The list compared the Traditional Leadership Command & Control with the New Leadership Paradigm. Of the ten-item list, all ten items of the New Leadership Paradigm connected directly to characteristics of Servant Leadership and the focus of this chapter on diversity and inclusion. For brevity here, excerpts from the items recognized and listed in the New Leadership Paradigm follows.

New Leadership Paradigm

- Organization as network: leadership disbursed throughout nodes and links to all of the organization
- Everyone A Leader: each person sometimes leading, following, supporting as needed
- Collaboration: openness, kindness, integrity, partnership, without compulsion
- Meaning/Purpose-Driven: improving well-being of people, communities, planet, lasting intrinsic value
- Service: serving all stakeholders of organization, community, benefiting interests of the whole
- Loving/Caring: coworkers, customers, everyone who contributes to organization; competitors
- Egalitarian Structures: everyone subject to same rules of behavior, processes; class systems abolished
- Diversity and Inclusion: all diversities valued and supported, provided access to leadership, power, participation, opportunities, rewards
- Information Shared: openly, all levels, no secrets
- Whole-System Change: all groups participate together in planning, carrying out changes that affect them guided by shared whole-system knowledge (Piersanti, 2020)

Piersanti's (2020) New Leadership Paradigm list cognitively demonstrates and summarizes today's move from the long-held conventional hierarchical form of leadership to an egalitarian, collaborative one and the need for a whole-system change. The espoused Servant Leadership characteristics correlate directly with the tenants of the new leadership paradigm. Servant Leadership (SL) as a leadership theory is based on the characteristics as first defined by Greenleaf (2002) in his essays on SL first published in the 1970s.

Definition of Servant Leadership. Greenleaf (2002) first coined the term Servant Leader (SL) in 1970 and defined it as follows:

The Servant Leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The best test, and difficult to administer is this: Do those served grow as persons? Do they, while being served, become healthier,

wiser, freer, more autonomous, and more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit, or at least not further be harmed? (Greenleaf, 2002, p. 7)

SL theory has both similarities and differences with other leadership theories. Although there is overlap, none of the conventional nor unconventional theories incorporate all of the key characteristics and philosophy of Greenleaf's (2002) SL theory.

Characteristics of Servant Leadership. The fundamental characteristics of Servant Leadership as defined by Greenleaf (2002) are love, humility, altruism, vision, trust, empowerment (of others), service, ability, acceptance, compassion, concern for others, courage, dependability, self-discipline, empathy, honesty, integrity, justice, prudence, self-sacrifice, spirit, tough-mindedness, trustworthiness, and wisdom. Spears (1998) and Murari and Gupta (2012) developed key principles after a tedious and comprehensive review of all of Greenleaf's original writings: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, growth of others, and community building. These characteristics and principles are the foundation for the creation and sustainability of a globally diverse, inclusive organizational culture. Review of the impact of globalization on organizational culture, current status of today's global organizational culture, and elements of diversity as related to organizational culture will establish the need for Servant Leadership as a *significant investment* in organization cultural change and sustainability.

Validation of Servant Leadership. Empirical research in Servant Leadership began in early 2000. Setyaningrum (2017) completed a research study in which the results showed that Servant Leadership correlated significantly with organizational culture. Additionally, the study findings proved that organizational culture is an element that greatly influences commitment, job satisfaction and employee retention, has significant effect on organizational behavior, all leading to customer satisfaction and equity. Leadership is a skill used to influence followers in an organization to work hard in order to achieve company goals for the common good (Cyert, 2006; Pisek & Wilson, 2001). Servant Leadership is a viable leadership theory that assists organizations and improves the well-being of followers (Parris & Peachey, 2013). Sihombing, Astuti, Musadieg, Hamied, and Rahardjo (2018) completed a study with findings that showed Servant Leadership had significantly positive effects on rewards,

organizational culture, and employee performance. An additional challenge for change from conventional leadership occurred with the increase of globalization activities.

GLOBALIZATION

Globalization, as we know it today, is a natural evolution of world-wide capitalism. Globalization may be defined as the state of interdependency and comingling among different nations and cultures, arising from technological advances that enabled organizations to go beyond national frontiers (Cleveland, 2019), and is now perpetuated by technology-driven social media such as Amazon, Google, Facebook, and Twitter. Globalization is characterized by increasing diversity and exposure to other societies, leading to the understanding and interaction of individuals' orientations toward other cultures. From a historical view, globalization, driven by capitalism, gained momentum in the late 1900s with the advent of the World Trade Organization, 1995, born out of the General Agreement on Tariffs and Trade (GATT), 1948. According to Milanovic (2020), capitalism rules the world. Since 2000 the world economy is more connected than ever before, and the US economy is 23% of the Global GDP.

Globalization brings its own unique variety of diversity to the culture of an organization in the forms of exclusionary reactions or integrative reactions (Cleveland, 2019). Exclusionary reactions are presented in the form of feeling strong ties with the local culture and considering foreign stimuli as being at odds with the local cultural norms and beliefs. Integrative reactions are presented in the form of being flexible problem solvers, may not have strong local cultural ties, and may be comfortable with differences in culture. Another view of the diversity of culture promulgated by globalization may be identified as the continuum from ethnocentrism, to xenocentrism, to cosmopolitanism (Cleveland, 2019). Ethnocentrism, the base of the continuum and the least supportive view toward diversity, is based on the perception that the group to which one belongs is the most important, and that other cultures and groups are lesser than, or must be evaluated by, the group to which one belongs. Xenocentrism, the middle of the continuum, is based on the perception that diversity is appreciated, but only in specific circumstances such as politics, economy, family, morality. Cosmopolitanism, the top of the continuum, refers to an

acceptance and openness to cultural diversity, including the skill to navigate foreign cultures and members of subgroups. Globalization is also the foundation for additional issues related to culture in organizations such as cultural quotient or cultural intelligence (CQ & CI), and entrepreneurial orientation and performance.

Cultural Quotient (CQ) or Cultural Intelligence (CI). According to Van Dyne, Ang, Ng, Rockstuhl, Tan, and Koh (2012), CQ is defined as an individual's capability to detect, assimilate, reason, and act on cultural cues appropriately in situations characterized by cultural diversity. CQ complements other forms of intelligence, such as IQ (general mental ability); EQ (emotional intelligence); social intelligence; and practical intelligence. Thus, CQ is domain-specific and has special relevance to multicultural settings and global contexts.

Entrepreneurial Orientation (EO) and International Performance. With the momentum of globalization infused by capitalism, an entrepreneurial orientation (EO) and international performance component exist. Conceptually, EO is a multidimensional phenomenon usually identified with three dimensions: innovativeness, risk-taking, and proactiveness (Covin & Slevin, 1991). Organizations that are entrepreneurially oriented are those that engage in product-market innovation, undertake somewhat risky ventures, and are the first to come up with proactive innovations for outperforming their competitors. The entrepreneurial orientation and international performance demand of globalization placed additional emphasis on CQ for gaining a competitive advantage. Globalization and its elements provide the landscape for emphasis on diversity.

DIVERSITY

Diversity within an organization is defined as a group of people whose composition includes persons of different national, cultural, racial backgrounds (Karim, Zaki, & Mubeen, 2019). In addition to the elements identified, each of the persons within those categories may also possess educational, generational, and socially diversified backgrounds, which lead to additional complexity. Diversity has also been defined in many different perspectives. Bernstein, Bulger, Salipante, and Weisinger (2019) and Weisinger and Salipante (2005) defined diversity as "the representation, in one social system, of people with distinctly group affiliations of cultural significance." Murphy (2018) defined diversity as follows: "Generally, diversity refers to the similarities and differences between

individuals accounting for all aspects of one's personality and individual identity. These similarities and differences may include values, beliefs, experiences, backgrounds, preferences, and behaviors." Recognition of attention to diversity in US organizations began with a specific presidential Executive Order, very narrow at the beginning, with legislative expansion through the years.

US Legislation of Diversity

The advent of diversity legislation within US organizations can be traced to a precise date. Attention to diversity was born March 6, 1961, when then-President John F. Kennedy signed Executive Order No. 10925, 26 Fed. Reg. 1977. The original order prohibited employment discrimination and encouraged employment opportunities based on "race, creed, color, or national origin" by only *the federal government, its contractors, and subcontractors* (emphasis added). The order required that covered employers "take affirmative action to ensure that applicants are employed and that employees are treated during employment, without regard to their race, creed, color or national origin." The original 1961 Executive Order was found to be narrow in scope, and subsequently, additional Executive Orders and legislation were added, covering areas such as the prohibition of employment discrimination by all employers (1964); protection of certain classes such as race, color, religion, sex, national origin (Civil Rights Act, 1964—of note here is the Supreme Court ruling June 2020 that sexual orientation is included under the umbrella of sex); promotion of voluntary affirmative action through diversity and inclusion practices (Equal Employment Opportunity Commission 1965); Age Discrimination in Employment Act (1967); Americans with Disabilities Act (1990); The Uniform Services Employment and Reemployment Rights Act (1994); and the Genetic Information Nondiscrimination Act (2008). Executive Orders and legislation around diversity, over a fifty-nine year period, have not led to uniformity in interpretation and practice, and have not embraced the necessity of inclusion.

The phenomenon of the high-status worker vs. the low-status worker is an additional form of diversity in our organizations, which ultimately impacts the organization's culture.

High-Status Vs. Low-Status Worker

In the era of capitalism and industrialization with big factories and in some cases, its consequences on the exploitation of workers, individuals have lost their own identity and autonomy by becoming workers exclusively because of the strict hierarchy that completely controls them and their jobs. The result is alienation from the product of work, alienation in the process of production, alienation from self, and alienation from others. Vohra and Nair (2009) advanced a unidimensional definition of this alienation, assuming work alienation as estrangement or disengagement from the work role. Occupational status within the organization serves as another defining element of diversity in creating the organization's culture.

DIVERSITY AND INCLUSION

State of Diversity and Inclusion. According to the Diversity and Inclusion report 2020 ([hr.com](https://www.hr.com)), only 15% of respondents reported that their company integrated their diversity and inclusion (D&I) framework into their business strategies to a high or very high degree. In contrast, 45% reported that this was done to a low degree or not at all, and 31% said it was done to a moderate degree. Organizations must link (D&I) to its overall business strategy in order to give it viability, commitment, and sustainability within the workforce.

State of the Workforce. US demographics are shifting quickly. Data from the US Census predicts that by 2050, the U.S. will have no racial or ethnic majority. Leadership skills to work with a multicultural workforce will not be an option, but mandatory. The labor force *percent distribution* as projected by the Bureau of Labor Statistics (2018) for the year 2020 is as follows (Table 2.1).

According to the above-distributed percentages, overall, the current US workforce is not very diverse, in comparison with the projected total population, and the above statistics confirm that US organizations still lag in hiring, creating, and encouraging diverse workforces. This is apparently true for both the traditional measures of diversity—gender, religion, race, ethnicity—as well as broader and less tangible measures such as diversity of thought, background, and experience (Sidorenko, 2020). A separate survey conducted by a Boston Consulting Group (2020) found that the more diverse the management team, the higher the revenue attributed directly to innovation: 19% higher, on average.

Table 2.1 Projected U.S. 2020 labor force and population distribution percentage by sex, age, race, and ethnicity

<i>Labor force</i>		<i>Population</i>	
<i>Age</i>	<i>Percentage</i>	<i>Age</i>	<i>Percentage</i>
16–24	12.5	16–24	14.3
25–54	63.7	25–54	49.0
55 and older	23.8	55–64	16.5
		65 and older	20.2
Men	52.4	Men	48.3
Women	47.6	Women	51.7
<i>Race</i>		<i>Race</i>	
White	78.9	White	78.8
Black	12.5	Black	12.7
Asian	5.7	Asian	5.6
All other groups ^a	2.9	All other groups ^a	2.9
<i>Ethnicity</i>	<i>Percentage</i>	<i>Ethnicity</i>	<i>Percentage</i>
Hispanic origin	17.3	Hispanic origin	16.3
Other than Hispanic origin	82.7	Other than Hispanic	83.7
White non-Hispanic	63.2	White non-Hispanic	63.8

^aThe “all other groups” category includes (1) those classified as of multiple racial origin and (2) the race categories of American Indian, Alaska Native, and Native Hawaiian and other Pacific Islanders (Bureau of Labor Statistics, 2018)

Several workforce studies have gathered data for an informative picture of today’s workforce. As anonymously reported in *The Public Record, Palm Desert*, the 2019 Emerging Workforce Study was conducted online within the U.S. in March 2019 by Research Now Group, Inc., on behalf of Spherion, in two phases. First phase was conducted among 731 human resource managers, with results weighted as needed to reflect the composition of US companies, and was based on company revenue. Second phase, conducted among 2115 employed adults, with results weighted as needed for age, sex, race/ethnicity, education, region, and household income represented the target population.

Results of the Emerging Workforce Study (2019) were as follows:

- 29% of all employees were planning to leave their jobs in the next 12 months; millennials, 38%
- Dissatisfaction with work-life balance and compensation were chief drivers of turnover

- 62% said flexibility at work and other work-life balance programs and perks had decreased in the last year
- Only 19% of employees felt companies had put in effort to retain them
- 62% wanted to work for a company that shared their passions
- 58% wanted to work for a company that advocated for causes they cared about personally
- 44% reported had difficulties finding a company that offered them opportunities to pursue their passions
- 58% said employers conducted performance reviews just once per year
- 18% said employers don't do performance reviews.

A 2018 study by McKinsey and Company included 346 companies, mostly from the U.S. and UK, but also included companies from Australia, Singapore, and South Africa (Sidorenko, 2020). Results of the study were as follows:

- Companies with a diverse gender representation among executives are 21% more likely to see performance and profit above their industry's national median
- Companies whose representation of different ethnicities, ranked in the top-quartile of the survey, were 33% more likely to perform above the national median
- Companies who ranked in the bottom quartiles of ethnic, cultural, and gender diversity were 29% less likely to see profits above their industry's national median.
- Companies who had a high level of employee engagement were more likely to show an average increase in operating income of 19.2% as companies with lower engagement had an average drop of 32.7% in income.

Since the original legislation in 1961, diversity in the workforce has progressively improved, but a large proportion of organizations have a long way to go before their workforces are as diverse as the marketplaces they service. According to a report by the HR Institute titled *The State of Diversity & Inclusion 2020*, only 54% of the organizations surveyed stated that the workforce reflected the demographics of the marketplace. Additional results of the study on the state of diversity:

- 59% stated the workforce is more diverse than two years ago
- Half of respondents stated that women represent no more than 30% of leaders
- Two/fifths of respondents said ethnic/racial minorities represented no more than 10% of leaders
- Only 7% of respondents reported that their organization was in the Vanguard (most advanced) stage of diversity and inclusion; 16% reported their organization to be in the advanced stage, the next level down (*Note* The survey defined five stages of maturity: undeveloped, beginning stage, intermediate stage, advanced stage, and vanguard stage—defined as diversity and inclusion embedded in the organization’s culture)

The Business Case. Organizational culture is dependent on organizational diversity and inclusion, both of which are dependent upon inclusive leaders. Only inclusive leadership will create inclusive workplaces. There is a large quantity of data available to support the value of having inclusive workplaces. According to Brown (2020), this is due in part to the result of generational shifts in the workplace, as millennials come closer to constituting 50% of the workplace, bringing their values, which for many include diversity and inclusion. Inclusive leadership points to the paradigm shift to servant leadership, the highest order of leadership, to set an example, serve as a role model, and help others to do the same.

Barriers to Diversity and Inclusion. According to The State of Diversity & Inclusion 2020 Report (2020), there were eight barriers identified with the highest percentages:

• Lack of metrics to identify insufficient diversity	34%
• Not a priority to top leadership levels	31%
• Lack of budget	28%
• Corporate cultural resistance	28%
• Lack of leader to oversee and champion initiatives	27%
• Complacency	25%
• Org does not understand benefits of diversity	25%
• Lack of D&I-related technologies	24%

Steps to Build Diversity and Inclusion. According to The State of Diversity & Inclusion 2020 Report (www.hr.com, 2020), the steps are:

- Conduct research and build (or refine) a business case for D&I.
- Get support from the top and partner with others to set goals and develop initiatives.
- Adequately resource D&I and improve communication within HR and across the organization.
- Consider designing a variety of training programs and make them voluntary where appropriate.
- Ensure that the culture embraces “pay equity” as well as “pay for performance.”
- Consider building leadership initiatives to support women and ethnic/racial minorities.
- Consider the dominant leadership style of the organization and help employees navigate through the changes.
- Seek opportunities to drive innovation and encourage diversity of thought.
- Create a robust communication program, relevant marketing material and events.
- Determine whether your organization should measure more, use technology to collect data and share progress reports.
- Consider Diversity and Inclusion incentives.
- Stay up-to-date on global regulations, policies, and procedures.

Diversity and Inclusion are the foundations of culture within an organization. While diversity is related to distinctive characteristics of all of the individuals, inclusion is about the respect, acceptance, and integration of those differences leading to an integrated culture and climate within the organization. Successful integration must involve all employees at all levels within the organization. Inclusion may be described as the glue or adhesive, which binds all of the differences, resulting in a culture that gives value, engagement, empowerment, and active participation to everyone in designing organizational strategies and overall environment of the organization.

CULTURE IN GLOBAL ORGANIZATIONS

Definition

Culture may be defined simplistically as a set of unique characteristics that distinguishes its members from another group (Rosinski, 2003), or with more complicity as Hall and Hall (1990) *Iceberg model of culture*, or

Schein's (2010) *Onion model of culture*. Istrate (2019) in the article, "The Impact of Cultural Intelligence (CQ) on Global Business," referenced Nunez, Nunez, and Popma's study (2017), which identified subcultures within the definition of culture. The great variety and combinations of subcultures under the broad umbrella of culture may contribute a significant impact on establishing an overall culture for an organization. According to Nunez et al. (2017), examples of subcultures to be considered are:

- Geographical subcultures (continental and regional)
- Religious subcultures
- Urban vs. rural subcultures
- Gender including sexual orientation
- Age: elderly, middle aged, generation Y, X, millennials, etc.
- Professional: doctors, professors, economists, IT specialists, military, police forces, etc.
- Social status: middle class vs. rich people, for example
- Corporate subculture: IBM vs. Oracle, etc.

All of the above elements are essential in helping us to learn the internal culture of other people, particularly in our global society as we work with multicultural coworkers and teams belonging to a different subculture from our own. An inclusive culture cannot be developed or sustained without inclusive leaders.

Essential Aspects. The state of culture in global businesses is abysmal. The O. C. Tanner Institute (2020) compiled a 2020 Global Culture Report from a research study of more than 20,000 employees and leaders across the world who shared their experiences of corporate culture where they worked. The 2020 Global Culture Report covered a comparison of organizations in 15 countries worldwide and revealed that the highest percentage of satisfaction with organizational culture was 84%, India, the lowest percentage was 49%, Japan, and the US percentage was 71%. See Table 2.2, 2020 Global Culture Report Excerpt—Part One, for the full comparison. The Tanner Institute survey and report also identified and collated data on six essential aspects of organizational culture: purpose, opportunity, success, appreciation, well-being, and leadership. With the focus on leadership in this chapter, the highest percentage of a strong sense of leadership was India with 74%; the lowest percentage was Japan

Table 2.2 2020 global culture report excerpt—part one^a

<i>Country</i>	<i>Satisfied with culture (%)</i>	<i>Engaged (%)</i>	<i>Burnout (%)</i>	<i>Would Leave for similar benefits (%)</i>
United States	71	74	43	57
Canada	68	69	46	54
Mexico	78	76	31	66
Brazil	77	78	35	60
Argentina	73	71	42	60
United Kingdom	64	67	48	54
Germany	64	68	44	55
South Africa	64	74	46	53
Russia	65	62	40	47
India	84	84	45	75
United Arab Emirates	64	74	42	63
China	74	69	35	66
Japan	49	51	50	49
Singapore	68	68	44	60
Australia	71	75	45	64

^aTanner, O. C. (2020). *2020 global culture report*. The O. C. Tanner Institute, 1930 S. State Street, Salt Lake City, UT 84115, United States of America
 Author. Data extrapolated from 2020 Global Culture Report

with 44%; the US percentage was 62%. See Table 2.3, 2020 Global Culture Report Excerpt—Part Two, for the full global comparison.

THE SIX ESSENTIAL ASPECTS OF ORGANIZATIONAL CULTURE: a strong sense of purpose, sense of opportunity, sense of success, sense of appreciation, sense of well-being, sense of leadership

Diversity in our organizations exists and is projected to grow by 2050 to the point of elimination of any particular major racial or ethnic group. Inclusion is the challenge. Servant Leadership embodies the characteristics and mindset that equally values relationships and results. While the 2020 Global Culture Report serves as a wake-up call emphasizing today's need for improvement in our global organizational culture, Patel (2015) provides ten examples of companies with fantastic cultures. An excerpt from her article with the companies and a takeaway about their cultures follows.

Table 2.3 2020 global culture report excerpt—part two^a

<i>Country</i>	<i>Purpose (%)</i>	<i>Opportunity (%)</i>	<i>Success (%)</i>	<i>Appreciation (%)</i>	<i>Well-being (%)</i>	<i>Leadership (%)</i>
USA	73	65	68	62	57	62
Canada	70	60	65	58	55	57
Mexico	72	71	72	65	60	64%
Brazil	75	74	75	68	60	68
Argentina	68	63	64	59	56	57
UK	68	57	60	55	51	55
Germany	68	59	62	57	50	57
South Africa	70	60	65	60	53	56
Russia	63	55	61	62	54	54
India	82	83	83	70	46	74
UAE	70	67	51	64	51	63
China	70	70	68	67	55	65
Japan	56	47	47	51	51	44
Singapore	70	68	68	64	50	63
Australia	74	66	70	62	52	62

^aTanner, O.C. (2020). 2020 Global Culture Report. The O. C. Tanner Institute, 1930 S. State Street, Salt Lake City, UT 84115, United States of America

Author. Data extrapolated from 2020 Global Culture Report

Companies with fantastic cultures¹

1. Zappos—As well known for its culture as it is for the shoes that it sells online. A cultural fit interview carries half the weight of whether the candidate is hired. Hires according to cultural fit first and foremost.
2. Warby Parker (designs prescription glasses)—Instigates a team dedicated to culture. Positive culture is on the forefront, setting up fun lunches, events, and programs. Uses dedicated team to promote community.
3. Southwest Airlines—Communicates its goals and vision to employees in a way that makes them a part of a unified team. Gives employees “permission” to go make customers happy, empowering them to do what they need to do to meet that vision. Employees convinced of a larger common goal and excited to be part of a larger purpose.
4. Twitter—Employees cannot stop raving about the company’s culture. Receive extensive perks unheard of in the startup world. Team members who are pleasant and friendly to each other, love what they are doing, feel what they are doing matters.
5. Chevron—Shows it cares about the well-being of employees, and employees know that they are valued. Provides employees with a sense of safety and well-being and creating a policy where everyone looks out for each other.
6. SquareSpace—Its company culture is one that is “flat, open, and creative.” Employees feel their voices can be heard when they aren’t muffled under layers of management. This level of freedom and empowerment creates confident employees and improves morale.
7. Google—This organization sets the tone for many of the perks and benefits startups are now known for: free meals, employee trips, and parties, financial bonuses, open presentations by high-level executives, gyms, a dog-friendly environment, etc. Current attention is given to an evolving culture that can grow with the company culture.
8. REI—Employees of REI, a cooperative, where profits benefit its member-owners, agree that this is a place where greatness happens. REI says that its employees give “life to their purpose,” firmly attributing company success to workers. When employees are

- completely immersed in the same interests as your company, the culture propels itself forward almost on its own. A culture that is owned and propelled by the same people puts value in their voices.
9. Facebook—Like Google, Facebook is a company that has exploded in growth as well as being synonymous with unique company culture. Has a flat organizational culture using buildings and space itself to promote a sense of equality among the competition. Company culture and associated perks will likely be the tipping point for applicants. Therefore, you must stand out from other companies vying for attention.
 10. Adobe—Goes out of its way to give employees challenging projects and then provides the trust and support to help them meet those challenges successfully. Adobe has a culture that avoids micro-managing in favor of trusting employees to do their best. Adobe doesn't use ratings to establish employee capabilities, feeling that that inhibits creativity and harms how teams work. Managers take on the role of a coach, letting employees set goals and determine how they should be assessed. Putting trust in your employees goes a long way toward positive company culture because trust leads to independent employees who help your company grow.

¹Patel, S. (2015). 10 Examples of Companies With Fantastic Cultures. Retrieved from www.entrepreneur.com

SERVANT LEADERSHIP AS THE PARADIGM SHIFT

The complexity of globalization, diversity, and dysfunctional organizational culture demands a paradigm shift in leadership. This author purports that the leadership paradigm shift lies in establishing, embracing, and implementing Servant Leadership throughout the organization. Servant Leadership can address the root causes of most, if not all, of the organizations' dysfunctions: employee disengagement and burnout, lack of collaboration, siloed departments, and toxic workplace cultures. It is evident that with the internationalization and globalization of economies, there has been a transition from a monocultural to a multicultural workforce within our organizations. According to Nart, Yaprak, Yildirim, and Sarihan (2018), a new emphasis in management, named management of diversity, evolved in recognition of the need for the advocating of

equal rights and opportunities for each employee, rather than a standardized approach to management that views all personnel uniformly. The development of an inclusive organizational culture depends on success in diversity management, which depends on the leadership competence of managers in the organization. Servant Leadership has been described as a level five leader (Collins, 2001), one which encourages dignifying people, improving them, behaving authentically, leading for the benefit of individuals, and sharing power and status for the goodness of each individual (Laub, 1999).

The changing demographic structure of societies and organizations, social changes, multinational businesses, and the mergers of businesses have increased the recognition and assessment of organizational cultures and the role it plays in favorable results for U. S. organizations. Servant Leadership turns the traditional leadership pyramid upside down, placing leaders at the bottom to serve the employees above them (Maranto, 2018).

To begin the cultural paradigm shift, begin with the study of the theory, philosophy, and characteristics of servant leadership as set out by Robert Greenleaf (2002). After mastering the self-transformation and assessing organization readiness, introduce a Servant Leadership philosophy, plan, and change process for the entire organization. Being a CEO or top executive is not a prerequisite for becoming a Servant Leader. One must first accept the understanding that all persons, regardless of position or level within the organization, may become a Servant Leader. According to the report, *Becoming a Servant Leader* (Berrett-Koehler Publishers, 2020), “a manager can be a servant leader to her direct reports, team members can act as servant leaders to their peers, servant leadership can flourish within small task forces, committees, departments, or divisions.” With its emphasis on vision, Servant Leadership empowers teams, divisions, and the entire organization around clear goals. Servant Leadership can create a climate of inclusion. The era of social media has also become a major element of social change and has brought attention to the need for social leadership, with key principles of listening, action-oriented, integrity, connecting, being open, and to serve.

Adopting Servant Leadership into Practice. There are compelling elements and steps to be taken to adopt Service Leadership into an organization. Most of the practices are well known to leaders and managers, but the Servant Leadership phenomena extend to the demeanor, tone, the “how” of adopting the elements with focus and attention to supporting

individuals within the organization. Here is where the visionary and open communication elements must be stronger than the “what.” Here are the key implementation elements of Servant Leadership and steps for the establishment of a diverse and inclusive culture.

Implementation of Servant Leadership

- Create a compelling—and relatable—vision of the future, incorporating clear values and goals.
- Build personal relationships in the professional workplace.
- Adopt Servant Leadership organization-wide through educational programs, organizational analysis, coaching, evaluation, continuing education
- Apply Servant Leadership from the Human Resources perspective through recruiting for character, not skill, and a willingness to serve others
- Leverage Servant Leadership to lead positive cultural change in the organization.

Establishing a Diverse and Inclusive Culture

- Assess the overall diversity of your organization: age groups, sex, race, ethnicity.
- Compare the organizational results with your community demographics and set goals for matching comparability.
- Assess diversity levels within your organization at all levels of positions and set diversity goals for all departments and position levels.
- Educate yourself on the history, backgrounds, and challenges of various age groups, ethnicities, generally, within your community and within your organization. Use surveys and focus groups to obtain information from within your organization. (Caution: Use factual data. Do not make assumptions.)
- Build sound relationships with each diverse group and individuals within those groups, identifying the special needs and expectations of each.
- Provide Servant Leadership training and re-training consistently for all levels within the organization. Serve as an inclusive role model.

- Provide training and initiatives on diversity and inclusion in the workplace.
- Initiate periodic assessments of Servant Leadership characteristics in practice at all levels of the organization, reward them, and publicize them.
- Use the results of assessments and organizational business results for training and enhancement of the role of Servant Leadership.
- Initiate rewards for role modeling and results of Servant Leadership at all levels throughout the organization.

CONCLUSION

Globalization, Executive Orders and legislation related to diversity, over a fifty-nine year period, have not led to uniformity in interpretation and practice, and have not embraced the necessity of and action on inclusion. Overall, the current US workforce is not very diverse, in comparison with the projected total population, and statistics confirm that US organizations still lag in hiring, creating, and encouraging diverse workforces at all levels. This is apparently true for both the traditional measures of diversity—gender, religion, sex, race, ethnicity—as well as broader and less tangible measures such as diversity of thought, background, and experience. Companies whose representation of different ethnicities, ranked in the top-quartile of a survey, were 33% more likely to perform above the national median. A survey conducted by a Boston Consulting Group (2020) found that the more diverse the management team, the higher the revenue attributed directly to innovation: 19% higher, on average. Diversity and inclusion are the foundations of culture in the organization. The state of culture in global businesses is abysmal. One of the essential aspects of organizational culture is leadership. A global report indicates that the US satisfaction rate with organizational leadership is 62%, and with 15 countries reporting, the highest country satisfaction rate was 74%. The complexity of globalization, diversity, and dysfunctional organizational culture demands a paradigm shift in leadership. We have an established, validated leadership tool of *Servant Leadership*. The paradigm shift challenge lies in establishing, embracing, and implementing Servant Leadership throughout the organization. Servant Leadership can address the root causes of most, if not all, of the organizations' dysfunctions: employee disengagement and

burnout, lack of collaboration, siloed departments, and toxic workplace cultures. Servant Leadership can leverage positive cultural change through providing support and giving a voice to all members of the organization by fostering trust, inclusiveness, cohesion, empowerment, and growth. If the tenets of Servant Leadership are implemented and followed, organizations can be transformed into servant institutions and this will influence and benefit individuals within the organization, the community, and the world, generating a diverse and inclusive culture for the common good of all.

Why not become a *Servant Leader*?

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Role of Information Technologies in Global Business Successes

Rahul K. Patel

INTRODUCTION

Globalization and the changes in the technology are two most important factors influencing the organizations in last decade or so and it is going to continue for some time in future. Both of these factors are mainly independent but cocatalyst for each other. A variety of theories, discussed later in the chapter, have been developed to understand the several factors affecting ICT adoption in global organization. Each of these theories has sought to find the multiplicity of factors that influence the intention of the users or their actual adoption of ICTs in the global organizations. In general, the extent of the acceptance of the information and communication technologies depends on many factors especially related with management, society, cultural, and technology. Differences among individuals in terms of attitudes and beliefs and influences from society and contingent situations play predominant roles in technology adoption. In addition, the demographic characteristics such as age, income level,

R. K. Patel (✉)

Illinois Institute of Technology, Chicago, IL, USA

e-mail: rpatel37@iit.edu

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gender, and marital status significantly influence the adoption of technology. Modern technology usage in global environment is also a function of performance expectancy, effort expectancy, and social influence and easing conditions. In this chapter, we will discuss these technological, management, leadership style, and cultural factors that influences the technology use in global organizations

BENEFIT OF INFORMATION TECHNOLOGY ADOPTION

All stakeholders including management, staff, customers, suppliers, and partners need to see the potential interest, attainment, utility and/or warranty benefits. These expected benefits are the major driving forces behind the technology adoption. Stakeholders would be reluctant to adopt technological changes without such benefits. Major driving forces behind the technology adoption in global environments are interest, attainment, and cost in terms of utility, and warranty.

Interest benefit

Technology needs to generate pleasant and interesting experience for the user. Pleasant and interesting experience creates intrinsic motivation for technology adoption. Ease of use creates interest benefit. When system is easy to use meaning easy to navigate, operate, follow the instructions or easy to learn then it creates pleasant experience for the user. When system requires less effort, requires less changes or highly automated then it generates the interest benefit. Systems need to be easy to operate, understandable, interactive, and flexible in order to generate the interest in user.

Attainment benefit

The attainment benefit refers to the how user feels the importance of performing well on a task and how It represents the user's identity or self-image. Technology adoption should bring attainment benefit to the user of the system. When users feel that the technology use is aligned with what they feel is important to achieve with the proposed information system then they will have positive attitude toward accepting the new technology. Attainments are not a material benefits but it definitely makes individual feel sense of achievement or importance.

Utility benefit

The utility benefit refers to how technology enables user to achieve the final goal. Utility benefits represent the extrinsic motivation for technology adoption. Utility also referred to the functional benefit that may help user in terms of productivity, quality or decrease in cost of achieving the goal. Utility benefits are of many types such as increase work effectiveness, increase the work productivity, financial benefit or that can be achieved through the system adoption. Utility benefits represent the value of the functionality offered with a system to meet a particular need meaning if it does or fit for the purpose. Utility benefits are the material benefits that individual realizes by adopting the information system.

Warranty benefit

Warranty represents the guarantee that a system will meet its requirements. Warranty refers to fit for use with the assurance for the levels of service. Warranty benefits can be realized in terms of the availability, capacity, and reliability. Availability represents the ability of an information system to perform its agreed function when required. Term capacity of IT system refers to the requirement of meeting expected current and future capacity and performance needs in a cost-effective and timely manner. Reliability refers to how long an IT system stays useful before it starts failing. Similar to utility benefits, warranty benefits are also material benefits.

Benefits discussed above may not be well aligned with each other. For example, users may find value in adopting technology from utility benefit point of view without having any interest in adopting it.

Furthermore, these motivating benefits further depends on various underlying factors. These factors can be broadly categorized into technological, organizational, social, and management factors.

TECHNOLOGY ADOPTION THEORIES

When individuals are introduced to a new technology, many variables affect their choice about if, how, and when they will use it. In global organization, there are more variable that affects user's decision-making process. There are few theories that provide an insight to the factors influencing the adoption of technologies. Many of the factors discussed

are related with social and cultural domains. Theory of Expectancy Value (TEV) (Ajzen, 2005), Theory of Reasoned Action (TRA) (Ajzen, 2005), Theory of Planned Behavior (TPB), Technology Acceptance Model (TAM) (Davis, Bagozzi, & Warshaw, 1989), and the Unified Theory of Acceptance and Use of Technology (UTAUT) are widely used to understand users' adoption of modern technologies (Alwahaishi & Snasel, 2013). Each of these models has sought to identify the multiplicity of factors, which influence the intention of the users or their actual use of information technology (Alwahaishi & Snasel, 2013). These theories were developed within the framework of two primary types of research streams: the user satisfaction literature and the technology acceptance literature (Wixom & Todd, 2005). TEV (Ajzen, 2005) and UTAUT (Venkatesh et al., 2012) are the theories widely used by the researchers for identifying the user satisfaction of technology. In general, the extent of the acceptance of technology is a function of numerous variables where differences among individuals in terms of attitudes and beliefs and influences from society are some of the major factors.

Technology Adoption Model (TAM/TAM2): Technology Acceptance Model (TAM) and the Extension of TAM (TAM2) are the theoretically grounded models of user acceptance of technology in a diverse business setting including global organizations. Considering only the cultural and social fabric and types of benefits that we discussed earlier, according to the Technology Adoption Model (TAM), the adoption of technology can be influenced by usefulness, ease of use, and demographic characteristics such as age, income level, gender, and marital status. Individuals would have an accepting view of the usefulness of any particular technological system if they believe they can benefit in getting better results. Similarly, if the system is easy to use or relatively effortless then individuals are more likely to adopt such system. In many cases available technical support extends the perceived ease of use since individuals believe that they have any difficulty in using the system then there is a support structure available to help them. Individuals are more likely to believe that the system was easy to use if the adequate technical support is available. Extension of TAM (TAM2) includes few other variables that could impact the adoption of the technology in global organizations.

Experience

Prior experience is a one of the determinants of behavior influencing the adoption of IT (information technology). In many cases, such influence still exists if users find some anomalies in the IT but eventually finds a way to accept as it is using workarounds.

Image: Impression of the information technology can create interests in individuals and prompt them to accept it. Positive image of the IT system can create positive and accepting impression on individuals even if they have no prior experience with it.

Job Relevance

If individuals believe that the new IT system is applicable to their job junction then it is more likely that they form a positive attitude toward the system. Simple relevance of the system (beneficial or not) with the job function creates positive image of the systems and hence motivate them to adopt the system only based on the users' perception. Such positive attitude may change if individuals have choices or have bad prior experience however if considered without any other variables it does create a positive attitude toward the job relevant systems.

Output Quality

When output quality of the system performance is directly related with how useful the system is. Individual's perceived usefulness of a system is formed by his/her perception of how well the system could perform for which it is intended to use.

Result Demonstrability

Demonstrated results are based on real test or experience rather perceived benefit. It represents that system's ability to produce improved measurable results or increase in productivity. If the users can see the consequences and results of using the technology and can explain why using the new technology may or may not be beneficial then they can make a decision based on their experience.

Subjective Norm

Subjective norm is a form of social influence. It is a perception of an individual that most people who are important to him/her believes that the technology should be accepted or not accepted which intern influence the attitude of the individual. In many cases, such influence is direct and in many other cases it is indirectly influence perceived usefulness and hence in turn the decision to adopt the new technology or not.

Voluntariness

Voluntariness is defined as the individual's degree of freedom to make decision in the adoption of an information system. Degree of the freedom to make decision in turn gets translated on self-opinion of the individual based on perceived usefulness, ease of use, or eleven social norms.

Unified Theory of Acceptance and Use of Technology (UTAUT)

According to the Unified Theory of Acceptance and Use of Technology (UTAUT), some of the most critical explanatory variables of modern technology usage are performance expectancy, effort expectancy, and social influence, and the two critical variables of usage behavior to be intention and easing conditions.

Performance Expectancy

Performance expectancy refers to the degree to which an individual believes the adoption of technology will lead to better rewards or outcomes in terms of utility and warranty benefits. Effort expectancy refers to how easy to use the system that the individual feels. The easier the technology is to use, the more chances it has of being accepted. Social influence is the extent to which the user believes that he or she need to adopt the technology or not to aligned with other important people's belief and expectations. Facilitating conditions refer to the surrounding and supporting organizational and technical infrastructure are present to support the adoption of the technology or system so that anticipated challenges can be handled easily.

Theory of Expectancy Value (TEV)

According to the Theory of Expectancy Value (TEV), behavior is a function of the expectancies and the value of the goal (Ajzen, 2005). Theory of Expectancy Value considers external variables such as system characteristics, such as influence and belief about the outcomes associated with performance, which in turn shape the attitude toward performance hence the personal feeling or satisfaction (Wixom & Todd, 2005). Use of technology has four key constructs performance expectancy or productivity, effort expectancy or ease of use, social influence, and facilitating conditions that explain user's satisfaction with technology (Venkatesh et al., 2012). In the expectancy-value model, individual are presented with two types of values based on which the choice is made. An intrinsic value refers to the satisfaction that an individual gains by adopting the technology.

The Theory of Reasoned Actions (TRA)

Theory of Reasoned Actions (TRA) is one of the first models that explained the acceptance of technology. TRA is a precursor to the Theory of Planned Behavior (TPB). It includes only two of the three direct determinants of behavioral intention, attitude toward the behavior and subjective norm (Lee, Cerreto & Lee, 2010). The TRA is based on the assumption that people behave in a rational manner when taking into consideration the information that is made available to them (Ajzen, 2005). The TRA can be used to explain aspects of human behavior using the following two factors: attitude toward behavior and subjective norms (social factors) that are widely perceived to influence behavioral intentions (Ajzen, 2005; Nguyen, 2009; Shi et al., 2008). According to the TRA, the specific behavior of a person is determined by individual's intention to carry out this behavior; this is called behavioral intention and any other factors that influence behavior do so only indirectly by influencing the attitude and subjective norms. TRA has revealed that the perceived usefulness of the systems or ease of use influences behavioral intention strongly (Lee et al., 2010). TRA is a general model, not designed for a specific behavior or technology or business environment and hence it can be used to study many fields including technology adoption in the global business environments. Factors and strengths of the factors that influence

the behavioral intention to adopt new technologies in global organizations must be considered. Such factors and their strengths are discussed here in different subsections.

Theory of Planned Behavior (TPB)

Theory of Planned Behavior (TPB) explains the determinants of intention based on behavioral beliefs, perceptions, and the presence or absence of certain factors that would influence the achievement of the goals (Ajzen, 2005; Dwivedi et al., 2012). According to the Theory of Planned Behavior, attitude toward a behavior is determined by accessible belief about the consequences of the behavior (Ajzen, 2005). It is based on TPA with one additional aspect perceived behavioral control. Perceived behavioral control (PBC) represents how easy or difficulty a person feels in adopting new technology with available resources and opportunities. Indirectly PBC considers the perception of the availability of skills, resources, and opportunities necessary for adopting the new system.

SOCIETY, CULTURE, AND TECHNOLOGY IN ORGANIZATIONS

There are many definitions of culture, in general (Triandis & Vassiliou, 1972), as well as of organizational culture (Schein, 2004) and technological culture (Leidner & Kayworth, 2006). Hofstede (2001) defines culture as patterns of thinking, feeling, and potential acting, which have been learned throughout a lifetime, and which are likely to be used repeatedly and are unlikely (or difficult) to be changed by the individual. Cultural patterns are shared within a social environment such as nation, ethnicity, or profession. Hofstede describes culture using five dimensions that were initially identified in a worldwide study among IBM staff (Hofstede 2001).

Organizational Culture

Power Distance

Power distance measures a degree to which less powerful members of organizations can accept an uneven distribution of power (Karibayeva & Kunanbayeva, 2018). Power distance represents the extent to

which the less powerful members of a culture accept the unequal distribution of power within the same culture (Nistor, Göğüş, & Lerche, 2013). Power distance is measured using power distance index higher the power distance greater the power distribution inequality is generally accepted or evident. For example, PDI is 40 for USA and 80 for China meaning inequality of power distribution is much stronger in China. Higher the power distance index technology acceptance mechanism differs in the countries with different power distance index. In hierarchical societies, technological changes would be more successful if it comes from top management. On the other hand, technology acceptance can be implemented successfully at any level in flatter societies enabling more entrepreneurial activities. If other dimensions (discussed later) are stronger in favor of accepting technological changes then IT can increase power among staff giving them more equity with managers and eventually inspiring the technology acceptance with inclusion of such workers providing them with more power with recognition.

Uncertainly Risk Aversion

People take different decisions when they face uncertainty based on level of comfort they feel with the uncertain situations. Employees show a tendency to maintain the status quo when feeling uneasy or threatened by situations that are uncertain or ambiguous. Such situation arises when employees need to make decision with accepting new technology based on their level of comfort with uncertain situations that technology would introduce. Uncertainly risk aversion or uncertainty avoidance represents the measure of intolerance for unstructured, novel, unknown, surprising, or unusual situations that the members of a society or organizations show (Nistor et al., 2013). The ability to tolerate ambiguity plays important role in accepting new technological advancement and in addition the adoption of the technology. The individual in the uncertainty avoidance cultures tend to resist the change that comes with new technology and in the case of technology, ambiguity levels tend to be higher. Changes come with uncertainty of the outcome and disturbs the stability. However, such stability in fast changing environment such as technological changes also reduces its utility. At some point, employees realize that the stability of outdated technologies tend to be riskier to stay with. When such tipping point is reached then the technological change is accepted with comparatively little resistance. Uncertainly risk aversion level varies by culture and hence the tipping point tends to vary by culture. Different cultures have

different ways to handle the uncertainty risk. In many cases, there are generally accepted rules, customs, principles, or guidelines and as long as changes fit with such frameworks then technology is most likely to be accepted. Example of such rules or guidelines could prevent users to be at the leading edge or first mover.

Individualism

When individualism is the dominant orientation such as in western countries like USA, people tend to define themselves as an autonomous entity with emphasis on their personal goals and values. Societies that lean toward individualism tend to value individual achievement. In collectivism cultures dominating aspect is achievement as a group or society with the concern to maintain harmony within group members. Collectivism is much stronger in Asian cultures. In cultures where collectivism is more prevalent, individuals tend to make decision that is supported by society with benefits and values to the group.

In global organizations, while making decision to introduce new technologies, such dimensions tend to influence the expected benefit and hence need to consider very carefully. Depending on the inclination of the organization or society, decision about the adoption of the new technology will be more likely made based on the extent to which the system is seen to enhance the task performance of individuals or organization. For example, in individualistic organizations, adoption of the new technology will be more likely viewed as useful if it helps with the individual productivity. On the other hand, in collectivist organizations, adoption of the new technology will be more likely viewed as useful if it helps with the benefits to the groups. With the globalization with mixed cultural values, technology adoption is not as clear since benefit and preference exist on both sides up to certain extent and hence decision need to be made by considering other factors as well.

Management Styles

Directive

In directly managed organizations, clear goals and process to achieve the goals are clearly provided by the management hierarchy. Leader directiveness can be of two types (a) outcome directiveness where a leader promotes a favored solution and (b) process directiveness where leader controls the process by which the organizations would reach final goals.

Directive leadership style can be used in situations where staff lack the training, confidence, or desire to complete a task. Directive leadership can be effective when staff are unskilled or inexperienced at a complex task. However, it may have counterproductive effect if imposed upon highly skilled or experienced staff. It may not be effective in case where organizations have dominant individualism. When introducing new technology, initially and when staff is on learning curve such management style may be productive but not for longtime. Generally speaking, IT employees tend to be self-learners, highly skilled, and individualistic and hence adoption of new technology is much harder for the organizations with highly directive style leadership.

Consultative

In the organizations with consultative leadership style, decision makers consult staff for their ideas and opinions when making decision. Leaders consider staffs ideas and opinions; however, decisions are made by management. In such organizations, employees are confident and willing however they lack full picture and their knowledge, ability and skillset are not fully matured yet. Leaders help staff to develop sound decisions capabilities. Introduction and acceptance of new information technology in such global organizations requires leaders to make decision with staff input or consultation. In many cases, such situations are observed when organization has roots are in collectivistic cultures and is expanding into the individualistic part of the world but not ready to accept participative or empowering leadership style.

Participative

In organizations with participative leadership style, leaders work with staff of all levels very closely in making decisions. Organization with participative leadership, management, and staff shares power in decision-making. Employees are empowered to voice their opinion and have leverage in influencing the decision or decisions are made collectively by management and staff. In new or evolving global organizations, staff have the capabilities to achieve goals, however lack confidence in themselves or their capabilities are not proven yet. Introduction of new information system in such global organizations requires joint decision-making with the help of leaders. Typically, such cases are observed when organization's roots are in individualistic culture and is expanding into the collectivist part of the world.

Empowering

Organization where empowering leadership style is practiced; leaders empower staff to made decisions and encourage their active engagement in collaborative decision-making. There is a natural suppression of negative energy due to the openness in exchanging and expressing ideas between management and staff which is very stimulating for employee creativity. Empowering leadership style is very effective when employees are able, confident, and motivated and there is a trust between management and staff. Since staff are self-directed, they sense the accountability for achieving intended goal and not just follow the process. The leaders turn over responsibility to the able employees in terms of final goal and the decision on appropriate path to take for achieving that goal. Since decisions are taken by employees, effective leadership requires to handle moderating objectives such as problem solving, conflict management, motivation, and effective communication. The modern global organizations, where technologies are heavily utilized, communication and cultural conflict resolution are some of the main objectives for the leaders especially in technology-enabled virtual teams.

Social Culture

Gender Role

Gender role has been studied and debated in many settings and continued to be a topic of interest. It is generally observed that technology has unintended but instrumental benefit due to its ability to penetrate across the social and management cultures. It is instrumental to break artificial barriers and create level field for anyone with a natural ability to learn and adopt. Such effect has been observed in many studies related with gender role and technology adoption when all other variables are strictly removed. Overall, men and women do not differ significantly in their abilities (Hargittai & Shafer, 2006) to adopt the technology. Masculinity (vs. femininity) is a preference for assertiveness, achievement, and material success; contrasted with femininity, which emphasizes relationships, modesty, and caring.

Family Influence

Family and friends influence the technology learning, the acquisition of technological skill, and eventually adoption of the technology. Family unit is one of the largest factors in providing mutual social support for

the members. There is an inherent benefit for all members of the family to keep adopting the technology that keeps them connected with each other across the generations and locations. Such interest translates into the benefits in the organization when members of the family are part of it. Not just in terms of the technical knowledge and skillset but also with the approach toward the accepting and adopting the technological changes. Depending on the interaction with other factors discussed here, impact of the family influence varies in terms of views and degree of how strong the views are for the technological change.

Social Influence

Social influence is the degree to which an individual perceives the important others in the social circle believe that he or she adopts the new technology or not. Social influence represents the social pressure coming from an external individual or environment that surrounds individuals and can alter their perceptions about the technology and hence the behaviors of accepting or rejecting the decision to accept or reject the technology. Social influence depends on how well the influencing people are respected by or important for the influenced individuals even if they don't want to. Social influence is much stronger in mandatory environments where the matter is to be included or excluded within the social circle. It is very weak in a voluntary environment where there is no immediate threat to the reputation with social circle and when other factors have stronger influence.

INFORMATION SYSTEMS IN GLOBAL ORGANIZATIONS

Global information systems tend to be more complex due to not only the scale of implementations but also due to the breadth of functionality. Carefully introduced global IT offers businesses an opportunity to increase control and enhance coordination. For successful implementation of information systems in global organizations, some localized operating principles should be transformed into common ones. Global users, employees, and customers demand greater functionalities for information processing and communication capabilities and better support structure or facilitating conditions. In addition, users and customers need to feel included in the social and organization fabric to be successful. There are many steps organizations can implement when taking steps toward globalizations.

Global System Functionality

Global information systems need to have a flexible core with modular local functionality support in order to be successful in global environment. Global information systems need to support local requirements such as legal environments, cultural environments, technology and vendor support, product functionality, and training materials. Many countries or unions of the countries imposes the requirements for local data sources and processing in addition to local administrative activities and security. While formulating strategy we need to identify core and common functionality that can be implemented as common global environment. On top to the common core, specific add-on modules such as local processes, data sources, and languages can be added to make sure that interest, attainment, and utility benefits are realized at each local market level while maintaining global strategic control over the information system. In modern global organization, cloud computing environments provide required facilitating conditions for global information systems to be successful. Global common and core environment for information systems, such as enterprise resource planning management (ERP), customer relationship management (CRM), and workflow solutions, can be built in globally distributed cloud environment. The technical requirements for global information systems include providing an IT backbone in all countries in which a company and its partners do business, ensuring the exchange of highly structured information worldwide. In addition, local business processes can be implemented in local cloud nodes to support local needs in a way users and customers are accustomed to use such systems such as social environment, business functionalities, and language supports.

GLOBAL SUPPORT STRUCTURE

Global support structure can be implemented by developing knowledge sharing structure and by providing the support for new technologies and innovative ideas.

Knowledge Networks

Knowledge network is one of the enabling tools for building the bridges across the cultural, national, social and knowledge boundaries that ensures

that organizational knowledge is created, stored, retained, shared for use throughout the global organizational networks. This organizational knowledge plays a key role in not only improving the inclusiveness, social fabric, and technical know-how. Typically, such networks are informal however organizational leaders can support them with resources and independence that it need to flourish. Knowledge networks are one of the critical functions in terms of creating inclusive conditions. Specific advantages of the knowledge networks include

- Improve the quality of individual decision-making by ensuring that independent, and reliable knowledge, information and data are available throughout the global organization.
- Improve the efficiency, productivity, and quality of the information system and intern acceptance of the new system with increased satisfaction and reduce the cost of service by reducing the need to rediscover knowledge and support structure.
- To ensure that staff have a clear and common understanding of the value that information system will provide and the ways in which benefits are realized from the use of these systems.
- Provide multiple channels of information that is appropriate for each type of audience and levels of understanding throughout the global organization.

Technical Support Structure

The technical support structure is usually in the form of support desk. It provides a single point of contact between users and IT support. The support desk manages all inquiries from users, including incidents, requests, questions, and feedback including compliments and complaints. Support desk is one of the critical functions in terms of creating facilitating conditions. The support desk provides the value through improving the user's perception of ease of use, productivity and hence positive user experience. Well-built support desk can make up for a lot of imperfections within IT systems in addition to providing direct feedback from user regarding improvement opportunities. It is even more important in case of global organization since challenges faced by users of different part of the world are different based on their own social, technical, linguistic, and organizational challenges. Common service desk provided uniform view

of the overall adoption of IT and challenges that hinder the adoption. Typically, such support desks are virtual or use the follow the sun method in the global organizations. The virtual support desk utilizes technology to make it irrelevant where IT systems are located and where the support is provided from. Virtual support desk ensures that the same processes are being used regardless of the location. Support desks can be implemented with identified common languages within global organizations with different cultures and languages to increase its effectiveness. Another effective way of providing support is using the “follow the sun” technique by transitioning support function to the facilities around the world based on times of day and local needs of the support.

CONCLUSION

In this chapter, we discussed interest, attainment, and utility benefits of information system in the global organizations. We also discussed various theories explaining social, intrinsic, and extrinsic values that user seek for when making a decision of adopting new technology. In turn, we discussed the leadership styles and their impact on successful technology adoption methods. We also explored many underlying social, organizational, technological and social drivers that influence the individual’s decision to adopt a technology or not. Finally, we discussed the practical steps to create a positive support structure for facilitating technology adoption with knowledge and support networks. Due to the unique nature, stages, and culture of each global organizations it is very difficult to come up with a single solution that work for all. However, with this multivariate discussion we have identified all important social, cultural, organizational, technical, and independent factors that users consider knowingly or unknowingly. By considering and implementing correct and impactful facilitating conditions based on the factors discussed in this chapter, global organizations can benefit from creating a strategy and effective implementation of new information technology and communication systems.

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A Unified Adaptive Theory of Global Business Culture

Kadambari Ram

INTRODUCTION

How people respond to change and how people interact are broadly considered to be the fundamental drivers of business culture. This dynamic is aptly demonstrated amidst challenges and perturbations such as viral pandemics, resource and energy shortages due to climate change, and financial crises (Ram, 2019), to name a few. For example, in response to the COVID-19 pandemic, the generally accepted advice globally, on average, has been to “stay at home,” “maintain social distancing,” “work from home,” among other preventative behavioral working protocol. These pandemic prevention protocols have been operational for the longest period of time in history since the industrial revolution, over the largest number of continents, and have in turn revolutionized global business culture as we know it. In keeping with the digital revolution, and the upward trend toward decentralized leadership models, the 2020 pandemic spurred the adoption and spread of virtualization, both in work and social culture thereby influencing how people respond to change and

K. Ram (✉)
Information Systems Specialist, Cape Town, South Africa

how people interact in the information age. This pandemic paradigm shift to virtualization has bolstered the need for aspirational or transformative leadership for integrated and adaptable global organizations, capable of withstanding potential perturbations associated with global complexities such as pandemics, climate change, global financial recessions, and energy crises. This chapter serves to provide insight toward a unified adaptive theory of global organizational culture, in alignment with theories of future leadership, thereby integrating the pillars of culture with a foundation necessary for sustainable implementation and growth.

Organizational culture has often been considered one of the most influential yet controversial aspects of management research and practice stemming from the wide array of interpretations of what it constitutes (Linnenluecke & Griffiths, 2010). In this chapter, the link between organizational culture and organizational adaptivity and sustainability is synthesized within the context of the globalization of business resulting from the four industrial revolutions. The associated anthropological activities associated with industrial revolution, such as electricity generation and animal factory farming, are fossil fuel intensive, and leading drivers of climate change and global warming. Other industrial activities such as the manufacture of textiles and industrial infrastructure contribute to natural resource scarcity, and extinction of species. Thus, understanding the link between organizational culture and organizational adaptivity and sustainability is critical to defining the role of organizational culture in positive socio-ecological change initiatives.

The purpose of this chapter is to articulate the role of organizational culture in facilitating organizational adaptivity and sustainability, as important evolutionary processes for resource and economic management of complex adaptive systems (Ram, 2017), specifically within the context of the fourth industrial revolution, the information age, or Industry 4.0, amidst perturbations resulting from global complexities such as financial and energy crises, pandemics, climate change, and global warming. As such, synthesis of how industrial revolution spawned globalization leading to the age of information and Industry 4.0, as a complex adaptive system, is discussed. Thereafter, conceptualizations of organizational culture are presented and further synthesized for applicability within the age of information. I then propose a unified adaptive theory of global business culture using the theoretical lenses of the competing values framework for culture

and complex adaptive systems theory for organizations. Key recommendations for managerial practice are provided based on my proposed unified adaptive theory of global business culture.

GLOBALIZATION AND INDUSTRY 4.0

The first industrial revolution began with the discovery of steam power in the late eighteenth century, which transformed industrial production, followed by electrification in the late nineteenth century, thereby revolutionizing production line manufacturing, as can be seen in Fig. 4.1. Microelectronics and information technology gave rise to the third industrial revolution in the twenty-first century, also known as the age of information. According to the United Nations Industrial Development Organization (UNIDO), the process of improving the globalization of information known as digitalization is key to enabling the fourth industrial revolution or Industry 4.0 (Yong, 2017). Increased automation, the Internet of Things (IoT), and increased machine-to-machine communication are among key innovations of Industry 4.0.

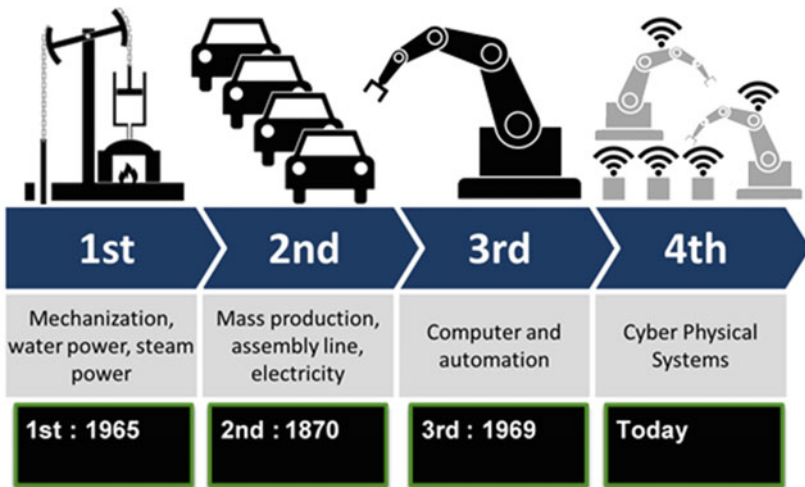


Fig. 4.1 Timeline of four industrial revolutions (Adapted from Source: Christoph Roser at AllAboutLean.com)

DIGITALIZATION

Digitalization is envisioned to improve competitiveness, productivity, energy, and resource efficiency, all while improving employability and environmental conditions (Yong, 2017). To reap the advantages of digitalization, several hurdles must be cleared, including readiness for businesses and governments requiring information technology, business process improvements such as stable connectivity, digital infrastructure such as wider access to the Internet in developing countries at the very least, closing the digital skills gap, re-engineering business models, policy and regulatory framework development such as that required for storage of big data, and a shift from centralized to decentralized methods of work. Spurred by the financial and energy crises, one of the challenges of Industry 4.0 is the need to shift from centralized to decentralized methods of work, requiring less frequent commutes to brick and mortar offices and institutions (Ram, 2017, 2018). Deductively, decentralized approaches to work, such as the virtualization of processes and other green information technologies (Green IT), are environmentally less strenuous, but also reduce the risks associated with human interactions amidst a viral pandemic such as COVID-19. Another major challenge of the claim that global digitalization is the crux of Industry 4.0 is the need to close the digital divide as half the worlds' population do not have basic access to the Internet (Yong, 2017), thus drawing attention to the economic inequalities between developing and developed countries.

VIRTUALIZATION

Virtualization is by no means novel to the digital age, as exemplified by creating and maintaining relationships with pen-pals in the 1990s; however, information technology (IT) has facilitated improved virtual experiences through technologies such as haptics, thereby catapulting virtualization as an effective type of Green IT. Green IT is defined as cost-effective and energy-efficient methods of using IT (Bose & Luo, 2011). Virtualization and other Green information technologies show promise in the areas of improved supply chain efficiency, reduction in energy requirements, and reduced environmental burden by facilitating agile workforces (Bose & Luo, 2011). Moreover, virtualization offers the benefit of increased workplace satisfaction by facilitating flexibility for

employees to work from the comfort of their own homes or other self-designated locations. Overby (2008) proposed the theory of virtualization to identify whether a given process is suitable for virtualization or not. Overby posited sensory requirements, relationship requirements, identification and control requirements, and synchronicity requirements, as the independent variables and virtualization as the dependent variable for testing the virtual amenability of processes. As technology has improved to the extent that an increase in sensory requirements may no longer be negatively related to virtualization, further research is required to test the validity of the hypotheses that underpin the theory of virtualization. In alliance with the “Resilience, Robustness, Sustainability and Adaptive-Capacity” (RRSA) management framework (Ram, 2017), virtualization as a type of Green IT contributes to the 15% reduction of emissions requirement by 2020 to mitigate further catastrophes associated with global warming and climate change (Ram, 2017, 2018).

CONCEPTUALIZATIONS OF GLOBAL BUSINESS CULTURE

An influential model for developing theories and frameworks of organizational culture in the literature is the competing values framework (CVF), which posits organizational culture as existing within 4 quadrants. The x-axis lies on a continuum between the demands of the organization’s internal dynamics and its external environment, competing with the y-axis, which lies on a continuum between flexibility and control (Quinn & Rohrbaugh, 1983). Organizations which lie on the flexibility end of the spectrum tend to employ methods of social coordination and control to achieve the required behaviors and outcomes. Flexibility measures include socialization, internalization of beliefs, commitment, training, peer pressure, and participation. In contrast, organizations leaning toward the control end of the continuum often use formal methods for coordination and compliance with regulations, such as direct supervision, rules, policies, financial planning, and budgets. The open systems model is geared toward organizations that focus on external environmental needs, while maintaining coordination and control via flexible means such as visionary communication, adaptability and change, and flexible decision-making in order to achieve growth and resource acquisition. Individuals are thought to be motivated by the ideological significance of their work in the open systems model. The human relations model is geared

toward organizations that focus on internal dynamics and employ flexible methods of coordination and control by valuing the goal of achieving cohesion and morale via training and development, open communication, and participative decision-making. Theoretically, trust, and long-term commitment to organizational traditions fosters individual compliance with organizational regulations in the human relations model.

On the lower left quadrant of the CVF, the internal process model, also referred to as the hierarchical culture encompasses the characteristics of organizations that emphasize conformity with internal organizational dynamics, often enforcing rules and technical details, over the external environment, aiming to achieve stability and control using information management, precise communication, and data-based decision-making. On the lower right quadrant of the CVF, the rational goal model meets the needs of organizations that focus on the external environment using control mechanisms aimed at achieving efficiency and productivity via goal setting and planning, instructional communication and centralized decision-making. While the four CVF culture types appear to be in stark contrast, they can coexist within the same organization.

Ideally, managers should strive to achieve a balance between the pillars of people, adaptation, task accomplishment, and stability using the four quadrants of the CVF. Furthermore, managers are cautioned that over-reliance on a single approach, such as the internal process model, can lead to rigid hierarchical bureaucracy that is dysfunctional in the presence of changes in the external environment, such as viral pandemics, climate change, energy and financial crises. In other words, the four quadrants of the CVF appear to be in stark contrast to each other because they lie on opposing ends of the flexibility and control continuum, with competing internal and external organizational demands, but organizational balance is derived from skillfully applying all four approaches, at different stages of the organizational life cycle, to meet the demands of change and growth.

Through the lens of the CVF, it is evident that organizational culture comprises of values, beliefs, and assumptions that describe the organization, and inform employee behavior (MacIntosh & Doherty, 2007). More articulately, organizational culture can be thought to encompass three dimensions, namely (i) the observable culture comprising visible organizational structures and behaviors; (ii) espoused values manifested as philosophies, goals, and strategies; and (iii) the underlying assumptions consisting of unconscious beliefs and perceptions thereby informing organizational values and action (Schein, 2004). Synthesis of the relevant

literature on organizational culture prior to the COVID-19 pandemic revealed four widely acknowledged attributes thereof, namely culture is a shared group phenomenon; culture is enduring in the sense that organizations seek employees that embody their corporate culture and vice versa; culture is informed by evolution, therefore the way people respond as a result of their cultures is implicit; and fourthly, culture is pervasive in that it permeates behaviors, rituals, stories, symbols, environments, and mental models, among other manifestations (Groysberg, Lee, Price, & Cheng, 2018).

The integrated cultural framework is built on the CVE, consisting of 8 styles of corporate culture within the 4 quadrants of the CVE (Groysberg et al.). From the integrated cultural framework perspective, the x-dimension of the CVE represents how people interact, and the y-dimension represents how people respond to change. According to Groysberg et al., caring and purpose are culture styles in the top right quadrant of the CVE, with learning and enjoyment in the top left quadrant, results and authority in the bottom left, and safety and order in the bottom right. While the integrated framework for corporate culture (Groysberg et al.) provided useful guidelines, the attribute of culture as necessarily shared, as in not existing within an individual but rather as a shared phenomenon was contradicted by the authors' claim that the integrated framework can be used to define individuals' cultural styles as well as employees and leaders. By definition of the shared attribute, culture applies to at least two people as a shared phenomenon, thereby obfuscating the extension of their framework to the definition of individuals' styles, which might be more appropriately described as member styles.

GLOBAL BUSINESS CULTURE IN THE INFORMATION AGE

Drawing on these conceptualizations of global business culture, a distinct gap existed between what Industry 4.0 global business culture called for in the information age, and the culture of business-as-usual prior to the COVID-19 pandemic. While many organizations launched greener products and initiated policies for change to address unsustainable resource use, and improve stakeholder relations, the scholarly literature supported the notion that significant cultural change and transformation are required to better respond to urgent socio-environmental challenges. Industry 4.0 in the information age calls for the use of IoT, Green IT, and decentralized models of work, requiring organizational emphasis on innovation,

change, and sustainability. If viewed through the theoretical lens of the competing values framework (CVF), the global organizational culture of Industry 4.0 in the information age aligns more closely with the open systems model. Organizational culture has the potential to derail the implementation of innovations, change and sustainability initiatives (Linnenluecke & Griffiths, 2010), thus a clear articulation of global organizational culture in the information age is critical for successful enablement of Industry 4.0.

The challenge in describing a unified adaptive theory of global business culture involves marrying the conceptualizations of global business culture with the ontology of organizations as complex adaptive systems (CASs) and their cultural requirements with lessons learned from practice in 2020 and upward trends toward virtualization and autonomy in the information age (Krzywdzinski, Jürgens, & Pfeiffer, 2016), which were otherwise negatively correlated with job insecurity (De Spiegelaere, Van Gyes, De Witte, Niesen, & Van Hootegegem, 2014). Considering that employment sentiment was negatively affected by increased economic anxiety linked to the coronavirus pandemic (Fetzer, Hensel, Hermle, & Roth, 2020); that involuntary unemployment rates rose during the pandemic (Fornaro & Wolf, 2020); that job insecurity causes a host of psychological, sociological and health problems (De Spiegelaere et al.); and that the way teams work has undergone a pandemic paradigm shift from office-based workstations to home-based virtual workstations, thereby increasing autonomy within teams, aspirational or transformative leadership (Ram, 2017) should inform the development of a unified adaptive theory for global business culture.

A UNIFIED ADAPTIVE THEORY FOR GLOBAL BUSINESS CULTURE

As I previously articulated in “Complexity: The Tipping Point for Leadership” (Ram, 2017), organizations are complex adaptive systems (CASs) exhibiting varying degrees of the properties of CAS, namely emergence, self-organization, observer-dependency, evolution, adaptivity, robustness, resilience, system nestedness, chaos, and self-similarity. As previously discussed, the property of self-similarity for CASs, as it applies to organizations, is physical and psychological. Self-similarity is physical in the sense that highly networked organizations display fractal-like self-similarity in the organization of nodes. Self-similarity is psychological in the sense

that organizational self-similarity is a self-referential process of individual identity being informed by organizational identity and vice versa (Ram), thereby informing organizational culture. Emergence is a property of complex adaptive organizational culture resulting from organizational micro-dynamics such as uncertainty, unpredictability, and nonlinearity, which also contribute to overall organizational evolutionary fitness and resilience on one end of the spectrum, and difficulty in controlling the system on the other (Ram). Interaction, as a bottom-up process of social structures, and more specifically autocatalytic interaction, is an important attribute of emergence.

Autocatalysis is the process whereby agents within social organizational units are catalyzed by tags to take action. For example, the 2020 pandemic became an influential tag in decision-making for leaders of governments, and public and private organizations globally resulting in the development of strategies specifically aimed at mitigating the negative consequences of the pandemic. In this example, organizations that used relevant information tags for the pandemic to catalyze their plans and actions increased their resilience measures and organizational evolutionary fitness, despite the high degree of uncertainty, thereby improving chances of survival. The 2020 pandemic posed a high degree of difficulty in controlling the spread of the virus, which depended on the cooperation of agents' interactions such as implementing, maintaining, and improving social distancing and sanitization measures (Harari, 2020). Autocatalytic interactions as an attribute of emergence fosters innovation, renewal, surprise, stability, order, extinction, and change.

A UNIFIED ADAPTIVE FRAMEWORK FOR GLOBAL BUSINESS CULTURE

In order to develop a unified adaptive theory of global organizational culture, the ontological description of global organizations as CASs, discussed above, is employed in tandem with the competing values framework for business culture (CVF), as both have been empirically tested and widely cited in the literature. Overlaying the CVF with the fact that bureaucratic organizations exhibit less complexity than organic organizations, higher degrees of adaptivity, sustainability, and the other properties of complex adaptive systems are present in organizations that lie in the top 2 quadrants of the CVF. In other words, organizations that value flexibility and consider the external environment, such as represented

in the open systems model of culture and the human relations model of culture, are more likely to possess the qualities of complex adaptive systems. However, as this is a unified adaptive framework for global business culture, the hierarchical culture and rational goal model of culture cannot be dismissed by virtue of lacking complexity due to inflexibility. The advice given to managers to discerningly apply all four approaches of the CVF for business culture at different times in an organization's lifecycle, depending on varying organizational needs, implies that there are situations which do indeed call for a high degree of control. At such times, the hierarchical culture and rational goal models are appropriate, albeit for a limited time.

Reflecting on lessons learned in practice from the coronavirus pandemic, different countries responded differently to the catastrophe, some with tight bureaucratic measures to control civil behavior with strict consequences for disobedience and others adopting the opposite approach. In the corona case, stricter control measures proved to curb the spread of the virus to the extent that people adhered to the measures. Thus, the role that the lower 2 quadrant cultural models play in this unified adaptive framework is intermediary, with organizations employing transition methods from their current model of culture into either of the lower 2 quadrants and vice versa, in order to survive and then thrive amidst environmental uncertainty. The degree to which organizational processes can be virtualized plays a role in determining whether organizations should transition to the lower quadrants, as organizations with a high degree of virtualization capacity such as Industry 4.0 organizations, need not transition to the lower 2 quadrants during extreme environmental threats such as pandemics, as the cultures associated with virtualized and Industry 4.0 organizations do not lend themselves to high-risk contamination environments.

CONCLUSION

The unified theory of global business culture herein developed calls for the four models of business culture to be employed at various stages in the process of organizations transitioning to complex adaptive systems in the information age. Transition to Industry 4.0 using the RRSA management framework and virtualization is supported by the unified theory of global business culture. The desirable characteristics of resilience, robustness, sustainability, and adaptive capacity have been empirically derived as

traits of complex adaptive organizations capable of withstanding severe environmental perturbations such as viral pandemics, climate change, and global warming.

RECOMMENDATIONS

Organizations that possess the desirable qualities of resilience, robustness, sustainability, and adaptive capacity (Ram, 2017) are complex adaptive systems with processes that are amenable to virtualization in the information age. Organizational models that are energy and resource intensive, such as animal factory farming, place a burden on the carrying capacity of the planet and compromise the quality of all life involved in that system. Within the context of the coronavirus pandemic, the path of contamination occurred from animal to human in wet markets, which over and above their risk of viral infectious disease, are morally incomprehensible. I have discussed this point at greater length in “Complexity: The Tipping Point for Leadership” (Ram, 2017). The 2020 pandemic seems to be the answer to the question I posed in that publication. In other words, it is the—FA in the equation.

The unified theory of global business culture herein developed calls for a top-down transition to adaptive, sustainable, and resilient business models in the information age. Pertinent to this process is an organizational-wide emissions audit using the RRSA simulation tool (Ram, 2017), thereby revealing the processes that are negatively related to adaptive capacity, the degree of sustainability of processes, the relationship between organizational resilience and adaptive capacity as well as the degree of robustness of organizational processes. Resonating with the open systems cultural model, visionary communication should inform all stakeholders of the processes underway to facilitate adaptability and change through flexible decision-making. The outputs of the RRSA emissions audit should then inform the inputs for a virtualization feasibility assessment. After validity studies have been conducted, the theory of virtualization holds promise as a future tool to assess the feasibility of process virtualization. Thereafter, the human relations cultural model should be employed to foster training and development on virtualization processes, encouraging open communication and participative decision-making. The internal process model and rational goal model are called

upon temporarily with specific goals in mind at mature stages of the adaptive cycle after organizations have transitioned to Industry 4.0 complex adaptive systems models.

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Use of Quantum Computers in Understanding Cultures and Global Business Successes

Nicolas M. Casati

INTRODUCTION

Grounded in 20 years of experience working with arcane instruments and esoteric machinery, this chapter investigates how algorithms like Shor's and equations like Schrödinger's are revolutionizing quantum computers, specifically in terms of a theoretical cultural dimensions matrix. Casati (2020) previously discussed Adiabatic and Quantum Gate computing, but in the present chapter's vision of the future, the "fidelity of quantum coding" as well as "representing entangled quantum states" defines how algorithms help to understand cultural clusters—specifically Anglo, Latin European, Southeast Asian (Schumacher, 1995, p. 2738). The author's vision is by no means scientific, by comparison with the approach a Physicist or Computer Scientist would take, however this study draws heavily on the existing quantum computing literature. This chapter's goal is to propose a cultural dimensions matrix equation, not to add to quantum computing theory, which physicists and computer scientists devote an entire career to. This chapter postulates that when equations

N. M. Casati (✉)
Northwestern Medicine, Chicago, IL, USA

like Schrödinger's are used in conjunction with Shor's proven algorithm, this will augment the understanding of human culture considerably. The first to propose a quantum computer was Richard P. Feynman in 1986 in *Quantum Mechanical Computers*, using a concept of adding all Kinetic and Potential Energy in a system and Feynman posits this would be used as a computer. While Shor's algorithm has the ability to de-cipher cryptography, the "Schrödinger equation [...] gives the probability of finding the particle at a certain position"—and that particle's approximate location is then used by a quantum computer to eventually solve NP-Complete problems (Amanullah et al., 2017, p. 2). Peter Shor's algorithm in a very basic sense, determines prime factors of a high number more resourcefully than a classical computer. The "Schrödinger equation" is "used because it will allow to determine energy levels of quantum mechanical systems based on wave function," essentially this study proposes that there is a parallel between quantum wave function patterns and cultural data as will be derived using Eq. 5.3 further down (Amanullah et al., 2017, p. 2). It has been determined by many past studies that "superposition, entanglement, tunneling, and annealing" are used "to solve problems that" are impossible "in the life span of human beings," such as global business and cultural dilemmas (Singh & Singh, 2016, p. 1). The superposition of zeros and ones, entanglement of particles communicating from a distance, tunneling of a particle through multiple mountains of data, and annealing: i.e. finding the global minimum, are the tenets of a functional Qubit's existence inside of a quantum computer.

Information in a classical computer is in the form of Bytes and bits, where one Byte is equal to eight bits likewise, "data in a QuByte is in the form of eight Qubits" (Fortune, 2012, p. 13)—please refer to Fig. 5.1. Referring to Fig. 5.1, "in a machine with 2000 qubits, all 2^{2000} possible combinations of bit-values are represented at the same time" (Tichy, 2017, p. 2). Using superposition, entanglement, tunneling, and annealing, "we shall reach the atomic size for storing a single bit of information" (Benenti, & Strini, 2008, p. 1). Already, in laboratory settings, a single particle of Cesium has been isolated to create a single Qubit of information as we will see further on with Jau, Biedermann, and Deutsch (2018).

This chapter is about culture and global business. The author posits that in the future, algorithms like Shor's, using Schrödinger's equation with a specific focus on culture, will be able to solve for the most

Bytes	Byte (1/256 QuByte)	QuByte
KiloByte	2^{10} Bytes	4 QuBytes
MegaByte	2^{20} Bytes	4,096 QuBytes
GigaByte	2^{30} Bytes	4,194,304 QuBytes
TeraByte	2^{40} Bytes	4,294,967,296 QuBytes

Per the above table on Bytes and QuBytes “A classical Byte holds one of 256 numbers at any time, a QuByte holds all 256 numbers simultaneously” (Fortune, 2012, p. 10). This signifies that all three cluster: Southern Asia, Anglo, and Latin European could be studied by finding the approximate position of a Qubit using Schrödinger’s equation much more efficiently when Quantum Computers become a reality, since high amounts of computing power will be necessary to analyze these clusters.

Illustration of a quantum bit in superposition. Adapted from Paradigm Shift in Management Philosophy, Future Challenges in Global Organizations (p.106), by N. M. Casati, 2020, Palgrave Macmillan. Adapted with permission

Fig. 5.1 Schrödinger’s Equation Outputs Probability of Finding a Qubit in an Approximate Area

complex cultural and global business challenges of our time: namely financial, educational, geographical inequality—the list of cultural challenges is non-exhaustive.

In current global business, our international culture strives for “de facto equality” on the surface, but not always in depth (Casati, Kesavabhotla, & Cybulski, 2018, p. 223). The author sees the future with optimism, since “the Helper” entered this world as a Carpenter, at a specific space/time and even with the Helper’s Earthly constraints/limitations, forever changed the world (Casati, 2020, p. 128). This is reminiscent of Pierre Teilhard de Chardin’s “Noosphere,” a culture dominated by consciousness (Schäfer, 2005, p. 20). A computer does not experience/feel culture nor business challenges, however, a traditional computer’s equivalent of consciousness, the CMOS, never switches off, i.e. the latency on the computer’s internal clock remains constant, because “quantum computing” uses a CMOS (Complementary Metal Oxide Semiconductor) called a “Cryo-CMOS circuit” (Patra et al., 2017, p. 309). A computer does not feel the need for culture. A computer does not feel need, in the sense defined by Maslow’s hierarchy of needs.

This chapter is going to study culture and global business, specifically in the geographical areas of South Europe, Southeast Asia as well as a Cluster of English-speaking countries called Anglo (the Anglo cluster includes Australia, New Zealand, Canada, England, Ireland, South Africa, the United States). A theoretical cultural dimension matrix built on these cultural clusters, substituting clusters, for matrices, is seen in Eq. 5.3 further on. The Use of matrices, constants and variables, in the

Schrödinger equation, approximately locate a quantum bit in a determined space (Qubit), as seen with Amanullah et al. (2017). Further down, we will see the following term: “ $a|1\rangle + b|0\rangle$ ” which relates to “probability” and is written in these special brackets called Bra-Ket, representing a vector, a vector used to describe a Qubit (Rocha et al., 2005, p. 81). We can identify “Dirac notation by symbols $|0\rangle$ and $|1\rangle$, respectively” then the “atomic ensemble is provided by a single Rydberg-dressed Cesium Qubit” (Jau et al., 2018, p. 1). A Cesium Qubit is not the only electron atom/ion/isotope in Mendeleev’s periodic chart that can be used to form a Qubit, but the element inspired by Johannes Rydberg, Cesium, was chosen as illustrated in Jau et al. (2018). Apart from Cesium, which can get an analytic solution for an electron’s wave function (Ψ), scientists may also use H, He+, Li2+, Be3+, C5+ or isotopes like carbon-12, silicon-28, silicon-30 for example. Quantum annealing, determining the global minimum of a function, led Jau et al. (2018) to choose a Rydberg-dressed Cesium Qubit instead of another element. Earlier in this paragraph the Dirac notation was studied, and in the next paragraph, Dirac notation will be further explained.

Dirac notation is another way to describe a vector pointing in a specific direction (using a coordinates matrix), and in complex business and/or cultural models, matrices are used to calculate systems of equations for international business. Equation Eq. 5.3 uses vectors in an expression (i.e. in Bra-Ket notation), and these constants/variables inserted into a quantum computer represent a theoretical cultural dimension matrix, the result being a better understanding of human culture as a whole. Such an equation plugged into a quantum computer begs the question: is it *conscious*?. Due to globalization, humans will become accustomed to being more conscious of the noosphere, not just superficially conscious, but dominated by conscious of one another’s culture and international business needs.

The matrices, constants and variables in Schrödinger equation use Dirac’s Bra-Ket notation for quantum computer communications, as we will see later on (Lervåg, 2010). In this way, it is possible to illustrate a “state vector $|\Psi\rangle$, also called a ket” which is a single column matrix and another state “ $\langle\Psi|$, called a bra” which is a single row matrix (Lervåg, 2010, p. 16). The use of Dirac notation for Schrödinger’s equation for a free particle in one dimension in this chapter is only a mathematical tool to pose a mathematical problem on culture and global business, and as

this chapter proposes, a theoretical cultural dimensions matrix, locating information in Dirac's Bra-Ket.

Schrödinger's equation for a free particle in one dimension is a highly complex expression: " $i\hbar (\partial\Psi) / (\partial t) = -(\hbar^2/2m) (\partial^2\Psi/\partial x^2) + V(x) \Psi$ " which is illustrated as Eq. 5.1 (Lervåg, 2010, p. 20). This expression can be further derived to " $(-\hbar^2/2m)\nabla^2$ " which is illustrated as Eq. 5.2 below or explicitly stated as Kinetic Energy (Lervåg, 2010, p. 34). Vector $|\psi\rangle$ (wave function), if viewed in a global business culture light, will be the Dependent Variable cultural clusters—the Independent Variables (Lervåg, 2010, p. 20). It will be extremely helpful to use Schrödinger's equation for a free particle (Eq. 5.1) to better understand cultural clusters outlined by House, Hanges, Javidan, Dorfman, and Gupta (2004). When each term is derived using annealing (finding the global minimum for a set of data), Eq. 5.1 is derived to Eq. 5.2:

Eq. 5.3 attempts to use Schrödinger's equation for a free particle (Eq. 5.1) as a template for a future quantum computer running specific software that studies cultural clusters.

$$i\hbar(\partial\Psi)/(\partial t) = -\left(\hbar^2/2m\right)\left(\partial^2\Psi/\partial x^2\right) + V(x)\Psi'' \quad (5.1)$$

$$''\left(-\hbar^2/2m\right)\nabla^2'' \text{ or explicitly: Kinetic Energy} \quad (5.2)$$

Ψ is an electron's wave function.

∇ is an elliptical operator, the nabla or the Laplacian operator (non-numerical).

∂ Is Delta and stands for variation.

h Planck's constant equal to " 6.6×10^{-34} Joule-second" (Lervåg, 2010, p. 15). This constant's energy in Joules is in relation to its frequency in Hertz.

i is universally known as an Imaginary unit equal to Square Root of (-1).

x is unknown (x).

m is mass (m) of a particle.

\hbar is Planck's reduced constant equal to " 1.054×10^{-34} Joule-second" (Iffländer, 2001, p. 325). This constant's energy in Joules is in relation to its frequency in Hertz.

t stands for time in relation to an electron's wave function (Ψ),

V stands for an arbitrary potential energy.

In light of equations 5.1 and 5.2, a hypothesis for a proven cultural dimensions matrix would be necessary to test a theoretical cultural dimensions matrix in global business data using Schrödinger's equation. A proposal for a null hypothesis in a quantum computer experiment would be to ask if there is no significant difference between a quantum computer running Schrödinger's equation and a quantum computer running a future algorithm for a cultural inventory of that same person (please see Eq. 5.3). Essentially, it would be interesting to know if a quantum computer running a cultural inventory would actually work. Schrödinger's equation in Fig. 5.1 uses probabilities to approximately use a margin of error, to find the position of one particle, a Cesium Qubit, and future quantum computers would be able to study Culture more efficiently if a quantum computer specialized in culture inventories works. A quantum computer will theoretically be able to quickly build a cultural inventory for a single person out of 7 billion; each individual would become a one-person global business with their own brand of culture (represented by a Qubit and in the future a QuByte of information). Each individual's Qubit (and in the future a QuByte) would store cultural dimensions for the 7 billion people on Earth (which is hyperbole, because not everyone own a computer) composed of "Uncertainty Avoidance," but also "Assertiveness," and in addition "Gender Differentiation" with "Performance Orientation" as well as "Humane Orientation" and "In-Group Collectivism" also "Institutional Collectivism" as well as "Power Distance" and finally "Future Orientation" (House et al., 2004, p. 193). With the advent of the internet, every single individual (who could be represented by a Qubit and in the future a QuByte of information) is a potential individual global business and their personal brand of culture brings a different Qubit into the global culture.

Figure 5.1, based on Casati (2020), shown in Figure 6.1 on page 106 indicates that: "in a machine with 2,000 qubits, all 2^{2000} possible combinations of bit-values are represented at the same time" (Tichy, 2017, p. 2). China is not included in this chapter because it is not part of the southeast Asia cluster, but instead part of the Confucian Asian cluster. Thousands of years ago, "in the mid-7th millennium BCE—associated with migrants from Anatolia," people "settled in the Southeast before spreading throughout Europe" (Mathieson et al., 2018, p. 1). Millennia ago, "descendants of the Yamnaya, [...] spread across the Eurasian Steppe beginning around 3300 BCE" (Narasimhan et al., 2019,

p. 3). Using a modern-day application called Flightradar24, we can observe upwards of 100,000 daily flights of approximately one hundred migrants per plane each day flying worldwide. Still, according to Flightradar24, in a historical turn of events instead of 100,000 daily flights, this number dwindled down to 38,000 daily flights during the COVID-19 pandemic. Computers are the new history books and planes are the new boats. In the past, migrations took decades, but now with air travel, quantum computing will be necessary to track migration of individuals (with their very own Qubit and in the future a QuByte of information) susceptible of spreading a pandemic. Quantum molecular computing has been applied in laboratories to produce chemistry-based molecule-sized synthetic chemicals like Remdesivir- a Corona virus treatments using “Lee Cronin’s Chemputer” (Casati et al., 2018).

In this chapter, it is assumed that the “promise of quantum computers is that certain computational tasks might be executed exponentially faster on a quantum processor than on a classical processor” (Arute et al., 2019, p. 1). This means the race is on for quantum supremacy as seen in the Quantum Computing Report between all of the corporations in this intellectual property space. This is a very promising field of research as shown by the “Quantum Computing Report” while “over 90 global universities and over 20 publicly traded companies have a quantum computer science division, which include Yale, MIT, Alibaba, AT&T, Google, HP, IBM, Intel, Microsoft, and Toshiba who also have a quantum computer division” and are all heavily involved in advancing towards building a fully functional quantum computer (Casati, 2020).

Some experts in the field include: Northwestern Medicine Dr. Clyde Yancy, MD, who spoke about Artificial Intelligence in cardiovascular disease research, Northwestern Medicine Dr. Abel Kho, MD, MS, Director of the Center for Health Information Partnerships and the Institute for Augmented Intelligence in Medicine, who has a multidisciplinary approach. In the quantum finance and cultural expertise space, there are many experts such as Stefan Woerner with IBM, Ning Shen, with JP Morgan Chase, Physicist Roman Orus, who explains commodities, Goldman Sachs Jeremy Glick, Matt Johnson with QC Ware, Kees Oosterlee with Centrum Wiskunde & Informatica, Scott Aaronson, Andrea Rocchetto, Travis Humble, David Deutsch, etc.

The massive amount of data storage and processing power required to run just one of the above named quantum computing competitors is

unfathomable, and being a global manager overseeing this cultural diversity is unquantifiable. The race for global quantum business supremacy has truly begun. There is a true possibility that the winner of this competition will control the international business culture-scape, and the probability of this competition being won by a Latin/Anglo cluster country is relatively high, since English is the main language of the internet. The Anglo cluster should not fall asleep on its superpower laurels, because the tide could change. Advances in the quantum supremacy business also needs a large population to create a need for this market and the Southeast Asia Cluster has a population of 1.5 billion. All it takes is “one individual amongst many, who has a revolutionary cost-cutting idea that can change the world” (Casati et al., 2018, p. 213).

If quantum computers are as efficient as the literature suspects they will be, it will be possible to offer informatics availabilities to billions, whereas today, the internet remains fragile, due to its heavy dependence on processor cooling mechanisms and high needs in electrical energy. Since the advent of super computers, we have seen huge progress in scalability of research samples. For a scale of comparison, the Yamnaya South and Central Asia study by Narasimhan et al. (2019) was founded on samples between two hundred and five hundred migrants, numbers that are dwarfed by the amount of daily high-tech international commuters in this modern age. The study by House et al. (2004) studied 17,000 middle managers, but still low compared to the 100,000 flights per day representing intercultural exchange between migrants. These hundreds of thousands of cultural exchanges are recorded by modern-day informatics in the form of qualitative data like emails. Companies like “OpenAI” and “Neuralink” are trying to streamline such information (Casati et al., 2018, p. 239). Previous research used traditional research methods over a long-term study like the “Harvard Grant Study” which lasted nearly 80 years, but building a research project with massive data sets using a real-time supercomputer (or quantum computer) would be more efficient, maybe obtaining valid results faster as well (Casati et al., 2018, p. 206). The coexistence of multiple data sets representing multiple cultures on a global scale would truly illustrate the meaning of the term Ubuntu, which means “I am because we are” in South African, an Anglo cluster economy’s dialect. There is definitely a “need for leaders with global perspective and intercultural competence to meet these growing challenges and opportunities” all the while being technologically savvy (Irving, 2010, p. 2). It is worthwhile noting that “while cross-cultural interactions have been taking place for thousands of years, it is only within recent decades and

the past century that the societies of the world have become more accessible” (Irving, 2010, p. 2). It has been observed as well that there is a “rise of globalization, and therefore there is a need for leaders with global perspective and intercultural competence to meet these growing challenges and opportunities” (Irving, 2010, p. 2).

Quantum computers might help with these challenges in the far off future.

ANGLO CLUSTER BACKGROUND

Migrating leadership from the Anglo cluster enriches other cultures with a “combination of charismatic inspiration and a participative style” (Ashkanasy, Trevor-Roberts, & Earnshaw, 2002, p. 1). The Anglo cluster has specificities such as “individualism” and “performance orientation” (Ashkanasy et al., 2002, p. 1). This particular cluster is very “male dominated” (Ashkanasy et al., 2002, p. 15). The specificity of the Anglo cluster (Australia, New Zealand, Canada, England, Ireland, South Africa, the United States) is that the citizens from this area of the world are goal oriented and English speaking (House et al., 2004). Because of these two characteristics, the Anglo cluster with their dominating nature, originating from their goal orientation, and business acumen, was able to thrive internationally. Due to a unified language (English), the Anglo cluster was able to unilaterally concentrate power and encourage a great number of Anglo individuals to amass great wealth everywhere they went into the world. This power is in no little part due to the fact that “the world’s only superpower,” (while other cultures failed to reach this number one spot), was able to be in a position to lead “politics for more than two centuries” (Ashkanasy et al., 2002, p. 3).

The fact that the United States is a superpower is only a piece of the puzzle. The other pieces being that there is a vital necessity in the “understanding of the cultural basis of the Anglo cluster countries” and this is a de facto “pre-requisite for understanding international relations and trade around the world” (Ashkanasy et al., 2002, p. 3). Being English speaking is not the only characteristic of being part of the Anglo cluster, since there are English-speaking nations which are not in the Anglo cluster, such as “Zimbabwe, Guyana and the Caribbean nations, Fiji, Malta” which may be due to cultural differences (Ashkanasy et al., 2002, p. 4). To belong to the Anglo Cluster is to have a certain behavior, which is not universally accepted. The globe is now in a struggle against industrialization,

which is the source of inequality, “whether it be equal opportunity” we are fighting for, or another noble cause (Casati et al., 2018, p. 223). An ideal political system would take into account “moral judgement” (this has an economic cost, balanced against a spiritual benefit) (Casati, 2020, p. 128).

Per our observations, the Anglo cluster is not true to the definition of democracy (*demos* means “people” and *kratos* means “power”) or all-inclusive since the “Anglo cluster countries, whose population of 437 million is only 7% of the world’s population, accounts for 40% of the world’s Gross National Product, or 12 trillion dollars” (Ashkanasy et al., 2002). Today the world Gross National Product is closer to \$89 trillion. Furthermore, America, “whose GDP is US\$9 trillion, dominates the economic landscape of this cluster” has an important role in promoting economic cost containment, over moral judgment, and still has to remain loyal to the American Founding Father’s values (Ashkanasy et al., 2002, p. 5). If the United States is taken on its own within the Anglo cluster its weight is “75% of the cluster’s GDP, and 30% of the world’s economy” (Ashkanasy et al., 2002, p. 5). Other Anglo countries also have heavy influence and are “high ranking” measured “in terms of GNP per person” (Ashkanasy et al., 2002, p. 5). In this respect, “the Anglo countries account for 25% of world trade, 34% of manufacturing added value, and 21% of agricultural added value” (Ashkanasy et al., 2002, p. 5). Overall, the Anglo cluster represents a large portion of “all of the countries” that “score highly on the Human Development Index, indicating that their populations share a high standard of living and quality of life” (Ashkanasy et al., 2002, p. 5). It is worth noting that “the Anglo countries represent the English-speaking developed world,” and is “arguably the most powerful and economically advanced group the world has ever seen” (Ashkanasy et al., 2002, p. 5). The Anglo cluster represents the “legacy of the once powerful British Empire” (Ashkanasy et al., 2002, p. 5). In the following section, we discuss the historical foundations of the Anglo culture.

In retrospect, the US “still bears the idealism of its Eighteenth century settlers” while simultaneously being a “democratic system modeled on French liberalism and equity” (Ashkanasy et al., 2002, p. 6). This situation is hardly unique, since the “United States, English Canadian and Dutch South African colonialists were escaping feudal Europe” as well (Ashkanasy et al., 2002, p. 6). Historically, it can be observed that the “Angeln from Germany and Denmark, the Saxons from Germany, and

groups from the Netherlands, Denmark, France, Central Germany and Rome” have a direct influence on England and the “local Britonic or Celtic culture” (Ashkanasy et al., 2002, p. 7).

In the GLOBE study, the Anglo cluster is average except for “power distance” and “gender egalitarianism” (House et al., 2004, p. 193). Driving toward a dichotomy of either leaning in the direction of a high power distance, while scoring low on equalitarianism is a relic of the British empire, while they exerted power from across the ocean. At the same time, the founding fathers of the USA leaned toward equal rights for all. Nevertheless, the Anglo cluster’s strengths lie in being able to build something after the fall of their hegemony and that is why performance improvement in the Anglo cluster scores very high, while family, empathy, and other soft skills score relatively lower.

Philosophically speaking it is important, even if individualistic, to try to score as high as possible in team values. Team players who work independently are sought after. Participation, openness to others, scoring lower on self-interest, the Anglo cluster’s leadership style is legalistic, not authoritarian. Anglo leaders are very assertive and self-assured (scoring high in these areas). Performance, excellence, altruism, and continuous improvement are skills which are rewarded as well. Next, we will study the Latin European Cluster.

LATIN EUROPEAN CLUSTER

In regard to the “Latin European cluster” it “consists of the regions influenced by Roman culture” (House et al., 2004, p. 184). At that time, “in Northern Europe, the Germanic model was distinguished by co-management or codetermination” (House et al., 2004, p. 182). In this society, “responsibilities were clearly and precisely defined in a military way,” leaving not very much “scope for individuals to use personal discretion, as is frequently the case in Latin European countries” (House et al., 2004, p. 182). In effect, the “Nordic model shares democratic and participatory spirit with the Germanic model, but is also highly egalitarian” (House et al., 2004, p. 182). It has been observed that “The Latin European model encourages people to tightly control information, secrets, and power and also endorse hierarchy” (House et al., 2004, p. 182). In fact, “Latin American and Latin European countries were closely related to each other as were the Germanic and Nordic countries” (House et al., 2004, p. 182). Furthermore, “Empirical studies suggest

that religion-language, geography, and ethnicity, and work-related values and attitudes are relevant factors in the clustering of societies” (House et al., 2004, p. 183). In other words, “economic development may also be associated with significant changes in the society’s work culture” and has had the effect of separating “societies that do not have a similar level of economic development” (House et al., 2004, p. 183). It would be logical, however, that “societies that share similar religion-language, geography, and ethnicity, tend to look alike in regards to fundamental characteristics” (House et al., 2004, p. 183). As can be observed in many European countries, there are a great variety of cultures within a same country: German, “French and Flemish in Belgium; French, German, and Italian in Switzerland” but also Romansh (House et al., 2004, p. 183). The Latin cluster has approximately “170 million” people and has a “Gross National Income” that is around “\$3.5 trillion” (Jesuino, 2002, p. 1). The Latin cluster is average in all respects except for “power distance” which is “over 5” as well as performance orientation and a “paternalistic” tradition (Jesuino, 2002, p. 1).

This paternalistic viewpoint is probably connected to religious traditions held by this continent. In fact, the “Draft Treaty establishing a Constitution for Europe after a long debate did not include a reference to God nor to Christian values in its Preamble” which might have come as a surprise due to the fact that there is an age-old Christian tradition in Europe and the widespread concept of laicism only emerged in the past few centuries (Cvijic & Zucca, 2004, p. 739). This is different than the Anglo country of the United States, which officially mentions God’s name. While there is this difference between the Anglo and the Latin clusters, the Latin cluster shares a common language root, which is Latin. The Latin cluster shares a common root in the Latin language. For example, in Spanish, the word for one is “uno” and in Italian it is also “uno,” in French it is “un,” and in Portuguese it is “um” (Fortson, 2011, p. 2).

SOUTHEAST ASIA CLUSTER

Throughout history, “South East Asia has played a major role in the world economy. It has supplied key raw materials, provided markets for developed world goods, received investment and, most recently, multinational manufacturing” (Dixon, 1991, p. 1). The place in the global market of this cluster really started during the twentieth century (eventhough it is well documented that trading between Europe and Southeast Asia is

an age-old tradition). In this area of Southeast Asia, nearly “1.5 billion people live on a total landmass of close to 3 million square miles” (Gupta, Surie, Javidan, & Chhokar, 2002, p. 17). Of these countries in Southeast Asia, “India is the most populous country with a population of about 1 billion people” (Gupta et al., 2002, p. 17). In contrast, “Malaysia is the smallest with a population of 22 million” (Gupta et al., 2002, p. 17). In economic terms, these nations “generate a collective gross domestic product of almost U.S.\$1trillion” (Gupta et al., 2002, p. 17). This sum of money represents a “very small proportion, approximately, 3% of the world’s economy” (Gupta et al., 2002, p. 17). This is quite unexpected, since this one “cluster accounts for 24% of the world population” (Gupta et al., 2002, p. 17). This gap between the cosmic size of this population and its relative modesty in economic terms can be measured in “GNP per capita” and “purchasing power parity” which is “below U.S. \$3000” (Gupta et al., 2002, p. 17). In contrast, the country of “Malaysia with a PPP GNP per capita of over U.S. \$8000” has a higher Purchasing Power Parity (PPP) GNP per capita than U.S. \$3000 and is much better off (Gupta et al., 2002, p. 17).

Archeologically speaking, “radioactive dating” of “materials indicates continuous development of the civilization of the greater Indus Valley,” which spans from “eastern Iran,” to “southeastern Turkmenistan,” including “Baluchistan, Afghanistan, Pakistan,” and finally, “western India,” dates back to at least “5000 B.C” (Gupta et al., 2002, p. 17). A significant historical event in the region includes the “Akkadians from Arabia led by King Sargon” around the second millennium Before Christ (Gupta et al., 2002, p. 17). Thousands of years later, “as a result of the building of the Great Wall in China” tradespeople concentrated their craft toward the West after the east closed off (Gupta et al., 2002, p. 19). Later on, the fall of the “Kushans and the Roman Empire” led to a disintegration of the “northern trade route in 5th century A.D.” and therefore, “Arab traders focused on south India and southeast Asia” (Gupta et al., 2002, p. 19). A few hundred years later, close to the first millennium, “Islamic Arabs under Subuktagin defeated the Hindu King Jaya Pala of Afghanistan” which meant that “by the late 13th century, they set up the Islamic state of the Sultanate of Malacca in Malaysia” (Gupta et al., 2002, p. 19).

ANGLO CLUSTER VERSUS LATIN CLUSTER VERSUS SOUTHEAST ASIA CLUSTER

When bringing different cultures together into a multinational, for example, “to mitigate the negative effects of intra-group conflict” it has been stipulated that “leadership style should fit the type of disagreement (task versus relational)” (Curşeu, 2011, p. 1). The Anglo cluster is more charismatic than the other two clusters studied in this chapter, which are the Latin Europeans (Southern Europe) and the Southern Asia clusters (House et al., 2004).

All three clusters are equal in terms of “team-work,” which makes it easier for managers from these clusters to “negotiate” (House et al., 2004, p. 193). In terms of being “participative,” all clusters also score equally “mid-range,” but the “Anglo cluster” tends to score “very high” in this area (House et al., 2004, p. 193). The next three dimensions are “humane, autonomous and self-protective,” and all three clusters score higher on “humane orientation” than on “autonomy” for the Anglo Cluster specifically and “self-protectiveness,” however, the “Latin cluster” is “less autonomous and humane,” while Anglo are “less self-protective” (House et al., 2004, p. 193). The “Anglo cluster” and “Latin cluster” are both “moderate” on “uncertainty avoidance,” however, the “Latin Cluster” is more “bureaucratic” (House et al., 2004, p. 193).

The “Anglo cluster” is “sincere, enthusiastic, compassionate, self-sacrificial, sensitive, self-effacing, habitual and status conscious” (House et al., 2004, p. 193). The Latin cluster is more centered around “conflict avoidance” (House et al., 2004, p. 193). The Latin cluster and Anglo cluster will experience work life differently. While Anglo people have vision in the Anglo cluster setting, this speaks volumes to the success of Anglo corporations, it is at the antithesis of the Latin cluster leader, who sees the definition of the Anglo word ‘vision’ as insubordination, if in conflict with the leader. Staying the absolute leader in the Latin cluster is more important than the perceived benefit of positive feedback, accepting constructive criticism from peers, that makes the Anglo cluster globally successful. This constructive criticism will transpire into the dynamics of the team so that interactions will be more personable. While performance orientation in the Anglo cluster is very important, it comes second in the Latin cluster. It has been noted that globalization will not spare any economy, even the strongest, therefore performance orientation should not be taken for granted (Javidan, Dorfman, De Luque, & House, 2006).

QUANTUM COMPUTING PARALLEL TO NEUROSCIENCE AND CULTURE

To analyze culture, we propose to derive an equation based on the following equation: “ $i\hbar (\partial\Psi) /(\partial t) = -(h^2/2m) (\partial^2\Psi/\partial x^2) + V(x)\Psi$ ” (Lervåg, 2010, p. 20). As a reminder, ψ is an analytic solution for an electron’s wave function and this solution is in the form of a probability. The proposed equation 5.3 below with the Dependent Variable vector $|\psi\rangle$ (wave function) balances against the 9 G.L.O.B.E cultural dimensions (Independent Variables): “Uncertainty Avoidance,” (Ua) but also “Assertiveness,” (As) and in addition “Gender Differentiation” (Gd) with “Performance Orientation” (Po) as well as “In-Group Collectivism” (IgC) but also “Institutional Collectivism” (Ic) as well as “Power Distance” (Pd) and “Future Orientation” (Fo) cultures and finally, humane orientation (Ho) (House et al., 2004, p. 193). This equation applies for the three cultures studied (South Europe, Southeast Asia as well as a Cluster of English-speaking countries called Anglo). Future applications in business could be imagined for future quantum computers. If Eq. 5.3 were derived, $|\psi\rangle$ would be a vector which includes the 9 G.L.O.B.E cultural dimensions in a wave function:

$$|\psi\rangle = |Ua\rangle + |As\rangle + |Gd\rangle + |Po\rangle + |Ho\rangle + |IgC\rangle + |Ic\rangle + |Pd\rangle + |Fo\rangle \quad (5.3)$$

Technological advances will depend on the future of technology, and in the past it was said that: “the internet age is uncertain with ICANN” which stands for the Internet Corporation for Assigned Names and Numbers “giving up net neutrality” (Casati et al., 2018, p. 205). The ICANN network neutrality discussion is still very relevant today. According to a January 22, 2020 public letter from Bill Woodcock, ICANN is having financial troubles and considering decreasing the level of privacy of .ORG suffixes. ICANN has a very significant role which the the Information Technology community will probably never move away from, even with the advent of Quantum Computers. ICANN controls the domain name system (DNS) and this means that if ICANN were to fail financially, all of the global domain name addresses the ICANN controls, would no longer be automatically linked to their Internet Protocol addresses: a series of numbers impossible to memorize would be the only way to access a webpage. If the internet were seen as a

giga-cerebral-center, full of synapses, culturally speaking on a neurological level, “in the unstable hierarchy setting” there would be a need for, “additional regions” which would be “recruited related to emotional processing (amygdala), social cognition (medial prefrontal cortex), and behavioral readiness,” and this would affect the business world directly (Zink et al., 2008, p. 1).

Casati (2020) studied computer algorithms versus human protocols and showed parallels between quantum computers, human organizations culture and business. The experiments “demonstrating that Rhesus monkeys represent the numbers 1-9 on an ordinal scale” are proof of bio-informatics parallels demonstrating that there are innate cultural and business abilities in living organisms other than Human Beings (Rocha, da Rocha, Massad, & Pereira, 2005, p. 11). Human beings are therefore not the only species with a knowledge of the quantitative management of everyday life and culture. It can be extrapolated from “Neuroscience” that demonstrating the existence of, “inherited or innate cognitive modules for language, arithmetic, biology, physics, and music” can have a direct impact on business and cultural norms, not to mention quantum computing applications (Rocha et al., 2005, p. 2). In a very real cultural and business sense, “this knowledge is expected to dramatically influence the way we approach modern education in the strongly competitive technological society of the present day” (Rocha et al., 2005, p. 2). It has been shown through experimentation that for better business and cultural outcomes, “the larger the brain the greater its owner’s capacity to adapt and survive,” which explains why humans, no matter the culture, have an advantage over animals and computers (Rocha et al., 2005, p. 9). Rocha et al. (2005) created an original study, which could mean that “Mathematicians could discover an entirely new field, not only for applications,” but also bring in a “new wave of discoveries about brain function” (Rocha et al., 2005, p. 1). Evidently, there will be a need for “quantum computation” and this “will profit from understanding that quantum information processing is a technique discovered by natural selection some millions of year ago” which has brought us the culture and business world we live in today (Rocha et al., 2005, p. 3). If this path of research persists, it will make a “strong case for the hope of creating artificial quantum computers in the near future” advancing culture and business (Rocha et al., 2005, p. 3). The natural conclusion to this train of thought is that there will be an “understanding of the brain

as a quantum processing intelligent system” helping advance business and culture prerogatives (Rocha et al., 2005, p. 3).

In the future, this “evolutionary strategy to avoid computational breakdown is proposed here wherein the brain employs quantum computation” and building quantum computers according to Rocha et al. (2005) is clearly part of neuroscience research, which will serve culture and businesses (Rocha et al., 2005, p. 3). Interestingly, there are “properties of quantum systems” as demonstrated by Rocha et al. (2005), which are in a “microstate superposition and entanglement” and due to the conclusions of this research, has a direct application to culture and business computations (Rocha et al., 2005, p. 80). Essentially, the state of “superposition is the coexistence of different microstate values of the same particle at the same time” which is similar to different cultures and businesses coexisting and yet striving to communicate, but sometimes failing, in other words “superposed states are reduced to a single state called decoherence” or failing to agree (Rocha et al., 2005, p. 80). Furthermore, the state of “entanglement is a strong microstate correlation between spatially separated particles” and it is similar to two people in separate cultures studying a business problem from two different points of view and yet have an implicit agreement (Rocha et al., 2005, pp. 80–81). It has been posited in the literature that “entangled particles behave as a single entity, despite their distributed spatial locations”—again this is the same as two people in separate cultures in the same business, this being similar to the term superposition—multitasking and entanglement, two colleagues working with social distancing, as one (Rocha et al., 2005, p. 81). For a qubit, the superposition of “ $|0\rangle$ ” and “ $|1\rangle$ ” or the simultaneous existence in both states of “ $|0\rangle$ ” and “ $|1\rangle$ ” is actually possible (Rocha et al., 2005, p. 81). This is why “quantum computation is a research area devoted to experimentally manipulating the superposition and entanglement,” as well as tunneling (like going in a tunnel through multiple hills of data) to annealing (finding the global minimum) and finding “algorithms that could be implemented in such quantum systems” (Rocha et al., 2005, p. 81).

Thinking in terms of first principles, building a quantum computer, with the prime design to allow the user to know where a particle is theoretically, using probabilities, in space at a definite time, and to extract information from this observation would be a giant step for mankind. Theoretical computer science using neuroscientific, cultural dimensions and the “Schrödinger equation” because it could “allow to determine

energy levels of quantum mechanical systems based on wave functions” to then give “the probability of finding the particle at a certain position” would help advance cultural understanding (Amanullah et al., 2017, p. 2). This equation will be discussed further on.

QUANTUM ALGORITHM EQUATION

The goal of this chapter is to discuss the theory, not the application of inserting cultural dimensions into the following Schrödinger algorithm matrices, variables, and constants. Cultural dimensions according to the GLOBE study are: “Uncertainty Avoidance,” but also “Assertiveness,” and in addition “Gender Differentiation” with “Performance Orientation” as well as “Humane Orientation” and “In-Group Collectivism” also “Institutional Collectivism” as well as “Power Distance” and finally “Future Orientation” (House et al., 2004, p. 193). This would require powerful computing, which is the limitation of this chapter because these computers do not exist yet, however, the theoretical algorithms are in the inset above explaining Eqs. 5.1 and 5.2.

When analyzing “amplitudes” represented by “a” and “b” the “measurement on the system $a|1\rangle + b|0\rangle$ results” into a “Qubit making a probabilistic decision” with the output “ $|a|^2$,” leaving the result of the “Qubit” as “ $|0\rangle$ ” leading to the “complementary probability $|b|^2$ ” equal to the output “ $|1\rangle$ ” (Rocha et al., 2005, p. 81). The term $a|0\rangle + b|1\rangle$ was previously proposed by Peter Shor, an author mentioned earlier, in 2000 in his manuscript *Quantum Information Theory: Results and Open Problems*. This could be translated to a cultural dilemma an impossible business problem, such as where to spend monetary resources, on natural disasters or food shortages, and this means choosing the lesser of two evils: The solution is an “NP-Hard problem,” an unsolvable problem which needs the assistance of a quantum computer (Casati, 2020, p. 124). Until we do have usable quantum computers, the existing parallel branch of supercomputers use stratification to account for confounding variables (the most common error is a Type I error where the null hypothesis is not accepted even though it should have been validated). With quantum computers it will be possible to tackle the most difficult business and culture problems of our time.

Throughout the literature, “most experimental results obtained with quantum computing are limited to a few particles” which is equivalent to a small “number of Qubits” and studying these Qubits could help

further research on the neurological pathways of business and cultural challenges as seen above (Rocha et al., 2005, p. 81). If experimental science were to ever mimic “brain function” this would surely look like the “operations of a QC” (quantum computer) and help with understanding culture and business leaders (Rocha et al., 2005, p. 81). It has been argued that machines could perform task we would not expect them to, but what these tasks are, we are still unaware of, however the performance of these tasks would advance our understanding of global cultural intelligence, without giving up human control, like for example what happened with corporate personhood, as we will see later on (Nilsson, 1971). The Turing test has led to many breakthroughs trying to see how machines process data and this is why “high-fidelity gate operations on Qubits is critical for quantum information processing” otherwise without high-fidelity, approximating the position of a particle is difficult, meaning understanding culture and business reliably with a fully functional future quantum computer is also compromised (Abdelhafez et al., 2020, p. 1). In addition, there is “a host of research over the last decades” that “has pursued optimal strategies to realize Qubit gates” (Abdelhafez et al., 2020, p. 1). This has led to an “open system with less computational cost” while using “stochastic gradient descent,” which in other words mean an initially random approach improved with further approximations (Abdelhafez et al., 2020, p. 7). There is always a question of “fidelity of quantum coding and about representing entangled quantum states” and there is indeed a lack of data overlap, hence non-verifiability that the quantum calculation is reproducible (Schumacher, 1995, p. 2738). In science, data reproducibility is one of the cornerstones to understanding business as well as cultural problems and scenarios.

Some scientists are using Information Science for information partnerships such as the Center for Health Information Partnership (CHIP) to better our culture, and our society, as well as, our business needs, but not in the sense of Maslow’s Hierarchy of needs, more so in an altruistic sense. An otherwise necessary lesson to apply would be to not idolize self-actualization, Maslow’s highest ranking need, which can be a cultural risk in a business centric world. Consumerism comes from idolization. Idolizing self-actualization is illustrated in the image of Orson Welles’ Rosebud: a vain businessman, who may have mastered consumerism, but not culture, accumulated hundreds of billions but still yearns for the memory of a sled. Charles Foster Kane sold this sled so well to himself

that the fabric that makes him human, our culture, has all but disappeared. It is better to focus on cultural norms such as: hope, charity, fortitude, justice, prudence, temperance and to have faith in a brighter future than to gaslight others.

Robots live by Asimov's three laws of robotics, but it would be a stretch to call them law abiding citizens. By becoming the best like Huawei, Baidu, Alibaba, Tencent, Xiaomi, for example, corporation are becoming magnanimous and humans will end up without realizing it, inside a butterfly effect pattern of consumerism.

AI as a service (AIaaS) and Quantum as a service (QaaS) are currently very real options, possible future paths offering computer facilities as an on demand service, but should not spill into excesses such as a Pygmalion-Leader-with-a-Personal-Brand (PLwaPB) who like employees who follow the Employee's Personal-Brand-as-a-Service (EPBaaS) ideals. What this means is that Pygmalion, who fell in love with his own creation, could be compared to a manager who very easily hires (falls in love with) a specific type of employee who is mostly good at selling their 'brand.' Brands are heavily dependent on technology. The computing capacity of quantum computers exceeds conventional CPUs by many millions of instructions per second (MIPS). In our society, it has become important to evaluate leadership like a person in Plato's cave: you cannot see the 'whole picture' of anyone. We can only see the shadows on the wall. We can only see business units and miss the cultural aspect. Empirical evidence collected by employees on management suggests we only see the shadows because cultural dealings are shrouded in obscurity and obfuscated from view. Algorithms can reinforce thought processes, like what we think we understand in the shadows of Plato's cave, that which we assumed to be correct. If thought processes are positive, then algorithms will feed back positive culture and if thought processes have a negative origin, they will feed back an unpleasant culture. A Demagogues' thoughts are most often negative business culture ideas. These ideas appeal to our worst instincts and are anti-democracy (demos means "people" and kratos means "power"). Conspiracy theories are going mainstream thanks to the internet and this is due to the lack of discrimination current business algorithms have. Information filtering algorithms are currently written by humans, but if information filtering algorithms were written by quantum computers, the output would be a different culture, not necessarily a better one. It is difficult to know what "filters" quantum computers have within them at the most basic quantum level of global business culture.

A live quantum computer will probably exist one day, but a parallel branch at Argonne’s National Laboratory, Wu et al. (2019), is using a Theta supercomputer, which could be useful as a double-blind test to see if a quantum computer in the future is reliable or needs recalibration. It can be posited that is possible to “leverage data compression to reduce memory requirements, trading computation time and fidelity for memory space” and hopefully understand culture and business better (Wu et al., 2019, p. 1). While “experiments show that” the one proposed “approach reduces the memory requirement” when reproducing the “61-Qubit Grover’s search algorithm from 32 ExaBytes to 768 TeraBytes of memory” which was experimented “on Argonne’s Theta supercomputer using 4,096 nodes” it shows that it is possible to “increase the simulation size” (Wu et al., 2019, p. 12). We end up with “the size of the quantum state in the simulation of $2n + 4$ Bytes” for information business and culture, where n stands for number of Bytes (Wu et al., 2019, p. 1). The authors posit that to “predict each data point as accurately as possible based on its neighborhood in spatial or temporal dimension” we need an “algorithm” and this will most likely help, but not solve the understanding of business culture (Wu et al., 2019, p. 3).

QUANTUM ALGORITHMS, A BRIDGE TO CULTURE

Looking at the following mathematical equation, it becomes possible to visualize that the GLOBE data in House et al. (2004) representing Global Culture could be synthesized by a quantum computer. This data could be inputted into the equation “ $i\hbar (\partial\Psi) /(\partial t) = - (h^2/2m) (\partial^2\Psi/\partial x^2) + V(x) \Psi$ ” using a quantum computer (Lervåg, 2010, p. 20). This would lead to previously unknown probabilities of finding a particle in a certain region in space which would help better understand different dimensions in cultures, but also novel equations such as: $|\psi\rangle = |Ua\rangle + |As\rangle + |Gd\rangle + |Po\rangle + |Ho\rangle + |IgC\rangle + |Ic\rangle + |Pd\rangle + |Fo\rangle$ Eq. 5.3, seen earlier. The results could first be tested for reliability and validity, making sure that the sample is representative. The limitations of the proposed study are to only analyze South Europe, Southeast Asia, and a Cluster of English-speaking countries called Anglo. If we used the available cultural dimensions in the above sections on South Europe, Southeast Asia, Anglo and insert these items into an algorithm it would be possible to further analyze the interdependencies between these cultural dimensions. The following

dimensions are the ones under consideration: different cultural dimensions such as “Uncertainty Avoidance,” but also “Assertiveness,” and in addition “Gender Differentiation” with “Performance Orientation” as well as “Humane Orientation” and “In-Group Collectivism” also “Institutional Collectivism” as well as “Power Distance” and finally “Future Orientation” (House et al., 2004, p. 193).

Teilhard, posited, that nothing was determined and nothing was material, that instead of matter, there is conscience (Schäfer, 2005, p. 20). Teilhard was also studied in depth by Casati-Prud’Homo and Casati-Brochier (2013). For Teilhard, matter and spirit are not separate. The inference of the soul: Teilhard’s Noosphere. The word “noosphere” meaning to be dominated by conscience (Schäfer, 2005, p. 20).

DISCUSSION

Business culture is divided between the north and the south, the east and west, the fortunate and the less fortunate. The successful are the individuals who are not emotionally involved with their goals, but instead enjoy the process.

There are Myer Briggs personality types which represent dichotomies between 4 pairs of descriptors that range from externally driven to internally driven personalities. These differences in personality types mitigate any chance of intellectual property redundancies and create exponential opportunities for novel research giving every individual their claim to fame. The only necessary talents one needs to have are cultural diversity, personality diversity, and pedagogical modules that allow for continuous learning up and including becoming a business quantum computer super-user over the QaaS (Quantum as a Service). In some instances, instead of culture mitigating the bridges to knowledge, ambient culture exacerbates these bridges until they collapse. This progressist culture of quantum computer super users is in contrast to a reactionary viewpoint, leading some to *weltschmerz* (equating to a feeling of Spleen). Being a full-fledged progressist or a reactionary both come at a high cost, the best position being a moderate, neither rejecting our culture, nor our future technological opportunities. Cultures according to nine dimensions of seen in the is chapter are important to incorporate into future quantum computers. As we will see in this chapter, there is a difference between making a living and living for making a good/service.

The Anglo and Latin European cluster, and to some extent Southern Asia, are particularly known for living for making (in other words living for work), albeit, even though Latin Europeans try to enjoy their *joie de vivre*. Living for work can lead to extreme behaviors, such as shrewdness, vanity, and at end of life, a situation similar to Orson Welles' *Citizen Kane* with his *Rosebud* (meaningless success, which is ironic). Usually, *McGuffins* are reserved for the silver screen, but in our world culture, of Hollywood rhetorical hyperbole, of ever accelerating news cycles, our culture's *Rosebud* is to attain perfection, never to be attained. Plutocrats invariably have their own leitmotif that propel them to fame, to a defining moment, and in the end entrapping them in disillusionment. Some large corporations act as illiberals, with our personal information, but are also creating liberal market opportunities for future quantum computers (e.g., the current misuse of personal information by misguided individuals will trigger an interest in Dirac's Bra-ket notation—this will simultaneously create new computer scientist positions and allow quantum computer coding to go mainstream). Altruism is the only antidote to the actions of misguided individuals.

Much like a computer, it is important to understand that altruism is programmable across cultures. It is important to look at Southern Asia, Anglo, and Latin European Clusters individually, but also collectively, as a single human tribe. Marketers have found a way to unite the world around fast food, movies, but let us unite around altruism.

We need to load a new cultural operating system into our lives, accepting a new way of understanding culture and each other, with altruism, whether it be the Southern Asia, Anglo, or Latin European, even going as deep as subcultural understanding where moral judgment resides. If Culture measurements are managed by quantum computers in the future, then this will be reminiscent of George Orwell's 1984. With current knowledge, technology, social media, internet, etc., it is possible to not only have cultural analysis, but also individual analysis, just like Schrödinger's equation calculates the probability of finding a particle in region in space. Through the analyses of the position of one particle using Eq. 5.3 cultural measurements customized to an individual will become possible. Which type of surveillance we are willing to accept is the question. Orwellian surveillance is one option, military surveillance is another, corporate surveillance is another, but the

best surveillance is self-surveillance and more importantly better communication between people as proposed by Teilhard, i.e., Noosphere: to be dominated by conscience. Our minds should be dominated by the conscience of perfect imperfections instead of focusing on airbrushed movie stars. We live in an alternative facts society, where the truth about the state of global affairs is concealed by a conceited plutocracy. In the future, legacy computers have a good chance of being replaced ruthlessly by quantum computers, however, humans do not replace other humans indentially, and ancestors are never forgotten. The current cancel culture is an imitation of how a computer would act, removing someone from their lives, but it will soon go out of fashion to ostracise someone in this way. Humane leaders who perceive collective cultural heritage and give employees permission to fully live their emotional intelligence will thrive, according to Casati (2020), instead of being malignant narcissists. The mythology of the modern Pygmalion-Leader-with-a-Personal-Brand (PLwaPB) who idolize their Employee's Personal-Brand-as-a-Service (EPBaaS) should be revoluted. In our dystopian post-truth society, a modern leaders' last concern is eschatology and instead focus on widening the Overton window as much as possible by forcing through the PLwaPB and EPBaaS vision. Much like corporate personhood, a quantum computer does not have a defined lifespan, therefore no heart and soul. Neither corporate personhood, not quantum computers fear amorality, maximizing profits, within the confines of legality at best, and the extremes of psychopathy at worst, the likes of which we have only seen with Enron Inc. This is evocative of Shoshana Zuboff's dystopia, *The Age of Surveillance Capitalism*, which suggests that if human pursuits were spied on by corporations, the observation of these behaviors could be a profitable proposition. Quantum computers are an unknown to us. It would be wise of us to understand a quantum computer's decisions process, i.e. what they filter and what they express. A company called Human Synergistics[®] has in some ways already invented the individual's qubit and soon QuByte of information, but with future quantum computers, an individual's *Life Styles Inventory* (LSI)[™] could be infinitely more comprehensive. In terms of human expression, it is up to the individual to decide to recognize each other's common interests, to make an impact, to cross our quantum Rubicon towards a world made of a culture of justice and love, not just business as usual, not just homeostasis.

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The Impact of Cultural Diversities on Global Business: Challenges and Strategies

A. C. Brahmhatt

INTRODUCTION

Culture is a construct that means and includes values, attitudes, beliefs, behaviors, manners, customs, societal norms, mores, sensitivity to time, social habits, religions, traditions, dialects and languages, and dress codes. Culture is the collective programming of the mind that distinguishes the members of one group or category of people from others (Hofstead & Hofstead, 2005).

Since 1990 the world is experiencing, more than ever before, the proliferation of international business through the activities of companies of all type including the multinational ones and business specialization based on competitive advantage. Both trends have brought substantial convergence to the practices adopted by the companies but behavioral divergence among their members has remained very strong because of cultural diversities. In such scenario, business success depends on, among others, the expertise of businesspeople in dealing with cultural diversities (Kazi Shaidul, 2015).

A. C. Brahmhatt (✉)
Pandit Deendayal Petroleum University, Gandhinagar, India

Despite the diverse knowledge base and insightful and innovative approaches of the companies to their business problems, they encounter serious challenges when it comes to recognizing and understanding of cultural diversities. The differences in language, concepts of values, manners and customs, ways of thinking, communication and negotiation style, sensitivity to time; workplace etiquette, gender balance, etc., if not well recognized and properly dealt with, lead to gross misunderstandings which would generate potential stumbling blocks. The companies will have to formulate strategies to face the challenges thrown up by cultural diversities.

Kati Reynolds—a freelance writer based in London—is of the opinion that cultural diversities should be properly understood and acknowledged as it would help generate an open and inclusive workplace environment, facilitate the integration across multicultural teams and encourage professional communication. The work style across teams, if not accepted and accounted, can create bottlenecks for productivity.

Cultural diversities which are almost ubiquitous now in the workplaces world over and whose dimensions pose challenges have several benefits too, as described in the following sections. The organizations across the globe try to leverage these benefits and formulate different strategies to face the challenges. They try to build up high level of trust so that problem solving could be more creative and productive. Cross-cultural communication obstacles could be overcome through cross-cultural sensitivity, cross-cultural awareness, and cross-cultural training. The international organizations make efforts to develop a glocal (global as well as local) mindset so that they can think and act local, think and act global and in true sense can become glocal.

The organizations try to comprehend in-depth cultural differences between host and guest countries by devising ways such as being empathetic toward the guest country, avoiding being ethnocentric, creating cultural synergy. Cultural differences to a marked extent impact the international business negotiations. The international organizations to benefit from business negotiations should acknowledge and have due regard to each other's concepts of time, manners and customs, ways of thinking, negotiations styles, appropriate pleasantries, etc.

The different time zones and different degree of sensitivity in different countries in the world significantly impact the international business. These time zone barriers could be overcome by being considerate about

time, elongating planning window, coordinating staff shifts with key time zones, etc.

The workplace etiquette in terms of their different dress codes, manners of exchanging business cards, pre-business meeting chit-chat, and their different dining etiquettes would not create impediments in business dealings, if they are fully aware about it and accommodative.

Managing gender diversity in workplaces of international organizations is a key issue for maintaining gender balance among their employees. McKinsey Global Institute has found out through the scientific survey that there is high correlation between economic performance and gender parity.

The leading international organizations who have successfully embraced the cultural diversities like Nestle, IBM, Johnson & Johnson, Coca-Cola, and Godrej Group are discussed at the end of this chapter.

BENEFITS OF CULTURAL DIVERSITIES

In the current era of technology and globalization, one cannot think of a workplace that may be bereft of cultural diversity. Vijay Eswaran, Executive Chairman, Q1 group of companies in his article in World Economic Forum (April 29, 2019) expressing his views on cultural diversity, write that “having built and scaled a multinational enterprise over nearly two decades, he has learned that diversity in a workplace is an asset for both business and their employees, in its capacity to foster innovation, creativity, and empathy in ways that homogeneous environments seldom do. Companies are discovering that by supporting and promoting a diverse and inclusive workplace, they are gaining benefits that go beyond the optics.”

Several Studies Describing the Benefits of Cultural Diversities

1. According to Boston Consulting Group Diversity and Innovative Survey (2017) with the sample size of 1681, the companies with above average diversity score reported higher innovation revenue (45%) as against 26% reported by companies with low average diversity score.
2. The Deloitte Millennial Survey (2018) shows that 74% of millennials believe their organization is more innovative when it has a culture of inclusion.

3. Global Mindset Index study (Culturewizard by RW3, LL.C, 2017) concludes that businesses achieve far more of their strategic business priorities when they are better at recognizing and adapting to other culture's work styles and behaviors.
4. In a survey conducted by Forbes/Insights (July 2011) on "Fostering Innovation through a diverse workforce," 85% of respondents agreed that a diverse and inclusive workforce brings together different perspectives and ideas a company requires to successfully power its innovation strategy.
5. The study by Sylvia Ann Hewlett and Melinda Marshall and Laura Sherbin that was published in HBR (December 2013), it was found that employees of firms with 2D diversity are 45% likelier to report a growth in the market share over the previous year and 70% likelier to report that the firm captured a new market.
6. Glassdoor Survey conducted by Sausalito, CA (November 2014) concludes that two-thirds of people consider diversity important when evaluating companies and job offers.

Lauren Clarke who writes for 6Q and a number of other business blogs, in one of her articles describes 8 amazing benefits of cultural diversity in the workplace viz. Increased productivity, improved creativity, increased profits, improved employee engagements, reduced employee turnover, improved company reputation, wider range of skills, and improvement in cultural insights.

It is otherwise also true for all types of organizations that real strength lies in differences and not in similarities. Cultural diversities being a key to business success in the current era of globalization, the companies should strive to embrace them in all of their functioning. But it is easier said than done. Cultural diversities in all their manifestations are but challenges. Cultural diversities as stated in earlier section, manifest in several aspects such as concepts of values, manners and customs, ways of thinking, cross-cultural communication, negotiation styles, different languages, flexible and appropriate pleasantries, gender bias, sensitivity to time, workplace etiquette, cultural intelligence, global and local mindset. The companies have to formulate strategies to recognize, understand, and embrace these diversities.

CHALLENGES AND STRATEGIES

Building up Trust

Each culture has its own way of building up trust and its own interpretation of what trust is. The companies world over spend huge amount of money on training their managers interpersonal skills, teamwork, leadership, etc. but pays lip service to the critical issue of building up trust (Sinetar, Marsha, 1988).

R. Wayne Boss in his article in HBR (1977) states that under conditions of high trust, problem solving tends to be creative and productive, whereas under conditions of low trust problem solving tends to be degenerative and ineffective. Some countries like United States of America trust is built up as the team progresses. It is a demonstrated performance over time. In the countries like China, Arab countries, Latin America building up trust is a pre-requisite for professional interactions. Initially for a longer period they talk on non-professional topics like soccer, family, politics, etc. In Arab nations and China it takes months to establish trust.

The level of trust also varies from nation to nation, for example, people in US generally assume that other people can be trusted, until proven otherwise, whereas people in France assume that the intent of the others is negative until proven otherwise.

The intermediaries play very important role in building trust in the Western countries and Arab countries, whereas their role is limited in US.

Trust initially built up has to be maintained over time. Americans are accustomed to temporary relationship, they are in the habit of making new friends in a new city. In the nations like Japan and Germany, relationships between people take pretty long time to create and need regular affirmation to remain effective. In order to keep trust at a constant level and relationships alive, they pay regular visits to each other and communicate often.

Three approaches to develop and maintain trust on global teams are suggested by Asherman, I. et al. (2000):

i. Emotional Bonding

Bonds could be created between members of global teams through informal “after-hours,” face-to-face meetings in convivial settings. Informal time should be scheduled as formal time.

ii. Conceptual Understanding

Employees should be provided with an intellectual understanding of how cultural similarities and differences influence business transaction.

iii. Trust

Trust can be measured using the appropriate tools. When monitored and reported back to the team and team leader, problems can be identified and overcome before they endanger team effectiveness. Culture is a significant factor in building trust among global projects stakeholders for the reason that the trust is vital for developing a well-functioning long term relationship (Ajmal, M. M., 2015).

Cross-Cultural Communication

It is broadly recognized that cultural factors act as invisible obstacles in international business communications. Cross-cultural communication presents an opportunity to foster global peace and prosperity. It impacts free trade policies, localization and standardization strategy decisions, advertising, brand differences, business relationships, international business management, international marketing, international negotiation and consumer behavior, staffing, industrial relationship, interpersonal relationship, and team building (R. Delton Jenifer & Raman, 2015).

Inadequate cultural knowledge and lack of intercultural communication skills give rise to cross communication barriers such as anxiety, uncertainty, stereotyping, ethnocentrism that result into unpleasant consequences at our workplace. The ability to communicate effectively in cross-cultural scenario is a global challenge. Even when two parties speak the same language, there still might be misunderstandings due to ethnic, religious, and other differences. So it is also crucial for companies world over to understand the impact of globalization on their cross-cultural communication (Onyusheva & Changjongpradit, 2018).

In the country like America, important decisions are made by few top managers while in the country like Japan, such decisions are diffused throughout enterprises. American and other western countries' cultural norms require individual rewards which are not typical for Japanese culture. In Japan, people tend to closely identify themselves with their

company mostly because they tend to work for the same companies for decades. In America, they tend to identify themselves with narrow occupational group mostly. Some believe in short-term goals, some in long-term; so these differences in cultural background create differences in business environment and behaviors (Kundu, 2001).

A few organizational studies have examined communication among culturally diverse workers. Eastman (1991) studied information system work groups that were culturally diverse and found that cross-cultural communication differences led to miscommunication in the development of information systems. After training the participants to use a planning strategy called “operational test plan scenarios,” that create mutual understandings of an information system problem by providing a concrete script, their productivity improved.

How to Overcome Cross-Cultural Communication Barriers?

The following actions could be helpful to overcome these barriers:

Adequate training: Adequate training in cross-cultural communication and exposure to other cultures is essential in overcoming these barriers. Cross-cultural competence rests on three pillars cross-cultural sensitivity, cross-cultural awareness, and cross-cultural ability.

Embrace agility: One has to step out of one’s comfort zone and try new things in the workplace. Try to understand the perspectives of others.

Be open minded, facilitate meaningful conversation.

Cultivate awareness—cultural awareness and self-awareness (R. Delton Jenifer & Raman, 2015).

Developing a New Glocal Mindset

Glocal mindset ensures fusion of the best international practices with relevant local traditions, experience, and culture. Nurturing a workforce with glocal mindset is vital to enable organizations to succeed in a world that is becoming more interlinked. The glocal mindset has a shared purpose of balancing global efficiency, responsiveness to local culture and the transfer of knowledge. Glocal mindset is necessary to ensure productivity, employee engagement and a sustainable workforce required to lay solid foundation for future growth and development.

As the business spotlight is shifting to Asia's developing market, nurturing glocal mindset becomes all the more important when organizations adopt new technologies aimed at sophisticated customers and partners who hold higher expectations of quality standards. Glocal mindset can also be useful when balancing the efficiencies of global HR processes or models with the needs of different local environments. It can also help to ease pain points during a merger or acquisition when different existing reward sets need to be meshed. Being local is in a way part of being global, not in opposition to or the opposite of being global (Steve Brown, 2019).

Mike Kossier of Centre for Creative Leadership says, "one of the biggest challenges of entrepreneurs is to manage the tension between the need to be globally aware while taking into account local differentiation." In our daily lives we adopt a global-local (glocal) culture talking to colleagues around the globe through social media, very often we lose sight of the need to incorporate glocal strategies for business growth. We should incorporate the following tips into our business mindset.

a. Think and Act Local

With big picture overview as a guide, develop specific operations considering the needs and wants of your staff, vendors, and clients. Definition of local is not geographical parameter, instead it is community mindset.

b. Think and Act Global

All companies large and small should be guided by a business vision that means a global statement describing how the company will change the world. It is a big picture awareness of "what can be."

c. Be Glocal

Be glocal by participating in diversity and multi-cultural training. Study world market trends and real local business news, consider virtual workers, collaborate with experts, wherever they may live.

Globalized corporation is more a mindset than a structure (Begley & Boyd, 2003). A corporate glocal mindset requires individual managers

to demonstrate a glocal mentality—think globally, also think locally (Svensson, G., 2001).

Comprehending in Depth the Cultural Diversities Between Host and Guest Countries

In the era of globalization, crossing the geographical boundaries by the companies give rise to multicultural organizations where employees from more than one country are working together, comprehending in depth the cultural diversities between host and guest countries is of paramount importance. In a workplace, one finds plethora of cultural differences between the employees of host and guest countries.

It could be differences in their demographics, values and attitudes, communication styles, professional attires, concept of timings and appointments, business hierarchy, ethnocentrism, organization structure, union-management relationship, criteria for promotion, performance appraisal systems, perception about the element of trust, workplace etiquettes, team building approaches, etc. Even a small amount of inadequacy or flaw in recognizing and understanding these differences would jeopardize the entire professional relationship between host and guest countries and would annul the deals.

Several strategies can be thought about and implemented to deal with these differences and complete the deals that may not be only attractive but also lucrative which ultimately result into a win-win situation for host and guest countries.

- i. Be empathetic and try to understand your counterpart's expectations as well. It is essential to pay regard to cultural aspects of each other.
- ii. Avoid ethnocentrism, everyone should work equally for the task and purpose of business.
- iii. Creating cultural synergy is a unique organizational approach that considers cultural diversity as a resource. Each culture has some uniqueness that may yield new solutions in a multicultural perspective. Steps must be taken to use the best parts of other cultures for solving business problems.
- iv. Local culture affects not only the law itself but the way it is enforced. Therefore, reading up local regulations and ways of their compliance ease the completion process of the deals.

- v. Adopt the communication styles according to the culture of the place.
- vi. Understand the sensitivity to time that differs from culture to culture. Short, succinct meetings may be the norm as opposed to leisurely lunches that extend into evening; e.g., in the fast-paced American climate, the deadlines are set in stone.
- vii. Do not try to impose on members of foreign culture. Learning about basic cultural differences across the globe can help you understand what you might need to research further to make sure a cultural blunder does not cost you. For example, in Japan, exchanging business cards are of utmost importance. They receive the guest's card holding it with two hands, studying for few moments and then bowing slightly. Indians prioritize relationship, they are transaction-oriented, are not so particular for on time meetings. Business is treated more formally in Europe than in America. In France, businesspeople are expected to act in a reserved manner. In Germany, previous appointments are greatly valued and simply dropping by, is perceived as rude. In Spain, hierarchy and position are given more importance. In the Middle East the honor culture prevails where individuals vie for their reputations and self-worth during social interactions. They are initially less trusting than their American counterparts (Basi R., 1998).
- viii. Develop the Cultural intelligence or Cultural Quotient (CQ), that means being fully aware about existing cultures of the guest countries, adjusting mental maps when actual experiences differ from expectations, thinking strategically about culture and cultural differences, being mindful that societies and sub-cultures differ in values, knowing that different cultural orientations influence perceptions, sense making, motivation, and behavior. Nowadays many leaders in business, government, and non-profits are insisting on cultivating cultural intelligence and methods for its assessments. The companies like IBM, Coca-Cola, Novartis, Google offer programs for developing CQ in their executives.

The executives coming from their home country and joining business units in foreign countries initially suffer a cultural shock as language, food, dress code, driving pattern are altogether different here. Some of them even suffer from homesickness initially as they are separated from their family, friends, and colleagues. The organizations should make such

efforts that may help them to absorb the cultural shock. They may be given assignments similar to those in their country, training workshops should be arranged for them to orient them to geography, customs, cultural and political environment of host country. Support should be provided to help to get them and their family settled. Assistance in terms of housing, transportation, extra pay, fringe benefits, etc. would go a long way in generating the sense of fraternity in them.

The main cause of cultural bias is the ethnocentric assumptions managers may unconsciously hold. It leads to poor business strategies in both planning and execution real understanding of the self-reference criterion-the tendency to view other cultures through the lens of one's own culture, is the first step to avoid cultural bias. Successful managers acquire factual and interpretive knowledge about the values, attitudes, and lifestyles of the cultures with which they interact; study their political and economic background, their history and their current national affairs. The managers who can converse in multiple languages have more positive interactions.

They acquire cross-cultural proficiency that is characterized by four key personality traits: tolerance for ambiguity, perceptiveness, valuing personal relationship, and flexibility and adaptability (Diwakar Singh, 2014).

Studying the Business Negotiating Attitude

Cultural diversities significantly impact international business negotiations. According to Baack, Harris, and Baack (2011), "culture represents the beliefs, customs, attitudes of a distinct group of people; the term culture can be applied to a nation, a region, a city, or single business. Culture and negotiations are interlinked and can supplement and limit each other. Thus cultural differences plays a crucial role in impacting international business negotiations. Negotiators should understand and figure out how they affect international business negotiations."

Concept of Values:

Cultural differences manifested in difference in values pose a challenge to international business negotiations. The influence of the differences in values on international business negotiations is mainly observed through misunderstanding and disgust due to differences in the concept of objectivity, equality, and time.

In terms of objectivity, international business negotiation reflects behavior on the level of distinction between people and things. Westerners, especially Americans have strong feelings for objectivity; e.g., they tend not to practice favoritism, find importance in economic performance rather than individuals and believe that business is business. They emphasize separating people from things during international business negotiations. In contrast, in some Eastern countries like China, separating people from issues is perceived as impossible. Businessmen and businesswomen use nepotism as a tool to get something beneficial in negotiation. Britain and US, in international business negotiations, pursue egalitarian values and adhere to fair and reasonable principles (Bulow & Kumar, 2011). They hold to the ideal that two sides traded, regardless of which party should be profitable. Easterners are simply for hierarchy-no sense of equality, e.g., Japanese are able to make a big cake, but the approach of dividing the cake is not fair.

Concept of Time:

Different cultural backgrounds exhibit different concepts of time. North Americans have a strong sense managing time and they hold the idea that time is money; in contrast, people in the Middle East and Latin America have a weak sense of the concept of time. They believe that the time should be fully enjoyed. They divide concept of time into two categories—the linear time and the cyclic time. The linear time concept means emphasizing doing more than one task in one block of time.

People in North America, Switzerland and Germany mostly follow the linear concept of time. The cyclic time concept means that there are relaxed schedules and deferred information feedback. The people from Middle East and Latin America follow the cyclic concept of time.

Different time concepts result into different negotiation styles. Americans have a strong sense of competition, they pursue speed and efficacy. They try to shorten time in every link of negotiations and strive for quick fix. Chinese following the cyclic concept of time have a long-term vision and they do the comprehensive analysis and evaluate issues and topics in a wider range (Fang, 1999).

Manners and Customs:

Each country has its own, established manners, customs, and etiquettes. In US when friends meet each other, they often give hug and kiss to

each other; it rarely happens in China. International business negotiations have often some pleasurable interruptions like tea meeting, coffee meeting, lunches, business dinner, etc. These events are greatly influenced by cultural factors. Germans, for example, are often dressed in suits and display courtesy, they never put their hands in their pockets as they think that gesture is crude. French people have special preference for art, history and food. When negotiating with them, having working lunch and going for sightseeing are good ways to relax the intense atmosphere in meetings and enhance bonhomie.

It should be particularly noted that COVID-19, the dreaded pandemic that has brought entire humanity on its knees, the habits of handshaking, hugging, physical proximity, etc. that have intermingled in some cultures since ages are to be permanently abandoned for safety and security of one and all, in post-COVID-19 era.

The Finish show special preference to steam baths to show hospitality. The Australians mostly arrange business activities in bars as they feel casual and intimate in bars. South Americans always prefer dark suits and small gifts. Middle East businessmen regard friendship as supreme and treat time with indifference. Nordic and Americans have a strong sense of distance and guests are even left waiting at the door, which is normal within their culture (Al-Ghamdi, 1999). When doing business in some regions, like within Latin America, putting a daisy on negotiation table is a taboo. Thus the customs, rituals, and habits play a crucial role in international business negotiations. Negotiators should have a clear understanding of the partner country's customs, rituals and negotiating habits to ensure a smooth negotiating process.

Ways of Thinking:

Thinking patterns differ from culture to culture. A logical, reasonable argument in one culture may be considered illogical and undemonstrated in other culture. Different thinking patterns result into different thinking modes for negotiating. Thinking differences are mainly of two types—inductive thinking and deductive thinking. Inductive thinking focuses on an individual ways of thinking and this kind of mode divides complex things into simple elements and then solves every single element individually. Deductive thinking stresses holistic thinking and it is in accordance with the overall point of view to observe and think about things in the world.

Asians prefer comprehensive thinking and the Anglo-Americans have preference for abstract thinking. Based on the objective existence of differences in thinking, negotiations from different cultures exhibit difference in decision-making. So the conflict emerges between a sequential decision-making method and holistic decision-making method. When facing a complex negotiating mandate, western negotiators, especially British and American negotiators adopt a sequential decision-making process (Drake, 2001).

Negotiating Styles:

Fang (1999) talks about two management styles—horizontal and vertical. Under horizontal style all topics to be discussed are listed initially and then they are discussed at the same time and gain ground together. Under vertical style all issues to be covered are confirmed first and then issue by issue discussion takes place. The American negotiators mainly follow vertical negotiation style whereas the Japanese negotiators follow the horizontal negotiation style. They prefer to draw a contour for the question and then determine every aspect in a certain issue, finally making an agreement. When every negotiator comes to the negotiating table, they come with a deep imprint of their own cultures. US team always desires to win, Japanese remains defensive. The negotiating style also reflects their behaviors. Negotiating style affects the relationship of both the parties, the entire negotiation process and the outcomes.

Appropriate Pleasantries:

Before commencing negotiations, warm greetings is a nice way to leave a good impression on the partnering business executive. Pleasantries normally could be like—how was the journey, how long did it take, do you like our food, if you need something, please feel free to ask for it, etc. That would even help to know about the partner party's interests which is vital for a good start.

Being Well Prepared:

Negotiators should be well prepared before the start of formal meetings. They should be fully aware about the partner party's cultural norms, customs, social values, national conditions so that there is no misunderstanding, nor any unpleasantness to adversely affect the progress and outcome of negotiations.

Overcoming Communication Barriers:

Language is a very important medium for effective communication. Knowledge of English language is a must as it is most common business language. Some cultural values never enter into confrontation and therefore they directly never say no, instead they use some phrase to express refusal. Brazilians use “somewhat difficult” instead of “impossible.” The businessmen should also be careful while selecting the translators.

Sensitivity to Time:

The cultures also differ in terms of their sensitivity to time. For example, being late for an appointment is accepted norm in most Mediterranean, Arab countries, and Asian countries. Time conscious countries like USA, Japan, UK, England, Switzerland, etc. are vehemently against such habits. With regard to time-orientation, US is future oriented compared to present oriented France and past oriented Britain. India or China for that matter has long history of past orientation.

Chronemics is the study of the use of time and the way time is perceived or valued by individuals and cultures. There are three categories of Chronemics—monochronic, polychronic and variably monochronic. Under monochronic category, things are typically done, one at a time, where time is segmented into precise small units and where time is scheduled, arranged, and managed. The countries like US, Germany, Switzerland, Britain, Canada, Japan, South Korea, Turkey, and Scandinavian countries belong to Monochronic category. Under polychronic category, several things can be done at once and there is more fluid approach to schedule time. Countries like Latin America, Africa, Asia, Arab countries belong to polychronic category. The countries Russia, Southern Europe belong to variably monochronic category, the category that lies in between the other two.

Richard Lewis of Richard Lewis Communication in one of his articles distinguishes between sequential culture and syndronic culture based on awareness of different perceptions of time. According to him, under sequential culture one thing is done at a time, time is precise and productively valued, it is considered as a resource and is to be efficiently used. US, UK, Germany, South Africa, Australia, and Switzerland belong to sequential culture. Under syndronic culture, multiple things are done at a time, deadline is defined but are not always met, time is considered to

be a tool, a subjective, and a moldable concept. Italy, Argentina, Brazil, Greece belong to syndronic culture.

Different time zones also affect the international business. Different time zones compel businesses to factor in time zone conversion while dealing with international business partners and can negatively impact worker productivity according to one report by Jacob Simon in Global Edge Newsletter, April 10, 2013, issue. Spain experienced such problems, currently on Central European Time Zone. It should geographically be on Greenwich Mean Time (GMT). After a recommendation from parliamentarians, it is working on correcting the time zone issue to help boost the worker productivity. Jumping a time zone is not that difficult but it has an adverse impact from a humanistic standpoint and more importantly an international business perspectives. When businesses expand across the globe and change time zones, it results into a huge communication gap. During the working hours of one country, another across the globe would be having night time. Since the different time zones cause delays, it creates obstacles for the companies believing in speed and customer service as their core values. Companies will experience a time gap when they have even less time in their working day to accomplish independent tasks. A task that could take 10 minutes to accomplish in a domestically located company could take 24–48 hours to complete for companies with global offices. For example, when the company A wraps up work in India, its employees in its branch in Chicago gets started for the day's work!!

The barriers due to the difference in time zones could be mitigated if few tips are followed such as using software like Time Zone Event Planner, being considerate about time, avoiding conference calls with off-shift people, elongating your planning window, coordinating staff shifts with key time zones and suppliers, etc.

Understanding the Workplace Etiquette:

Workplace etiquettes vary widely from country to country. Business professional should be aware of it. CT Business Travel—an independent corporate travel management company based in UK has generated infographic for a quick reference of cultural differences in business etiquette globally. For example, the formality of address differs from country to country when dealing with colleagues and business partners. Asian countries such as China, South Korea, Singapore tend to use “Mr/Ms Surname” whereas Americans and Canadians prefer to use first names.

French, Japanese, and South Koreans prefer to shake hands lightly whereas Brazilians, Canadians, Americans, Russians believe in firm handshake. In Brazil, Europe, and Canada, there is sharp dress code, in USA both casual and sharp dress code are prevalent. In exchanging business cards, Japanese, businessmen in other Asian countries and Australians use both hands whereas in USA, Europe, UAE there is no ritual in exchange of business cards. In the Middle East and Israel light handshake and casual dress code are prevalent among the businessmen.

In business meetings, pre-business chit-chat is customary in Brazil, Spain, Israel, UAE, Hong Kong, India, Japan, South Korea, Taiwan but in Canada, France, Russia, Switzerland, Singapore, it is not. In USA, Denmark, Germany, Ireland, Sweden, UK the pre-business chit-chat is minimal. If there is any agenda in business meeting, Denmark, France, Germany, Ireland, Sweden, Switzerland, UK, Australia, Hong Kong, Japan, New Zealand stick to it, whereas Brazil, Canada, USA, Russia, Spain, Israel, UAE, India, Singapore, South Korea, Taiwan do not stick to it.

There is direct communication in business meetings in the countries like Brazil, USA, Denmark, France, Germany, Sweden, Switzerland, UK, Israel, Australia, New Zealand whereas in Canada, Russia, Spain, UAE, Hong Kong, Japan, Singapore, South Korea, Taiwan it is indirect.

The Dining Etiquette:

In Sweden, businessmen on dining table look into the eyes of the person toasted and say “skal” (skohl). In Russia, they do not start drinking until the first toast has been offered. It is considered rude to start eating before the host in Hong Kong. In UAE and India only the right hand should be used for eating. In Switzerland, potatoes are cut with a fork, not a knife. In Taiwan, it is expected that you have some rice in your bowl. In Denmark, it is expected that you finish everything on your plate. In Brazil, you have to be prepared for lengthy lunches lasting over 2+ hours. In South Korea, you have to sing a solo karaoke number after dinner.

Managing Gender Diversity

Gender diversity is vital to any workplace, not just because it is a laudable goal, it simply makes bottom-line business sense. The Gallup study titled “The Business Benefits of Gender Diversity” by Sangeeta Badal, the Principal Scientist, Entrepreneurship at Gallup (Workplace, January 20, 2014) bears sufficient proof to this fact. It is concluded in this study

that hiring a demographically diverse workforce can improve company's financial performance. More than 800 business units from two companies representing two industries—retail and hospitality—were studied and were found that gender-diverse business units had better financial outcomes than those dominated by one gender. Also gender-diverse business units in the retail company had 14% higher average comparable revenue than less diverse business units (5.24% vs. 4.58%). Gender-diverse business units in hospitality company showed 19% higher average quarterly net profit (\$16296 vs \$ 13702) than less diverse business units. That means gender-diverse units outperform those that are less diverse and less engaged.

The managerial implications of the study are important and worthy to be adopted by managers even in other business sectors. Managers need not simply increase the gender diversity in business units, but also create workplaces that engage employees. Open, trusting and supportive relationships among co-workers and supervisors unleash the power of diversity by enabling employees to turn their differences into innovative ideas and practices that can drive a company forward.

The World Economic Forum's Global Gender Gap Report (2015) provides plethora of information about the continued worldwide imbalance in gender equality and what it means to future. In some areas the news is favorable. Political representation, for example, has made great strides in the last 10 years, according to the report. Overall, 50% of the countries have or have had a female head of state. And it is also observed that once women attain leadership roles, the number of women serving in a senior positions starts to rise. Justin Trudeau, Canada's prime minister, formed a perfectly balanced cabinet with 15 men and 15 women ministers. In education also, we see a good deal of improvement in terms of gender balance. More women than men are pursuing higher education in 97 of the 145 countries included in the said report.

But in business, there are still relatively less women in leadership roles. According to World Economic Forum's Global Gender Gap Report, the average annual pay for women in the countries surveyed is now equal to men's average annual pay a decade ago, when the report was first released!!. The report forecasts that it may take 118 years to close the gender pay gap—a number that is just unacceptable.

A report from McKinsey Global Institute estimated that \$12 trillion can be added to global growth by advancing gender equality. There is a very high correlation between economic performance and gender parity.

Michel Landed, the CEO of Sodexo, writes in his article published in Harvard Business Review, (March 18, 2016) issue, “Gender balance cannot be labelled purely a women’s issue or a matter of diversity for diversity’s sake . It is an economic issue and addressing it can benefit business and economic performance. It is top priority for Sodexo.” -

A gender-diverse workforce provides easier access to resources such as various sources of credit, multiple sources of information, and wider industry knowledge. It allows the company to serve an increasingly diverse customer base, helps companies attract and retain talented women.

The Organizations Who Successfully Embraced Cultural Diversities

Nestle’

For Nestle’, the largest FMCG company with its 308,000 employees from 177 different nationalities and its presence in 189 countries, cultural agility, diversity, and inclusion are an integral part of its culture. Their values are rooted in respect—respect for themselves, for each other, respect for diversity and respect for the future. They aim to embed diversity and inclusion across everything they do, focus on 3 core areas: culture, innovation, and society.

They recruit competent and motivated people who have respect for their values. Any form of harassment or discrimination is not tolerated. Gender balance has been a priority for them since 2008 and it has helped them to increase the number of women at all levels in the organization. They have embedded gender balance in all their human resource practices. In 2018, 43% of managerial positions were held by women. Their emphasis now is on increasing the proportion of women in the company’s top 200 senior executive positions from around 20% currently to 30% by 2022. According to Mark Schnider, Nestle’ CEO, they have laid out a Gender Balance Acceleration Plan to increase number of women senior executive positions. Nestle’ USA has a number of initiatives that support diversity and inclusiveness in its workforce. They have Parent Support Policy, 14 weeks paid maternity leave, breastfeeding rooms during working hours in head offices—have more than 190 breastfeeding rooms across their global working facilities.

Nestle’ promotes cross-cultural communications. Its “Group Management” is composed of two Australian people, one Spanish, one Swiss, one Mexican, two Americans, one British, and one Swedish. The executives of Nestle’ are flexible, aware of cultural taboos, encouraging interactions.

Nestle' fosters cross-cultural negotiations. In Nestle', a person's first name is often used as a sign of friendliness. Direct eye contact during negotiation is considered as a sign of trustworthiness. Too many Nestle' negotiators, prices are a part of the entire negotiation agenda mostly in negotiation of technology transfer.

They foster cross-cultural motivation through Nestlé's Passion to Win Awards, Nestle' Idea Awards. They are performance driven, competitive. Inclusive and flexible. To their employees, they provide comparative benefits, very healthy work environment, and safety and health measures.

IBM

IBM operates in over 170 countries with a workforce of over 3.5 lakh employees.

Understanding and managing diversity is not optional to IBM, it is a key business priority. IBM Corporation has been a pioneer in valuing and appreciating its diverse workforce since its inception. In 1935, almost 3 decades before the Equal Pay Act guaranteed pay equality between their men and women employees; Thomas Watson, IBM president then, promised women equal pay for equal work. In 1943, the company had its first female VP. It offered the maternity leave benefit to female employees, extending to one year in 1960 and to 3 years in 1985.

Louise Greste, IBM CEO in 1995, created eight diversity task forces around demographic groups such as women and men, Asians, African Americans, LGBT individuals, Hispanics, Native Americans, and employees with disabilities. These task forces consisted of senior level, well respected executives and higher level managers and members were charged with gaining and understanding of how to make each constituency feel more at home at IBM. Each task force conducted a series of meetings and surveyed thousands of employees to arrive at certain key observations. For example, presence of male-dominated culture, the lack of networking opportunities, and work-life balance challenges were among the main concerns for women. African-American employees concerns included retention, lack of networking, and training opportunities. Armed with a list of priorities, the company launched a number of key programs to address these issues. For example, employees looking for a mentor could use the company's website to locate one willing to provide guidance and advice.

IBM's equal opportunity journey began roughly 60 years ago, when IBM President Thomas Watson Jr. wrote a letter and took a stand with

policy letter # 4. Continuing to follow the same policy, Virginia M. Rometty, chairman, president and CEO, IBM in a policy letter # 1170, on November 1, 2015, writes “Activities such as hiring, promotion and compensation of employees are conducted without regard to race, color, religion, sex, gender, gender identity or expression, diversity or age. The policy is based on sound business judgement and anchored in our IBM values. Every manager in IBM is expected to abide by our policy and all applicable laws on the subject and to uphold IBM’s commitment to workforce diversity.”

Johnson & Johnson

The words “diversity and inclusion” have long held enormous power at J & J. For more than 130 years, Diversity and Inclusion (D & I) has been key to the company’s success, starting as far back as 1908, when the company hired its first female scientist.

Wanda Bryant Hope, Chief D & I officer, J & J, says, “J & J continues to be a leader in D & I. This inaugural ‘You Belong: D & I Impact Review’ showcases the progress we’ve made for our people, our culture, our business and our world, through the innovative data and the outcome-based approach we have taken.”

1. How J & J is advancing its culture of inclusion.

The company instituted the Johnson & Johnson Diversity and Inclusion Honors to celebrate J & J teams across the globe that are making difference through innovative strategies to build diversity, advance inclusion, and enhance business. The 2018 winners feature 12 different groups, e.g., company’s Mental Health Diplomats provide mental health awareness and first aid training in order to help create a mental health-friendly workplace.

2. How J & J is building a diverse workforce in future.

One way the company is nurturing this idea is by helping STEM²D professionals return to work after an extended break through the Reignite Program, a paid returnship initiative that launched in 2017 for professionals in Science, Technology, Engineering, Math, Manufacturing, and

Design, who have been out of their field for at least 2 years and want to return to that line of work.

3. How J & J is working to enhance its performance and reputation.

J & J knows that engaging and understanding the needs of global, multicultural audiences is crucial to help advance the trajectory of health for humanity. E.g., for the company's Johnson's Baby line relaunch in 2018, millennial moms shared insights on advertising concepts for the major initiative that helped the company create advertising that would better connect with parents everywhere.

J & J is a founding member of the Unstereotype Alliance, a UN Women group that tackles the widespread prevalence of the gender bias that is often perpetuated via advertising.

Michael Sneed, Exe VP, Global Affairs and Chief Consumer Officer says,

“D& I at J & J is not just a commitment –it is the reality of how we must live and work”

(Company's Inclusion Impact Review, October 7, 2019).

Coca-Cola

Coca-Cola an American multinational beverage company had been continuously trying to embrace cultural diversity in its workforce. It has been thriving over decades having fostered people and community values.

They value diversity and inclusion:

They have a huge- 700000+ system employees around the world together with their bottling partners. They champion diversity by building a workforce as diverse as the consumers they serve. They strongly believe that more perspectives you have, better decisions you can make.

They value equality:

Empowering people's access to equal opportunities; no matter who they are or where they ate from, they have signed several gender diversity pledges and is working toward an even split of women and men in leadership roles.

They value human and workplace rights:

For 128+ years, they have built a reputation trust and respect, everywhere they do business.

They are committed to supplier diversity:

Their commitments to spend \$1 billion with diverse partners and continue to honor leaders in supplier diversity at the annual Partners in Promise Awards.

Their Diversity Leadership Councils drive real change across their organization. They aspire to make Coca-Cola—a company 50% women driven.

They foster an inclusive LGBTQ employee community:

With an active LGBTQ Business Research Group (BRG) in operation for almost 15 years, Coca-Cola has been on the forefront of ensuring equality for its LGBTQ associates partnering with local and national LGBTQ organizations. Coca-Cola further launched the “Next Generation LGBTQ Leaders Initiative”—a program designed to connect, educate, and aspire young LGBTQ leaders to advance the community across all sectors.

Lora George Billingsley, Chief Diversity & Inclusion officer at Coca-Cola says, “our commitment to diversity, inclusion and equality and our support for our colleagues, family members and friends is intrinsic and enduring.”

(Source: www.coca-colacompany.com).

Godrej Group

For 120 years now, trust and equality have been the pillars of people of Godrej group, their philosophy and culture. The Group has emerged as a leader of the movement for LGBTQ inclusion in corporate space with sensitization programs and HR rules that support integration in every which way. At Godrej, they recognize and value diversity of their people, their perspectives and experiences. This commitment to being diverse and inclusive enables them to secure over 1.1 billion global citizens across differences in gender, caste, creed, age, background, income, sexual orientation, marital status, physical ability, and nationality.

Godrej Women’s Leadership Network is a platform to help their women team members better manage their professional development and address any concerns that they might have. It offers mentoring, leadership development, and regular networking opportunities. Through this platform they aim to make Godrej a workplace of choice for the best women talent.

Godrej set up a cultural lab eight years ago. The India Culture Lab is a fluid experimental space that cross-pollinates ideas and people to explore what it means to be modern and Indian. It is an intellectual hub for India which enables dialogical engagement with the academia, the creative industries, the corporate world and not-for-profit sectors, positioning at the confluence of creativity and change. There is no place for discrimination at Godrej. It is only a space for open hearts and minds, a holistic, supportive workplace for women.

Uday Dhar, Manager, D & I, Godrej Industries says, “At Godrej, we strongly believe that each one of us is unique and we can only truly flourish when we can be our ‘whole’ self at work.”

“We absolutely believe in the importance of diversity within Godrej. Diversity is the philosophy of who we are, as a company,” says Nysa Godrej, Executive Chairperson, Godrej Consumer products.

CONCLUSION

The cultural diversities in the international organizations if not properly understood and recognized would lead to gross misunderstandings among the multicultural teams that would create bottlenecks for creativity, productivity, and innovativeness. Diverse cultural perspectives power the innovative strategies of the organizations, generate higher innovative resources, help capture new markets, improve creativity, help increase employee engagement, and result into increased profits and company reputation. The international organizations have to formulate strategies to recognize, comprehend, and embrace these diversities which are but challenges for them.

Building up trust among the partner countries is imperative for success. You have to tell the truth, be flexible, respect their time, develop emotional bonding and sufficiently demonstrate that you trust others. Chelsea Berlet, Guest writer of Entrepreneur and CEO of Solamar says, “Trust is mysterious and often elusive. No one exactly can tell you, it originates from where, how it develops. Trust process is incomprehensible.”

Cross-cultural communication barriers if not well managed create serious problems in workplaces. The organizations should design training modules to impart training in the issues like exposure to other cultures, cross-cultural sensitivity, cross-cultural awareness, language training, facilitating meaningful conversation, etc.

“It is almost an established fact that the overachieving companies are those who recognize and adapt to cultural differences, are supportive of and promote employees with global mindset and place value on employees with global mindset . The studies show that companies with global mindset perform better, are more profitable and are more likely to achieve their business objectives”; observes Charlene Solomon in his Global Mindset Index Study (RW3 CultureWizard, December 2017). The key to success is how effectively the leader balances local and global mindset in his/her organization.

While dealing with multicultural business partners, it is of utmost importance to comprehend in depth the cultural diversities of guest countries. One has to be empathetic toward the guest countries, avoid ethnocentrism, develop cultural intelligence or cultural quotient, be mindful that societies and sub-cultures differ in values and cultural orientations and be flexible. It should be made one of the company’s core behaviors.

International business negotiators should figure out how different customs and manners, concepts of values, concepts of time, ways of thinking, negotiation styles, etc. affect business negotiations. Emotionalism, team organization, exclusive preparation for partner’s party’s cultural norms, etc. largely contribute to success and long-term relationship.

Different time zones have an impact on international business. One has to be considerate about time and has to elongate one’s planning window. While jumping the time zone you have to see to that the workers in their respective zone get better eating, sleeping and working habits.

Being aware of workplace etiquettes and their infographics—formality of addressing each other, dress codes, exchange of business cards, style of hand shaking, etc. helps create mutually respectful atmosphere, generate bonhomie and helps an office serve as a productive place. It creates positive impression right in the beginning of relationship.

Managing gender diversity at workplace allows company to serve broader, diverse customer base and helps attract and retain talented women.

Scholars suggest that organization should measure the identity profile of defined work groups, the prevalent organizational culture, and the perceptions of various employee groups, so as to identify cultural barriers that may act as an agent hindering equality at the workplace (Cox & Ferguson, 1994).

The strategies adopted by some leading business organizations like Nestle', IBM, Johnson & Johnson, Coca-Cola, and Godrej Group, for embracing the cultural diversities successfully are discussed in the chapter.

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Role of Culture in Success of Global High-Tech Startup Businesses from India

Deepal Joshi

INTRODUCTION

“A startup is a temporary organization in search of a scalable, repeatable, profitable business model” (Blank & Dorf, 2012). A high-tech startup is an organization which is new, active, and independent, has paid employees, engages in processes of technological evolution and innovation, and is financed by venture capital (Luger & Koo, 2005). High-tech startups have contributed to innovation, creation of jobs, and economic development in most of the developed economies, especially in the USA (Joshi & Achuthan, 2018). Besides the US (See Table 7.11 for Abbreviations), Canada in North America, European nations such as UK, Germany, France, Turkey; Asian economies like Israel, China, India, Japan, South Korea, Singapore, and the Australian sub-continent have fast witnessed the rise of high-tech entrepreneurship.

The digital technology-related sector is exploding on a global scale, surpassing most other business segments over the past two decades and this development is steady and continuous. The high-tech industry turns

D. Joshi (✉)

Som Lalit Institute of Business Administration, Ahmedabad, India

out to be the most important growth sector for startups. In 2019, more than half of the startups across the globe belonged to the high-tech sector: Web services and apps (18.6%), Software as a service (15.3%), E-commerce (10.1%), and IT and Software (8.6%) (Source: <https://valuer.ai/blog/top-50-best-startup-cities/>, 2019).

There is a lot of interest generated in researching the factors that contribute to successful performance of high-tech startups and their growth and scalability to the next level. Amidst this backdrop, the current study tries to explore the role of three independent variables namely founders' national culture values (section "Founders' National Culture and Entrepreneurship" of this work), his transformational leadership traits (section "Founders' Transformational Leadership Traits and Startup Performance"), and the startup culture developing from the type of funding received by the startup (section "Startup Culture Emanating from Source of Funding and Startup Performance") on the dependent variable namely startup performance (section "Startup Performance"). This study uses a unique mix of three independent variables which have never been used together in previous researches. Therefore, this study would provide immense implications (section "Implications of the Study") for researchers and practitioners in the fields of entrepreneurship, startup performance, national culture values, transformational leadership, and startup funding.

FOUNDERS' NATIONAL CULTURE AND ENTREPRENEURSHIP

Hayton, George, and Zahra (2002) reviewed and synthesized findings from 21 empirical studies to examine the association between national culture characteristics and entrepreneurship. It is widely believed that an individual's engagement in entrepreneurial action is more consistent with some cultures than others. Potential entrepreneurs take into account not only their individual capabilities, skills, and probability of success but also how much starting a new venture is consistent with the culture dominating their society (Autio, Pathak, & Wennberg, 2013; Hechavarría, 2016). Let us now delve on the individual elements of national culture.

Elements of National Culture

Culture may be defined as a "collective mental programming distinguishing the members of one group or category of people from others"

(Hofstede, 2001, p. 9). The elements that frame such mental programming are values that are transmitted throughout generations in a society, resulting in the formation of certain motivations, attitudes, and behavioral patterns. Hofstede's classical research on dimensions of national culture, first recognized at the end of 1970s, was based on four attributes of national culture—individualism versus collectivism, large versus small power distance, strong versus weak uncertainty avoidance and masculinity versus femininity. Later research on cultural dimensions added a fifth perspective called Confucian Dynamism which was unique as compared to previous four dimensions and it was later named as long-term versus short-term orientation (Hofstede, 1991, 2001). In 2010, a sixth dimension was added to the model, indulgence versus restraint. This was based on Bulgarian sociologist Minkov's label and also drew on the extensive World Values Survey to further study this latest dimension (Hofstede, G., Hofstede, G. J. & Minkov, M., 2010). These six elements and their impact on the founders' intentions and actions to “start-up” are discussed below.

Individualism Versus Collectivism

The first dimension is labeled “Individualism versus Collectivism.” It depicts the relationship between an individual and his fellow individuals and society at large. This dimension ranges along a continuum of two extremes. At one end are individualist societies where relations between individuals are very loose to the extent that these individuals take care of their own and their immediate family's interests only. At the other end are collectivist societies where relations between individuals are very tight. Individuals in such societies are parts of groups that include extended families, their tribes, villages, etc. Opinions and beliefs of individuals need to be in synchronization with those of the group and in turn, the group protects the individual in case of any trouble.

Individualistic traits such as need for personal achievement, self-efficacy, desire for independence, and the lower fear of failure may lead people to develop entrepreneurial intentions which could eventually make them startup founders. Perceived levels of self-efficacy are higher in individualist societies as compared to collectivist societies, and therefore, people from individualist societies are more likely to become entrepreneurs. As opposed to this, collectivist attributes such as the fear of “losing reputation” or family name through failure could discourage would-be entrepreneurs. High level of collectivism could reduce the

entrepreneurial desirability and the motivation to seek self-employment (Bogatyreva, Edelman, Manolova, Osiyevskyy, & Shirokova, 2019).

Large Versus Small Power Distance

The second national culture dimension labeled as “Small versus Large Power Distance” is about how society deals with power inequality. Physical and intellectual capacities are unequally distributed among individuals in all societies. At one end are societies that allow these inequalities to grow over time into inequalities of power and wealth. These inequalities then become hereditary with no connection to physical and intellectual capacities. At the other end are societies that try to reduce inequalities in wealth and power as much as possible, though inequality cannot be eliminated completely. “This degree of inequality is measured by the Power Distance Scale, which ranges from 0 (small power distance) to 100 (large power distance) (Hofstede, 1983, p. 81).” Power distance in organizations relates to the degree of centralization of authority and the degree of autocratic leadership. Societies and organizations with inequality in power distribution satisfies the “psychological need for dependence of people without power (Hofstede, 1983, p. 81).”

In the large power distance societies, resources and information are concentrated in the domain of the powerful. As entrepreneurship and startup activities consume resources, the less powerful individuals of such societies may not be encouraged to take up entrepreneurship. Individuals in large power distance societies subconsciously perceive that the chances to succeed are unevenly distributed (Rusu, 2014). Therefore, they may not find the troubles of being a startup founder (entrepreneur) rewarding enough. In contrast, the small power distance societies would support the entrepreneurial inclinations. This is because the small power distance societies would support more independence and disregard the hierarchical relationships.

Strong Versus Weak Uncertainty Avoidance

The third dimension known as “Strong versus Weak Uncertainty Avoidance” deals with how individuals and society deal with uncertainty and the risks associated with it. At one end are societies whose members accept uncertainties without getting upset about them, individuals in such societies can take risks easily. Such societies are known as “weak Uncertainty Avoidance” societies. On the other end are societies that socialize its

members in trying to beat the future, which results in anxiety and aggression for its members because of the unpredictable nature of the future. Such societies are known as “strong Uncertainty Avoidance” societies; these societies try to avoid risk and create security through technology, law, and religion.

Cultures characterized by weak uncertainty avoidance support openness to new ideas and achievement orientation (Bogatyreva et al., 2019; Braandstatter, 2011, Hayton et al., 2002). Individuals in such societies are not affected by uncertainties that are so common for the early startup activities and they are more likely to engage in action planning. As opposed to this, individuals in strong uncertainty avoidance societies would doubt entrepreneurial actions; given the uncertainty it is likely to involve.

Masculinity Versus Femininity

The fourth dimension known as “Masculinity versus Femininity” deals with the division of roles among males and females in a society. With the entire mankind divided into one half of males and one half of females, only procreation roles are strictly sex determined in the biological sense. However, all other roles are associated exclusively to either men or women in the social sense. Societies that make water-tight compartments of gender based roles and men take up significant and assertive roles whereas women take up more secondary and caring roles are known as masculine societies. Masculine societies consider achievements, money, and show-off as significant. On the other hand, societies that allow both the genders to take up a variety of roles, without being gender specific, are known as feminine societies. These societies consider relationships, helping others, and quality of life as significant (Hofstede, 1983).

Entrepreneurship is perceived as a masculine domain (Newbery, Lean, Moizer, & Haddoud, 2018) and therefore related to masculine traits such as need for independence, aggression, and courage. Therefore, entrepreneurs rate higher on masculine traits as compared to non-entrepreneurs (Bogatyreva et al., 2019). Individuals in societies possessing higher levels of masculinity traits are more likely to exploit opportunities and transform their ideas into viable startups. Individuals exposed to more masculine cultures, driven by the material rewards, are also likely to invest their efforts in search of profitable business opportunities that can generate incomes, as compared to the ones exposed to feminine cultures.

Long-Term Versus Short-Term Orientation

There was a later addition to Hofstede's model of national culture values. This was derived from a research of students' values in 23 countries of the world initiated by Michael Harris Bond. Originally known as "Confucian Work Dynamism," it was incorporated as the fifth national cultural dimension and labeled as "Long-term versus Short-term Orientation." Long-term orientation "stands for the fostering of virtues oriented toward future rewards, in particular perseverance and thrift" (Hofstede, 2001, p. 359). On one end are individuals, and thus societies, that are focused on future and willing to forgo short-term material, success or gratification for the sake of the future; this is "Long-term Orientation." On the other end are individuals and societies that are focused on past or present more than the future and value tradition, fulfillment of social obligations and immediate gratification; this is "Short-term Orientation."

A long-term orientation supports the capitalist views and would, therefore, support entrepreneurial intentions of individuals. Entrepreneurship would entail substantial risks and may be rewarding in the long run only; therefore, individuals exposed to cultures with long-term orientation are more likely to take up entrepreneurship. Individuals from long-term oriented societies are also better prepared to wait for entrepreneurial rewards. In contrast, individuals belonging to short-term oriented societies are more likely to opt for employment in well-established organizations that provide stability and regular income.

Indulgence Versus Restraint

One challenge that confronts humanity, now and in the past, is the degree to which small children are socialized. Without socialization we do not become "human." This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised. Relatively weak control is called "Indulgence" and relatively strong control is called "Restraint." Cultures can, therefore, be described as indulgent or restrained. Indulgence societies tend to allow relatively free gratification of natural human desires related to enjoying life and having fun whereas Restraint societies are more likely to believe that such gratification needs to be curbed and regulated by strict norms. Indulgent cultures will tend to focus more on individual happiness and well-being, leisure time is more important and there is greater freedom and personal control. This is in contrast with restrained cultures where

positive emotions are less freely expressed and happiness, freedom, and leisure are not given the same importance (Maclachlan, 2013).

This sixth dimension has not as yet been widely adopted within the intercultural training and management field and this may simply be because it is still relatively new. Indulgence versus restraint would also seem to have an impact on generational differences. The impact of technology on younger generations would suggest that the need for instant gratification is more prevalent but more research is still needed. Indulgent societies believe that they have control on their own life and emotions. They are more optimistic and oriented toward quality of life, while restrained ones are pessimistic and driven by the strong norms. It is expected that indulgent societies have more entrepreneurial orientation than the restrained ones (Jovanović, M., Miloš J., & Petković J., 2018).

How National Culture Can Be Measured at Individual Level

This study proposes that national culture values of startup founders will have a strong influence on the high-tech startup performance, which eventually boosts the growth and scalability prospects of the new venture. The cultural value variables as defined by Hofstede were meant to measure national culture. However, Yoo, Donthu, and Lenartowicz (2011) have developed and validated a scale for measuring Hofstede's dimensions of national cultural values at the individual level. Startup entrepreneurs are individuals guided by the macro-influence of their national cultures. Therefore, CVSCALE, a 26-item five-dimensional scale of individual cultural values, developed by Yoo et al. (2011) can be used to measure the national culture values of startup founders, as depicted in Table 7.1. This scale does not include measurement items for the indulgence versus restraint factor for individual level study.

India and the National Culture Dimensions

This section is a discussion on where India stands for all six national culture dimensions (Hofstede Insights).

Individualism Versus Collectivism

India, with a rather intermediate score of 48, is a society with both collectivistic and individualist traits. The collectivist side means that there is a high preference for belonging to a larger social framework in which

Table 7.1 Proposed measurement items for each construct and item source for founder’s national culture

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Collectivism versus Individualism	<p data-bbox="247 584 264 933">Response on a five-point Likert scale:</p> <ol data-bbox="269 347 486 933" style="list-style-type: none"> <li data-bbox="269 405 286 933">1. Individuals should sacrifice self-interest for the group <li data-bbox="292 347 333 933">2. Individuals should stick with the group even through difficulties <li data-bbox="339 371 356 933">3. Group welfare is more important than individual rewards <li data-bbox="361 371 378 933">4. Group success is more important than individual success <li data-bbox="384 347 425 933">5. Individuals should only pursue their goals after considering the welfare of the group <li data-bbox="431 395 486 933">6. Group loyalty should be encouraged even if individual goals suffer 	Yoo et al. (2011)

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Large versus Small Power Distance	<p>Response on a five-point Likert scale:</p> <ol style="list-style-type: none"> 1. People in higher positions should make most decisions without consulting people in lower positions 2. People in higher positions should not ask the opinions of people in lower positions too frequently 3. People in higher positions should avoid social interaction with people in lower positions 4. People in lower positions should not disagree with decisions by people in higher positions 5. People in higher positions should not delegate important tasks to people in lower positions 	(continued)

Table 7.1 (continued)

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Strong versus Weak Uncertainty Avoidance	Response on a five-point Likert scale: 1. It is important to have instructions spelled out in detail so that I always know what I'm expected to do 2. It is important to closely follow instructions and procedures 3. Rules and regulations are important because they inform me of what is expected of me 4. Standardized work procedures are helpful 5. Instructions for operations are important	

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Masculinity versus Femininity	<p>Response on a five-point Likert scale:</p> <ol style="list-style-type: none"> 1. It is more important for men to have a professional career than it is for women 2. Men usually solve problems with logical analysis; women usually solve problems with intuition 3. Solving difficult problems usually requires an active, forcible approach, which is typical of men 4. There are some jobs that a man can always do better than a woman 	
Long-term versus Short-term Orientation	<p>Response on a five-point Likert scale:</p> <ol style="list-style-type: none"> 1. Careful management of money (thrift) 2. Going on resolutely in spite of opposition (persistence) 3. Personal steadiness and stability 4. Long-term planning 5. Giving up today's fun for success in the future 6. Working hard for success in the future 	

individuals are expected to act in accordance to the greater good of one's defined in-group(s). In such situations, the actions of the individual are influenced by various concepts such as the opinion of one's family, extended family, neighbors, work group and other such wider social networks that one has some affiliation toward. For a collectivist, to be rejected by one's peers or to be thought lowly of by one's extended and immediate in-groups, leaves him or her rudderless and with a sense of intense emptiness. The employer/employee relationship is one of expectations of—loyalty by the employee and almost familial protection by the employer. Hiring and promotion decisions are often made based on relationships which are the key to everything in a collectivist society.

The individualist aspect of Indian society is seen as a result of its dominant religion/philosophy—Hinduism. The Hindus believe in a cycle of death and rebirth, with the manner of each rebirth being dependent upon how the individual lived the preceding life. People are, therefore, individually responsible for the way they lead their lives and the impact it will have upon their rebirth. This focus on individualism interacts with the otherwise collectivist tendencies of the Indian society which leads to its intermediate score on this dimension.

Large Versus Small Power Distance

India scores high on this dimension, 77, indicating an appreciation for hierarchy and a top-down structure in society and organizations. If one were to encapsulate the Indian attitude, one could use the following words and phrases: dependent on the boss or the power holder for direction, acceptance of un-equal rights between the power-privileged and those who are lesser down in the pecking order, immediate superiors accessible but one layer above less so, paternalistic leader, management directs, gives reason/meaning to one's work life and rewards in exchange for loyalty from employees. Real Power is centralized even though it may not appear to be and managers count on the obedience of their team members. Employees expect to be directed clearly as to their functions and what is expected of them. Control is familiar, even a psychological security, and attitude toward managers are formal even if one is on first name basis. Communication is top-down and directive in its style and often feedback which is negative is never offered up the ladder.

Strong Versus Weak Uncertainty Avoidance

India scores 40 on this dimension and thus has a medium low preference for avoiding uncertainty. In India, there is acceptance of imperfection; nothing has to be perfect nor has to go exactly as planned. India is traditionally a patient country where tolerance for the unexpected is high; even welcomed as a break from monotony. People generally do not feel driven and compelled to take action-initiatives and comfortably settle into established rolls and routines without questioning. Rules are often in place just to be circumvented and one relies on innovative methods to “bypass the system.” A word used often is “adjust” and means a wide range of things, from turning a blind eye to rules being flouted to finding a unique and inventive solution to a seemingly insurmountable problem. It is this attitude that is both the cause of misery and the most empowering aspect of the country. There is a saying that “nothing is impossible” in India, so long as one knows how to “adjust.”

Masculinity Versus Femininity

India scores 56 on this dimension and is thus considered a Masculine society. India is actually very Masculine in terms of visual display of success and power. The designer brand label, the flash and ostentation that goes with advertising one’s success, is widely practiced. However, India is also a spiritual country with millions of deities and various religious philosophies. It is also an ancient country with one of the longest surviving cultures which gives it ample lessons in the value of humility and abstinence. This often reigns in people from indulging in Masculine displays to the extent that they might be naturally inclined to. In more Masculine countries the focus is on success and achievements, validated by material gains; work is the center of one’s life and visible symbols of success in the work place are very important.

Long-Term Versus Short-Term Orientation

With an intermediate score of 51 in this dimension, a dominant preference in Indian culture cannot be determined. In India the concept of “karma” dominates religious and philosophical thought. Time is not linear, and thus is not as important as to western societies which typically score low on this dimension. Countries like India have a great tolerance for religious views from all over the world. Hinduism is often considered a philosophy more than even a religion, an amalgamation of ideas, views, practices and esoteric beliefs. In India there is an acceptance that there are

many truths and often depends on the seeker. Societies that have a high score on pragmatism typically forgive a lack of punctuality, a changing game-plan based on changing reality and a general comfort with discovering the fated path as one goes along rather than playing to an exact plan.

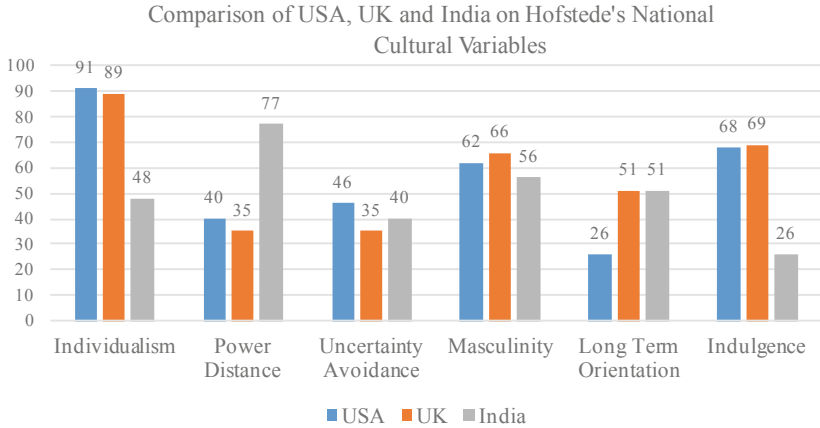
Indulgence Versus Restraint

India receives a low score of 26 in this dimension, meaning that it is a culture of Restraint. Societies with a low score in this dimension have a tendency to cynicism and pessimism. Also, in contrast to indulgent societies, restrained societies do not put much emphasis on leisure time and control the gratification of their desires. People with this orientation have the perception that their actions are restrained by social norms and feel that indulging themselves is somewhat wrong.

Discussion on National Culture Variables and Indian High-Tech Entrepreneurship

It was reported in different studies—although their validity is still disputable—that high individualism and masculinity and low uncertainty avoidance and power distance as well as long-term orientation and indulgence pave the way for a better cultural environment for entrepreneurship. Assessments made on the basis of the cultural dimensions of Hofstede show that India's score in the dimension of "Power Distance" is high while its scores in the dimensions of "Individualism" and "Masculinity" are low and that the Indian people refrain from "Uncertainty" as much as possible. Indians cannot be clearly depicted as long-term or short-term oriented and they are definitely high on Restraint. Graph 7.1, where the scores India gets in the dimensions of national culture are given in comparison with the USA and UK (that take place near the top in terms of entrepreneurship), clearly demonstrates the above-mentioned cultural structure of India.

India ranks 78th in a study of 137 countries for Global Entrepreneurship Index, 2019, whereas USA stands 1st and UK stands 5th. This study is based on 14 pillars that constitute the index namely opportunity perception, startup skills, risk acceptance, networking, cultural support, opportunity startup, technology absorption, human capital, competition, product innovation, process innovation, high growth, internationalization, and risk capital (Global Entrepreneurship Index, 2019). In spite



Graph 7.1 Comparison of USA, UK and India on Hofstede's national culture variables

of this, India added over 1,300 high-tech (internet) startups in 2019 and there were a total of 8,900–9,300 internet startups in India up till November 2019. India is also home to 30 unicorns—the third highest number of unicorns (companies with valuation of over \$1 billion) in a single country in the world. These startups have created an estimated 60,000 direct jobs and 1.3–1.8 lakh indirect jobs (*The Economic Times*, 2019).

From the above discussion on India's standing for Hofstede's cultural dimensions and India's ranking on Global Entrepreneurship Index, we can conclude that the relationship between national culture variables and entrepreneurship cannot be established exactly in India, given the growth statistics of internet startups. Entrepreneurship in general and internet entrepreneurship in specific has seen significant growth in India due to the following reasons (Nair, 2015; Rozani, 2019).

- a. Entrepreneurs can access the market through the internet and technology is a huge enabler to entrepreneurship in India.
- b. Risk taking appetite has increased significantly for students clearing the higher education institutes from India. They are ready to give time and energy to starting up rather than taking campus placements to earn a steady income.

- c. A lot of students from tier-3 and tier-4 cities are joining premier higher education in India. They know a lot of problems at the grassroots level and this gives rise to social entrepreneurship.
- d. The availability of seed funds, angel funds, crowdfunding, and venture financing has made it easier to startup in India, in the last decade.
- e. Technology also enables ease of communication for the various stakeholders in a startup and this can make the process quick and cost-effective.
- f. With stringent financial regulations in India, the financial system is more transparent and conducive to new businesses.
- g. A number of business management and engineering schools in India have started innovation and incubation centers to benefit their students who have startup ideas. These centers provide mentoring, technical, regulatory and financial support to budding entrepreneurs.
- h. Though nascent, there is a vibrant ecosystem which is supportive of entrepreneurship. There are companies that can loan office space, furniture, etc. So even if someone has nothing but an idea, he can still startup as the ecosystem is very supportive.
- i. There are considerable numbers of failed startups in the Indian startup ecosystem. However, there are institutions and others who are willing to give people a second chance. The number of people willing to give up steady, well-paying jobs to get into entrepreneurship has risen in this millennium. There is no stigma about failures in the startup ecosystem.
- j. The “Startup India” movement by the Indian government has made a huge impact on the country’s industrial sector, leading to a large number of digital startups blossoming in the country, making it the hub for new IT ventures. Besides this, NITI Aayog is in the process of making the necessary infrastructure and resources available through the Atal Innovation Mission (AIM).
- k. With the easy availability of high-speed internet and various tools in the market, digital literacy is on a constant rise in India, allowing a huge number of people to become digitally savvy and equipping themselves with the required skills. This definitely provides an edge to internet entrepreneurship in India.

FOUNDERS' TRANSFORMATIONAL LEADERSHIP TRAITS AND STARTUP PERFORMANCE

Startups fail as much due to lack of entrepreneurial skills and managerial incompetency for project planning and execution as intense competition, rapidly developing technology, uncertainty, faulty time to market, funding, etc., among others. Startups may be relatively low on assets and/or resources but can definitely compensate by using leader's capabilities and entrepreneurial orientation (Joshi & Achuthan, 2018). As India develops into a fast growing hub of high-tech startups, the significance of leadership cannot be undermined for the establishment, growth, and scalability of startups. Three most important challenges for startup founders include developing a vision, achieving optimal persistence, and executing through chaos (Freeman & Siegfried, 2015).

Transformational leadership is one of the most widely studied constructs in the leadership domain. It has been credited with "influencing followers by broadening and elevating followers' goals and providing them with confidence to perform beyond the expectations specified in the implicit or explicit exchange agreement." Researchers have found that transformational leadership can be particularly effective during times of extreme challenge or crisis (Kang, Solomon, & Choi, 2015; Van Knippenberg & Sitkin, 2013). Zaech and Baldegger (2017) conclude that transformational leadership behavior of founder-CEOs will be positively related to startup performance, whereas transactional and laissez-faire leadership behavior of founder-CEOs will be negatively related to startup performance.

In the beginning of firm development, the founder-CEOs show relatively more facets of transformational leadership behavior (Baldegger & Gast, 2016). A founder-CEO must create a vision for the startup and influence others to follow their dreams in order to attract employees and acquire necessary resources for developing their new ventures. The vision presents an orientation guide for the employees which can be modified conjointly. Furthermore, startups operate in an open context, which can be characterized by rarely developed structures, occasional processes and a flexible, external-oriented culture (Cameron & Quinn, 2005). This explains the need for transformational leadership on the part of startup founder for initial success of the startup (Zaech & Baldegger, 2017). Therefore, this study proposes that transformational leadership traits of the founder-leaders will have a strong influence on the high-tech startup

performance, which eventually boosts the growth and scalability prospects of the new venture. We will now delve into the various transformational leadership traits.

Transformational Leadership Traits

In the case of transformational leadership, culture is especially significant because leaders will not be able to understand the true needs of followers if they do not understand their values, norms, and beliefs. Therefore, this study focuses on the six traits of Transformational Leaders; as developed and validated by Singh and Krishnan (2007); which are discussed in the following section.

“Performance Oriented and Humane” Trait

“Performance-oriented and Humane” trait highlights the attitudes that leaders (startup founders) have in approaching their tasks. The leader’s focused dedication to his or her work at hand inspires the followers to do the same. This factor also highlights the approach used by the leaders toward others’ tasks. A startup founder who guides and presides over groups’ tasks, instead of complete delegation without no monitoring at all, is likely to steer the startup performance through his leadership traits.

“Openness and Nurturing” Trait

The second trait “Openness and Nurturing” indicates that transformational leadership involves trusting the followers and encouraging them to work independently. Followers expect their managers to empower them. Several previous studies presented patterns of transformational leadership styles in Indian firms and showed that such leaders had an empowering attitude towards their followers.

“Sensitive and Conscientious” Trait

The third trait “Sensitive and Conscientious” indicates a high degree of sincerity and seriousness of the startup founder towards other members of the team. This aspect has been highlighted by several studies on leadership and is also a cross-cultural phenomenon.

“Personal Touch” Trait

The fourth trait “Personal Touch” has been reported by many studies on Indian leaders. Indians are said to be high on need for personalized relationships (Kakar, Kakar, Vries, M.F.R. & Vrignaud, 2002; Sinha, 2000: 19). This factor shows that transformational leadership in India involves the founder-leader taking an interest in the whole person; that is, in both personal and official aspects of the team member’s life. This trait will have a significant positive impact on the performance of the startup and the contextual performance of the startup team.

“Conviction in Self” Trait

The fifth trait “Conviction in Self” indicates self-confidence as well as confidence of the startup founder in the vision he or she is promoting. This is a universal dimension and has been highlighted in many studies (Kanungo & Misra, 2004). This is probably where the role-modeling effect of the leader also comes into play.

“Non-Traditional” Trait

The sixth trait “Non-traditional” highlights the leader’s ability of openness to change. They are not just open to new ideas and ways of doing things; they also help their subordinates adopt such strategies. This trait also includes the startup founder’s being open to re-interpreting organizational rules and regulations for the sake of a noble objective. They encourage followers to break away from past practices, the status quo, and socially determined hang-ups.

*How Transformational Leadership Traits Can Be Measured
at Individual Level*

Singh and Krishnan (2007) developed and validated a 27 item scale for measuring transformational leadership traits in the Indian context. It used the above discussed six traits. Table 7.2 discusses the individual measurement items for each trait in detail.

*Indian Internet Entrepreneurship Case Studies Based
on Transformational Leadership Traits*

There are a lot of cases that we can discuss in the relevance of these individual traits of transformational leadership in the Indian context.

Table 7.2 Proposed measurement items for each construct and item source for transformational leadership

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Performance Oriented and Humane	<ol style="list-style-type: none"> 1. Is hardworking and enthusiastic about the assignments 2. Is extremely fast in his/her daily work 3. Remembers a person's name even if he/she meets them for a short time 4. Asks for regular updates and makes sure things are on track 5. Is both tough and polite with me 	Singh and Krishnan (2007)
Openness and Nurturing	<ol style="list-style-type: none"> 1. Is open to criticisms on self 2. Encourages me to solve problems independently 3. Tries to help me improve on my shortcomings 4. Gives credit to the one who deserves or performs 5. Is sensitive to my personal needs 6. Shows tremendous amount of faith in the ability of the subordinates 	
Sensitive and Conscientious	<ol style="list-style-type: none"> 1. Is punctual 2. Works with a smile 3. Listens to me with patience 4. Makes every member feel that he/she is an important member of the unit 	

(continued)

Table 7.2 (continued)

<i>Construct</i>	<i>Proposed measurement items</i>	<i>Item source</i>
Personal Touch	<ol style="list-style-type: none"> 1. Ensures that I get all possible support so that I can pursue other interests of life 2. Makes relationships with the subordinates that extend beyond the boundaries of workplace 3. Shows the bigger picture and how it is related to our tasks 4. Guides me smilingly even during adverse circumstances 	
Conviction in Self	<ol style="list-style-type: none"> 1. Plans in advance for the worst possible outcomes 2. Is clear in his/her thoughts and actions 3. Is the epitome of confidence, whatever the situation 4. Is persistent in achieving the targets 5. Has the courage to take bold decisions and stick to them 	
Non-traditional	<ol style="list-style-type: none"> 1. Makes me question the assumptions I make, for even the simplest of things 2. Respects processes and systems but does not consider them as unbendable when interest of the organization is at stake 3. Influences me not to be selfish, but to think about others' discomfort 	

Although a leader could portray several/all of these traits in some or the other situation, the author highlights the most significant transformational leadership trait of each of these high-tech startup founder/CEO in India. These six cases are largely based on information provided by Nishtha Tripathi in her book “No Shortcuts: Rare Insights from 15 SUCCESSFUL Start-up Founders” which is based on her first-hand interviews with 15 select startup entrepreneurs in India (Tripathi, 2018). Each case begins with brief information of the startup, followed by a table that discusses key takeaways about the specific transformational leadership trait displayed by the startup founder(s).

Performance Oriented and Humane Trait: Case of Ather Energy

Ather Energy is a hardware startup founded by IIT Chennai alumni Tarun Mehta and Swapnil Jain in 2013. The founders were convinced that there was an opportunity to build an electric vehicle in India that could match petrol scooter on the specs. Initially funded by Department of Science and Technology at IIT Chennai, Srinivasa V Srinivasan (IIT Chennai alumnus and founder of Aerospike) and Sachin and Binny Bansal (founders of Flipkart Inc.) and later funded by Tiger Global, Hero MotoCorp, Sachin Bansal, and Innovent Capital, Ather Energy is into designing and manufacturing electric vehicles in India. Ather Energy manufactures Ather 450, an electric two-wheeler with multi-dimensional features relating to body, battery, monitor, speed, lighting, and smart connectivity. It also establishes Ather Grid, an electric charging infrastructure in cities that it is present in. The company has announced online-only purchase model for selling its electric vehicles, with doorstep service. Unlike most auto manufacturers in India, Ather Energy owns and operates its own Experience Centres. The company claims that this helps in maintaining end-to-end customer experience. The Experience Centres, dubbed AtherSpace, are aimed at increasing product understanding, providing customer education, and giving a first-hand experience of the product to consumers. Ather Energy set up its manufacturing unit at Whitefield, Bengaluru, in 2018 with a capacity to make 600 units per week. In December 2019, Ather Energy signed an MoU with Government of Tamil Nadu to set up a manufacturing plant in Hosur, Tamil Nadu (Mukherjee, 2020; Tripathi, 2018). Table 7.3 provides insights into leadership traits of Ather Energy founders.

Table 7.3 Performance oriented and humane trait of transformational leadership: key takeaways from Ather energy founders

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- a. Ather Energy founders Tarun Mehta and Swapnil Jain defied the conventional wisdom of India not being a great place for building innovative hardware products. They decided to think like a customer and build it with discipline and vigor and deliver consistently. They believe it becomes invaluable because it is so much harder for anyone else to do it. New product development is a “zero to one” journey and not “1 to n” in the words of Peter Thiel
 - b. They showcased an extreme ability for new product development. Ather Energy is a strong technology company with teams working together on android development to power electronics to vehicle design to plastic to sheet metal to dashboard. That is how they could beat the giants in automotive industry planning to launch electric vehicles as well as the new players trying to copy their products and relaunch them in a new packaging and brand name
 - c. Unlike e-commerce or software startups, hardware startups need money to produce; after the prototype is ready. The founders consistently raised funds and practiced savvy money management and cash efficient practices from the initial stage. They were pursuing the larger mission of all vehicles in the world being electric in the next 20 years and were not exactly after money
 - d. The team at Ather Energy is built on the basis of selecting friends or people through internal referrals. Ather Energy actively gives ESOPs based on designations. The idea of founders is that anyone who is staying with them in the long run should have stock options. This also works as a retention strategy for the team
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Source: Tripathi (2018)

Openness and Nurturing Trait: Case of Freshdesk (Now Freshworks)

In March 2010, a bad experience with customer service team for a broken television led Zoho Corp executive Girish Mathrubootham and his colleague Shan Krishnasamy to design a helpdesk software loaded with features that mattered from years of product experience at Zoho. The idea of Freshdesk was officially incorporated a few months later, in Chennai, India. With initial funding from venture capital firm Accel and later funding from Tiger Global and Accel, Freshdesk crossed the 30,000 customer mark in 2014. In August 2015, Freshdesk announced its first acquisition—video chat and co-browsing platform 1CLICK.io. The very next year, Freshdesk launched a CRM platform called Freshsales. In June 2017, Freshdesk Inc. rebranded to Freshworks Inc. to reflect its evolution as a products platform. In July 2018, Freshworks was the first SaaS unicorn from India; backed by fresh investments from Accel, Sequoia Capital India and CapitalG. In 2020, with multiple products such as Freshworks 360 (Customer Engagement Suite), Freshchat

Table 7.4 Openness and nurturing trait of transformational leadership: key takeaways from Freshworks founders

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- a. When Girish Mathrubootham and Shan Krishnasamy created helpdesk, they did not know whether they will get venture capital or not. They created helpdesk because that was the only thing they knew. So they did not seek market validation or show prototype to others
 - b. The \$ 40,000 prize money that Freshdesk had won in June 2011 at Microsoft Biz India Startup Challenge was completely used for marketing. They adopted aggressive pricing policy to create visibility and adoption in the SaaS market, where pricing is considered a tricky issue. They operated from a small office in Chennai and the founders initially took no salary; to save operational costs
 - c. Freshdesk received its first funding of \$ 1million from Accel in October 2011. Girish Mathrubootham feels that VCs look at a lot of projections and excel, but do not understand the startup business well. He appreciated Shekhar Kirani of Accel for having taken interest in asking tough questions and understanding the Freshdesk business model before the initial funding. In 2012, when Tiger Global was considering funding them, Freshdesk took a comprehensive survey of its existing clients about their needs, likes and dislikes. Such openness from founder-leader builds robust relationship with VCs, when the startup ecosystem is abundant with sagas of sore relationships between founders and VCs
 - d. For its employees, Freshdesk is a great place to work for. The founder-leaders work on the principle of “operational freedom.” They don’t just rely on educational degrees but try to find natural talent in their team. So somebody who enjoys talking can be in sales team, a person who is empathetic and has attention to detail can be a part of the support team and a creative person should be a part of the marketing team
 - e. When startups, backed by venture capital, pay ridiculous salaries, Girish values building a culture that helps attract good talent, not relying on short-term poaching
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Source Tripathi (2018)

(Customer Messaging Software), Freshmarketer (Marketing Automation Platform), Freshrelease (Project Management Software), Freshteam (Human Resources Software) and Freddy (an AI engine), Freshworks has more than 1,50,000 customers across the world (Chanchani, 2019; Tripathi, 2018). Table 7.4 provides the key leadership features of Freshworks founders.

Sensitive and Conscientious Trait: Case of Aspiring Minds

Varun Aggarwal, the founder of Aspiring Minds, was a student at NSIT, Delhi and later at MIT. At MIT, he got interested in social issues, studied socioeconomic situations in India and got interested in a report by McKinsey that only 25% engineers are employable in India. He was joined

by his brother Himanshu, who was more of a technical person. With mentoring from Tarun Khanna of Harvard Business School, Aspiring Minds was started in 2008 to target the two-way problem: one, companies not getting quality candidates and two, good candidates not being able to showcase their skills. They designed tests around English, logical ability and quantitative ability: skills that are important in a wide variety of jobs. They named their test as AMCAT and the initial batch of students that took the test were highly satisfied with what Aspiring Minds provided to them as test result and feedback.

Beating the teething troubles that were escalated by the 2008 recession, Aspiring Minds went on from being bootstrapped to funded first by Ajit Khimji group. With the right fundraising, hiring and sales strategies, Aspiring Minds achieved significant growth. It undertakes cognitive ability, personality, technology, and job simulation tests for its clients. It also provides pre-employment testing, qualified talent sourcing and campus hiring, among others, for its over 3,000 clientele, spread across industries, and includes IT, banking and financial services, manufacturing, healthcare and life sciences, retail and education. Besides India, Aspiring Minds scaled rapidly to the US, China, Philippines, and Middle East. Online retail major Amazon, mobile operator Airtel, IT company Wipro, as well as Chinese internet search major Baidu, telecommunication giant Verizon and US industrial conglomerate Honeywell are its clients; to name a few. In October 2019, US-based talent evaluation leader SHL has acquired Aspiring Minds, in a largely all-cash deal worth \$ 80–100 million (Gooptu, 2019; Mansur, 2019; Tripathi, 2018). Table 7.5 discusses significant leadership traits of Aspiring Minds founders.

Personal Touch Trait: Case of Unacademy

Unacademy kicked off as a YouTube channel in 2010, when Gaurav Munjal explained a concept in computer science subject to his friends over a video. He was joined by his friend Roman Saini who was a doctor from AIIMS and had also cleared Civil Services Examination in 2014 in first attempt. When Roman gave UPSC preparation courses on Unacademy, it received a million views within a month. This gave them the idea of building a tool that will allow anyone to start teaching. They were joined by the third co-founder Hemesh Singh, the person whose brain designed the product at Gaurav's previous startup—Flatchat and the fourth one, Sachin Gupta. Thus Unacademy started in a new form in August 2015.

Table 7.5 Sensitive and conscientious trait of transformational leadership: key takeaways from Aspiring Minds founders

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- a. As a student at NSIT, Varun Aggarwal devoted himself to fighting ragging. He founded Coalition to Uproot Ragging in Education (CURE). With the information published under this banner, there was creation of a huge narrative around ragging, which finally led to the ragging statistics being brought up in the question hour of parliament and change in the whole view about ragging
 - b. At MIT, he took courses in machine learning, analog design, bioinformatics, linear optimization, and even history and politics in South Asia. These helped him broaden his perspectives on several fields
 - c. Starting a business in 2008 meant that Aspiring Minds founders had to struggle with recession and business not coming in. Without giving up, they gave free tests to candidates and gathered data of 20,000–30,000 candidates for analysis
 - d. Varun used the equation $y = mx + c$ for hiring where m is the ability and c is the experience. He suggests strongly to use m and not c for hiring
 - e. Varun Aggarwal could see success with a unique startup idea in India basically because of his social sensitivity bent of mind. His vision is to bring governance and discipline around the training and employment ecosystem. He is of the opinion that if one can get the right matching between training and employment, it will make both of them very efficient
 - f. Aspiring Minds has come up with amazing results for its student candidates. Students using AMCAT from tier-2 and tier-3 colleges get offers much higher than what they get from open market. 22% of the students hired via AMCAT had a GPA lower than what hiring company preferred in open market. The number of students who have changed their study schedule based on their AMCAT scores is 70+%
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Source Tripathi (2018)

Unacademy created an educator app and a learner app that can run on any simple smartphone, even in remote locations with network issues. The educator app was launched in May 2017, through which several candidates, even those who were successful from backward villages of India, created content that would help thousands of aspiring others. Beginning from May 2016 and up to February 2020, Unacademy has raised \$ 198.5 Million in seven rounds of funding from investors like Facebook, General Atlantic, Sequoia Capital India, Steadview Capital, Blume Ventures, Nexus Venture Partners, etc. With more than 10,000 educators, over 100 million video views a month, 4,00,000 daily active users and celebrity educators such as Dr. Kiran Bedi and Dr. Shashi Tharoor, Unacademy founders have a mission to make it the world's largest online education platform (Malik, 2019; Tripathi, 2018). Table 7.6 provides a snapshot of leadership characteristics of Unacademy founders.

Table 7.6 Personal touch trait of transformational leadership: key takeaways from Unacademy founders

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- a. Gaurav Munjal has entrepreneurship in his DNA. When he was not selected for the editorial board of his school's magazine called X-rays, he convinced the principal and started an online version of the same called e-X-rays; which later became the official website of his school (Xavier's, Jaipur). In 2013, he started Flat.to, a map-based website to connect students who wanted rented spaces and good brokers and it was acquired by CommonFloor with a 5X exit for financiers
 - b. Besides Gaurav himself, most of the initial lessons at Unacademy were from Roman Saini. Gaurav and Roman were friends from class 12 Chemistry coaching classes and knew each other well. The other two co-founders, Hemesh who started looking after product and design and Sachin who looked after engineering, were also known to Gaurav. So team Unacademy is a flavor of personal touch to the startup
 - c. Unacademy founding team wanted more and more people to easily upload their learning classes on the platform. So they created an educator app that allows course creators to easily create lessons using their recording and interaction tools. Also they have set up a time limit of 15 min on a lesson. This helps because once the educator has created and finished one lesson, his motivation is high instead of a long two-hour video that discourages content creators. Unacademy has made several efforts to connect more positively with the content creators. On the other side, Unacademy content can run on any simple smartphone and at places with internet connectivity issues. This helped them get more learners on the platform
 - d. Rather than spending money on marketing, they are focused on quality of content. They have set up a moderation process to deal with increasing number of submissions and reject 80 percent courses. They are also developing a recommendation engine for users of Unacademy content—a feature that will provide recommendations based on the track record of the learners on Unacademy
 - e. Unacademy founders have created a team that is passionate about the startup and not focused on above-market salaries. Most of their hiring has been through personal references
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Source Tripathi (2018)

Conviction in Self Trait: Case of Wingify

Wingify founder Paras Chopra was a student of biotechnology at the Delhi College of Engineering. After four failed attempts at starting up, he was fascinated by marketing. He decided to write a software for marketing and after trials and errors, in 2009, he designed a Visual Website Optimizer (VWO) that was a simple, low cost and more usable alternative to Google Website Optimizer. Thus, Wingify was founded and headquartered in New Delhi. In 2010, as active users for his product increased, he made it paid. With value-based pricing, growth through content marketing, and diligent team-building efforts, Wingify is in the business of Customer Experience Optimisation with products such as

VWO Testing (an A/B, Split, and Multivariate Testing solution), VWO Engage (a push notification service for web and mobile, VWO Insights (a visitor behavior tracking & analytics product), VWO FullStack (a server side testing solution) and VWO Plan (a program management layer for experience optimization), etc. In 2017, Wingify grew to amass 6,000 paid clients for its two products VWO Testing and VWO Engage in about 90 + countries and hit an envious annual revenue of \$18 million, which grew to approximately \$20 million by 2019 (Modgil, 2017; Tripathi, 2018). Table 7.7 discusses the leadership traits of Wingify founder.

Table 7.7 Conviction in self trait of transformational leadership: key takeaways from Wingify founder

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- a. In his engineering college days, Paras Chopra tried his hands at a number of startups in diverse areas from dabbling with an independent music startup to one in the advertising network. When he failed at all of them, he did not give up; but decided to earn just Rs. 50,000 to prove that he was not a startup loser. He worked for Grail Research and Aspiring Minds, but worked on his startup idea during nights and weekends
 - b. His first hypertext processor that combined A/B testing with targeting and analytics was a complicated piece of software with lots of hard-to-understand features. It attracted a lot of negative comments during validation attempts. However, Paras did not give up. And thus, Wingify was born
 - c. Wingify generates 99% of its revenue from overseas sales and Microsoft is one of its customers. Being in India has been a cost advantage for them. But they faced the challenge of hiring non-technical staff in India. Since India is not a mature ecosystem for SaaS B2B organizations, they hire non-technical talent from diverse fields such as FMCG. But Wingify relies on their own training and mentoring methods to adapt talent to SaaS B2B work
 - d. Till about the first 120 employees at Wingify were hired, Paras took personal interest in interviewing them. He is of the idea that Wingify is not only competing for customers, but for good talent too because a good employee attracts a better employee and a bad one always pushes and doesn't let good candidates come on board
 - e. Wingify has never raised external funding. The organizational goal is long-term sustenance and not very fast growth. Therefore, Paras decided to keep things within his control and led a bootstrapped Wingify to profits and growth
 - f. Forbes featured Wingify's founder, Paras Chopra, in the 30 under 30 list of influential people in India in 2014. He is the one who had made four unsuccessful attempts at starting up, before Wingify. Wingify also won the Bootstrap Champ category in the *Economic Times* Startup Awards 2017 in India
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Source Tripathi (2018)

Non-Traditional Trait: Case of Faasos

Jaydeep Barman and Kallol Banerjee, two food loving Bengalis who craved for good old Calcutta roles, bought a cook from Kolkata and hired a space to start their first Faasos kitchen in Pune in 2004. After breaking even in 2005, both of them headed for MBA at INSEAD. Post-MBA, Jaydeep joined McKinsey, London and Kallol joined Bosch, Singapore. Faasos was handled by their friends for a 50 percent stake. In 2010, on a sabbatical from work, Jaydeep handled Faasos once again and decided to commit fully to it, along with Kallol. Faasos raised its first round of funding worth \$5 million from Sequoia Capital in 2012.

During this time, Jaydeep Barman took many significant decisions like focusing on delivery, starting a website and taking only online orders, hiring industry veterans to run the show, venturing into Mumbai, etc. Some decisions were very efficient and others were disastrous. However, Faasos continued to grow. The company launched its mobile app in March 2014. The app launch increased the number of orders, and 80% of the orders were coming from the app only. The app was easy to use, and thus, the owners decided to turn their service into app-only service. Till date, Rebel foods, the parent company of Faasos has received \$125 millions of funding, largely from Sequoia Capital India, Lightbox Ventures, Goldman Sachs, and ru-Net South Asia. It operates 235 kitchens across 20 Indian cities (Tripathi, 2018; Vashishtha, 2019). Table 7.8 provides key leadership insights of Faasos founders.

These six case studies highlight the significance of transformational leadership traits among startup founders—for gaining traction in the highly competitive internet startup arena in India.

STARTUP CULTURE EMANATING FROM SOURCE OF FUNDING AND STARTUP PERFORMANCE

There are three primary funding mechanisms for high-tech startups:

- i. Self-funding from the entrepreneur's personal resources and "friends and family"
- ii. Funding from venture capital firms
- iii. Funding from larger corporate and governmental agencies.

Table 7.8 Non-traditional trait of transformational leadership: key takeaways from Faasos founder

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- a. Founders came up with a very “out of the box” name for their startup: Faasos. They convey that Faasos means Fanatic Activism Against Sub-standard Occidental Shit
 - b. Faasos operates on a completely different business model as compared to food delivery giants such as Zomato and Swiggy. Faasos developed a business model that included aggregation, delivery, and sourcing. This led to the inception of the cloud-kitchen model wherein Faasos also hosted in-house brands such as Oven Story, Kettle & Eggs, and Behrouz. In this way, Faasos could multi-task using the same kitchen, common ingredients, and same staff to fulfill orders for varied brands. The iterative design of its cloud kitchens has led Faasos to drive demand while delivering scalability and unmatched economies. This Kitchen-Based Model of Faasos has given the company complete control over the process and quality of food. It has its own team from cooking, packaging and delivery. Faasos has in-house dedicated teams to cater to each department in the food ordering realm. This has helped Faasos to achieve profitability
 - c. When Jaydeep hired food industry veterans to run his Mumbai locations in 2011 and 2012, all of it backfired. He was looking for a small team of people who could handle everything on their own. He came up with a completely new idea of hiring called Faasos Entrepreneurship-in-Residence (FER) Programme. He had two conditions for hiring new recruits: one, they cannot be from the food industry and two, they should not send a glorified CV. Through this program, he hired eight people with no experience in food, but a tremendous sense of ownership. He focused on four areas with them: operations, finance-cum-systems, marketing, and technology. He has empowered his team with freedom, responsibility, and equity
 - d. Faasos also tried “ordering through Twitter.” Though it did not generate significant revenues, it created a lot of PR and buzz
 - e. Faasos team develops the right menu with a lot of creativity. Products that are tested and meet the UMD (Unique, Memorable, Delightful) criteria are launched
 - f. Faasos does not use the standard waiting time; as do the other food aggregators. Their delivery time is based on real traffic situation, distance, load of the kitchen, and preparation time of the dish
 - g. They use technology to decide location of new kitchens and keep a detailed database of their customers to generate recommendations based on the data
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Source Tripathi (2018)

Each different funding source potentially impacts the startup culture and strategy execution (Hamilton, 2001). Given the importance of corporate culture in strategy execution, it becomes very significant that what kind of culture high-tech startups create by how they acquire their financial resources. Therefore, this study proposes that startup culture emanating from the funding source will exert a strong influence on the high-tech startup performance, which eventually boosts the growth and scalability

prospects of the new venture. We will now delve into the effects of each funding source on the initial startup culture.

Self-Funding from Entrepreneur's Personal Resources, "Friends and Family" and Startup Culture

Self-funded startups are created out of a particular entrepreneur's vision, and serves a need where that entrepreneur has skills and resources. This is popularly known as "bootstrapping" and funds and initial requirements for startup are collected through entrepreneur's credit card payments, mortgaging his personal assets, using his retirement funds and/or chipping of sizeable cash by family members and close friends. If this startup firm starts growing, it may use equipment-leasing or bank loan or factoring as a secondary source of funding.

The most significant priority of a self-funded firm is increasing revenue; since it may cease to exist without sales growth. These firms cut costs and try to ensure profitable sales. Since a bunch of quality personnel would be very significant for the startup team at this stage, they need to be attracted and retained with reasonable salaries. Therefore, cost cutting can be done through using a non-prime location for office, second-hand furniture and equipment at office and delaying investment of time, resources and personnel in a future-oriented activity like knowledge creation (Hamilton, 2001).

There are several positive aspects of self-funded high-tech startups. The atmosphere at such startups would be relaxed and personal needs of the small team are taken into consideration, making it a culture of "all being together in the venture." Such firms would take care of interests of all stakeholders such as customers, employees, suppliers. The entrepreneur relies on relationship building to seek guidance and help in case of future requirements. However, on the flip side, lack of funds can hamper growth of a self-funded startup and it may not have the resources to keep up with changes in the market. The biggest threat to the self-funded firm's culture is the hostile external environment which includes competitors, the economy, changes in technology, regulations, etc. especially since the self-funded startup has no "back up" plan.

The Indian Context

The picture of self-funded startups is no different in India. Unlike the first generation entrepreneurs, today, the Indian startups may not feel

the lack of sources of finance—VCs, angel investors, government funds, and even debt funds, banks, and NBFCs are also at their disposal. But times are changing and new age startups are looking to play this the old school way. Startups have realized that—“equity money is not free money.” While, today, still a large number of startups remain dependent on external funding for survival and growth, there are set examples of founders who still believe in maintaining a complete stake in the company and grow organically for survival, and thus they go the bootstrapped way.

Bootstrapping gives the founders the freedom to put forth their own choices, even in bad times; to fall, learn from the mistakes and rise again taking their own time; and to expand their venture ahead on their own terms and timeline. We have examples of companies like Wingify, Fusion-Charts, Zerodha, Appointy, etc. who have gone the bootstrap way and achieved great heights (Agarwal, 2019).

Funding from Venture Capital Firms and Startup Culture

An increasing number of high-tech startups are being financed by venture capital at some or the other stage. However, a firm that is self-funded for years before seeking venture capital help may be able to sustain its self-funded culture. On the other hand, a firm that seeks venture capital funding very early in its history will be more susceptible to the venture capital-type culture (Garg & Shivam, 2017). Startups funded by venture capital are most likely to focus on “valuation” rather than “sales.” The focus on valuation makes venture financiers subjective which means including their known names in the key management team of startup, fitting the startup into the latest “trend” of successful startups or even focusing on advertising and PR policies rather than selling the product.

Employees in venture-funded startups focus on “stock options” especially if they perceive the startup to be “close to IPO.” The most significant stakeholders in such startups are potential funding sources, sometimes even at the risk of ignoring customers and suppliers. The focus on valuations makes the situation very complex since valuations are a “zero-sum game.” Focus on valuations may generate inherent conflicts between startup founders, employees, and financiers for personal financial gains. This develops a culture of depicting “all is well” to the outside world and even to the employees in a bid to keep the valuations at the highest possible level. Employees expecting windfall gains from stock options may suffer from sudden layoffs instead.

However, all is not wrong with the venture financed startups. The most positive aspect of a venture capital funded startup is that they have sufficient resources for the firm to grow fast; at least as long as the startup continues to meet the venture financiers' criteria. As opposed to the self-funded startups, venture-funded startups can keep pace with changes in the market place and gain significant competitive positioning in the minds of customers.

The Indian Context

Venture Capital funding for high-tech startups in India has witnessed three distinct phases:

- Between 2011 and 2015, the industry experienced rapid activity growth (albeit off a small base) to support an evolving startup environment. During this phase, multiple VCs entered and became active participants in India's economy for the first time.
- This initial, almost euphoric, phase was then followed by moderation between 2015 and 2017. The lack of clarity regarding exits made investors more cautious, and that shifted the focus to fewer and higher-quality investments.
- Since 2017, however, the VC industry in India has been in a renewed growth phase, buoyed by marquee exits for investors, such as Flipkart, MakeMyTrip, and Oyo; strong startup activity in new sectors, such as fintech and SaaS; and market depth in e-commerce.

Between 2012 and 2019, the number of startups in India increased by 17% each year, while funded startups' compound annual growth rate increased faster at 19% during the same period. India's unicorn tribe also continues to grow, with several firms in e-commerce, SaaS and fintech leading the way. About 80% of VC investments in 2019 were concentrated in four sectors: consumer tech, software/SaaS, fintech, and business-to-business commerce and tech. Consumer tech continues to be the largest sector, accounting for approximately 35% of total investments, with several scale deals exceeding \$150 million. Within consumer tech, verticalized e-commerce companies continued to be the largest sub-segment, but in addition, there were increased investments in health-care tech, food tech, and education tech. Both SaaS and fintech attracted significant investor interest and activity throughout 2019,

with several early-stage and increasingly late-stage deals (Sheth, Krishnan, & Samyukktha, 2020)

Tiger Global, SoftBank, Naspers, Accel Partners, Sequoia Capital, Kalaari Capital, Blume Ventures, and many more venture capital financiers have boosted the high-tech startups in India with several funding rounds. While success and growth stories of high-tech startups funded by venture financiers in India are abuzz with names such as Flipkart, Paytm, Ola, Cardekho, Urban Ladder, Zomato, Swiggy, Big Basket, Quikr, InMobi, Mu Sigma, Oyo Rooms, BYJU'S, Udaan, Pine Labs, Lenskart, Dream11 (most names in this list are unicorns) there are venture-funded startups that have failed too. Housing.com, Stayzilla, Peppertap, Yumist, Fenomena, Cardback, and many more failed due to reasons attributable directly or indirectly to venture capital financing and the strain it brought on the startup operations and its core team.

Funding from Large Corporates/Governmental Agencies and Startup Culture

Large corporations have been one significant source of funding for startups. There are three specific reasons for this: One, well-established corporations have had ample cash and a rising stock market also supported their liquidity. Two, larger companies were seeing dearth of growth opportunities in their core lines of business and startups were being visualized as high-growth prospects. Three, corporates could be interested in the particular technology that a given startup is developing; and therefore, it receives funding from the larger companies.

The basic principle behind funding corporate-backed startups is that the technology or business model that the startup companies are developing is somewhat outside the scope of the larger corporation's intended resource allocations and core competencies, but related to the overall strategic direction of the firm. For most corporate-funded ventures, the focus is on strategic germination. The daily orientation of the corporate-funded firm is on technical issues or developing technical excellence, that fit strategically with the sponsoring corporation as well as with key customers and industries.

The routine orientation of a corporate-funded startup is on developing technical excellence of a specific nature, and therefore, engineers could be more significant than the financial or marketing team (which

is just not the case in the culture of startups which are self-funded or venture capital funded). The focus of corporates is on future technological breakthrough; unlike the venture financiers where the focus is on future liquidity events. Therefore, there is a culture of “patience” in such startups. The startup also gets the advantage of high brand visibility and high brand equity that the well-established corporate brand is enjoying. The biggest potential issue with corporate-funded startups is the time taken in decision-making. High-tech startups function in an environment of fast technological changes and the speed of technological change is not in tandem with the speed of decision-making in an environment of corporate bureaucracy. Unless the corporate top management is directly interested in what the startup is developing, there may be great differences in corporate style, knowledge, and priority between the startup and the funding organization.

Governments across the globe are also trying to promote the startup ecosystem by providing policy reforms and financial grants to high-tech startups. There are several advantages of funding from government/government agencies. If a given startup falls within government priorities, it will get good money. Again, the government is not looking for direct returns on their money, and therefore, the pressure on the founder would be less. However, governments have some very specific criteria for funding and startups that don’t fall within those criteria, based on products/services and/or location, may not be granted any funding. It could be mandatory for government-funded startups to engage in say, R&D, hire people and generate employment or they may lose the funding or tax incentives related to funding. Also, government funding may be generated after a great deal of time and energy is spent on dealing with government bureaucracy with a lot of patience, and all startup founders may not be able to do it (borndigital, 2016).

The Indian Context

Infosys Innovation Fund, Wipro Ventures, TCS Coin, Microsoft Ventures (India), and many more are established by large Indian corporates to fund and mentor high-tech startups in India. Corporate accelerators are a particular type of seed accelerator, sponsored by a profitable company. TLabs, Z Nation Lab, BusinessWorld Accelerate, Nasscom Initiative, Venture Nursery, Microsoft ScaleUp, Cisco Launchpad, Google Launchpad, etc. are examples in this category. Apart from this, there are

many education-sector backed accelerators and incubators such as Technology Business Incubator—FITT (IIT-Delhi), EDUGILD (MIT-Pune), CIIE (IIM-Ahmedabad), and others.

The government of India proposes to introduce a slew of reforms and funds to boost startups that are focussed on priority areas such as rural health care, water and waste management, clean energy solutions, cyber security, and drones. The Department for Promotion of Industry and Internal Trade (DPIIT) plans to set up an India Startup Fund with an initial amount of Rs. 1,000 crores (Suneja, 2019).

Table 7.9 summarizes the key elements of above discussion depicting the effect of source of funding on the culture of the startup.

STARTUP PERFORMANCE

The act of launching a new venture or a startup is perceived as an authentic and intrinsically motivated undertaking by an individual or, in most cases, a team of founders. Researchers have increasingly argued, for example, that founding teams create new ventures as a pathway to live a life consistent with their values and beliefs (Hmieleski, Cole, & Baron, 2012). Founder's values and beliefs are strongly associated to the culture variables of the nation he/they belong to. Founder's national culture variables, his transformational leadership traits and the culture emanating from the source of startup funding—all these three independent are likely to have a strong impact on the dependent variable in this study—startup performance.

Startup Performance Parameters

In the context of startups, sales growth is often used as the only performance indicator, which would provide an incomplete picture of startup performance. Therefore, the current study tries to supplement sales revenue growth with other internal behavioral aspects such as employment growth (Hmieleski et al., 2012), trust, commitment of the founding team members, (Wu, Wang, Tseng, & Wu, 2008), work satisfaction of the startup team members (Jensen & Luthans, 2006) and external aspects such as customer connects. Let us now delve into the individual elements that make the dependent variable namely startup performance.

Table 7.9 Cultural impacts of funding sources for startups

<i>Parameter</i>	<i>Self-funded Startup</i>	<i>Venture-funded Startup</i>	<i>Corporate funded Startup</i>
Typical Category	Web Designing	B2B, B2C	Technology Breakthrough
Strategic Focus	Cost/Profitability	Being cutting edge; Alliances with Significant People	Strategic Germination
Routine Focus	Sales	Stock Options	Technical Issues
Stakeholders & Networking	All	Financers and People significant to financers	Corporate Friends
Politics	Transparent	Opaque	Translucent
Threat	Hostile External Environment	Stakeholders	Technology Failure
Most Significant Advantage	Comprehensive Small Team	Fast Growth	Less Worry for Money
Biggest Potential Disadvantage	Threat to Growth due to Lack of Funds	Most Focus on Valuation rather than Customer Needs and Technology	Corporate Bureaucracy and Decision-making
Positive Example in Indian Context	Zerodha, Wingify, Zoho	Many	Trifacta, Demisto, Curefit
Negative Example in Indian Context	Author could not get any specific names	Housing.com, Cardback, Fenomena, Yumist, and many more	Roder (earlier known as Instacab)

Prepared by: Author; Adapted from: Hamilton (2001) p. 284

Note Trifacta was partly funded by Infosys Innovation Fund

Demisto was partly funded by Wipro Ventures

Curefit was partly funded by Fund of Funds, Part of Startup India Action Plan by Government of India

Roder was funded by Unicorn India Ventures; an Alternative Investment Fund (AIF) backed under Fund of Funds, Part of Startup India Action Plan by Government of India

Revenue Growth and Employment Growth

The most significant metrics of a startup performance would be measuring their revenue and employment growth. This data is available as year-on-year basis through several government and industry portals. Revenue growth and employment growth have been used in several past studies for analyzing new venture performance (Hmielecki & Ensley, 2007;

Hmieleski, Cole & Baron, 2012; Jensen & Luthans; 2006; Wu et al., 2008; Zaech & Baldegger, 2017).

Trust

The foundation of trust between entrepreneurs and core members of the founding teams is normally based on previous relationship and affection between them. Founding team members take greater risk as compared to traditional industries because the industry environment is more unstable. That is, their investment is under higher vulnerability. Therefore, it is important for an entrepreneur to use his personal network to invite founding team members to join in the startup, because trust in the personal network can make them feel safer, and thereby more willing to contribute to the startup. That is, the strong ties/friendships that the founding team partners have with the entrepreneur make them to trust the entrepreneur, join the new venture and devote most of their resources, abilities, and time to the entrepreneur and new venture (Wu et al., 2008). Therefore, trust has a significant contribution to startup performance in the initial stage.

Commitment of the Founding Team Members

In accordance with the theory of the trust and commitment, we consider trust as a precursor of commitment. Because commitment involves potential vulnerability and sacrifice, it follows that people are unlikely to be committed unless trust is already established. Commitment of the core team to the founder's vision comes for one more reason. Founding team partners hope that, by cooperating with the entrepreneur, they will be able to receive substantial economic rewards in the future. Owing to commitments, founding team partners are willing to not only provide resources and abilities but also have confidence about the positive future of startups, which is necessary for the startup to thrive (Wu et al., 2008). Thus, one can conclude that commitment of the core team to the entrepreneur's startup is a pre-requisite to startup performance.

Work Satisfaction of the Startup Team Members

The drawbacks of working in a high-tech startup, and any startup, are generally related to short-term risks. Pay isn't generally as good early on, benefits are limited until there are more employees, and the work life balance can be tenuous. There is a lack of structure in a startup, which has an impact on work hours, processes, and working relationships. Since

teams are small, people generally have to wear a number of different hats, which can mean odd hours, late nights, and working on weekends. The long hours and huge workloads don't necessarily mean a huge payout, either. Startups are working to get funding, which means money is often tight, and they can't afford to pay employees the same high salaries as well-established corporates. Although there are a number of downsides to pay and benefits with startups, team members might reap the rewards of success if the company does well. Therefore, it becomes immensely important for the founder-leader to ensure work satisfaction of the team members (Jensen & Luthans, 2006). Startup team, type of work, pay, opportunities for growth, and supervision constitute the most significant elements of work satisfaction for startup team.

Customer Connectivity

“Customer is King” has been long acknowledged in the business world. All businesses bow to the chance they get to serve their target customer. Fulfilling the customers' needs and getting a chance to serve them again is the ultimate pat on the back for a business, especially a startup. Through customer connectivity, it is not only the growth in sales revenue; but customers provide tangible suggestions and solutions also. It helps in customer retention, word of mouth referral sales, increasing team morale, and building brand image (Shenoy, 2019).

Lerner (2017) suggested measurement of customer connectivity for online businesses in his book, “Explosive Growth – A Few Things I Learned Growing to 100 Million Users and Losing \$78 Million.” He concludes three metrics that matter for customer connectivity in internet businesses:

- Whether or not a Unique Selling Proposition (USP) exists?
- What Your Net Promoter Score (NPS) is?
- Do You Have High User Retention?

How Can Startup Performance Be Measured

Having discussed the various startup performance parameters, Table 7.10 provides details of proposed measurement items and source for each parameter.

Table 7.10 Proposed measurement items for each construct and item source for startup performance

<i>Construct</i>	<i>Proposed measurement items—can be used on Five-Point Likert Scale</i>	<i>Item Source</i>
Revenue Growth & Employment Growth	Not Applicable—Performance Data can be traced to any official government or industry database, e.g., Startup India, Nasscom	Not Applicable
Trust	<ol style="list-style-type: none"> 1. You will tell the lead entrepreneur all of the problems you encountered 2. You can predict the lead entrepreneur's behavior 3. You believe that the lead entrepreneur will not cheat on you 4. You believe that the lead entrepreneur will not take advantage of you 5. You are very friendly with the lead entrepreneur 	Wu et al. (2008)

<i>Construct</i>	<i>Proposed measurement items—can be used on Five-Point Likert Scale</i>	<i>Item Source</i>
Commitment of the Founding Team Members	<ol style="list-style-type: none"> 1. You are willing to work under the lead entrepreneur's leadership 2. You are willing to devote most of your time to the company 3. You are willing to contribute most of your resources and abilities to the company 4. You are not willing to leave the company easily 	Wu et al. (2008)
Work Satisfaction of the Startup Team Members	<ol style="list-style-type: none"> 1. You find people in the startup team smart 2. You find working with the startup exciting and satisfying 3. You are comfortable with your pay at the startup 4. You have fairly good opportunities for growth at this startup 5. Founder appreciates your good work at startup 	Adapted from Jensen and Luthans (2006)

(continued)

Table 7.10 (continued)

<i>Construct</i>	<i>Proposed measurement items—can be used on Five-Point Likert Scale</i>	<i>Item Source</i>
Customer Connectivity (Note: XYZ means the product/service provided by the internet startup and used by customer)	<ol style="list-style-type: none"> 1. Which features of XYZ do you use? 2. What is your biggest frustration with XYZ? 3. What would make you more likely to tell your friends/relatives about XYZ that you use? 4. Do you have any suggestions to make XYZ better? 5. What is the one sentence that best describes XYZ? 6. How likely are you to recommend XYZ to a friend/colleague/relative on a scale from zero to ten? 7. How easy is it for you to find something relevant on XYZ? 8. What is your satisfaction with any encounters on XYZ? 9. How likely are you to continue using XYZ in future? 	Lerner (2017) (Note: 1–5 relate to USP; 6 relates to NPS and 7–9 relate to user retention)

Table 7.11 List of Abbreviations

<i>A/B Testing</i>	<i>Split testing or bucket testing</i>
AI	Artificial Intelligence
AIIMS	All India Institute of Medical Sciences
AMCAT	Aspiring Minds Common Aptitude Test
B2B	Business to Business
B2C	Business to Consumer
CEO	Chief Executive Officer
CIIE	Centre for Innovation Incubation and Entrepreneurship
CRM	Customer Relationship Management
CV	Curriculum Vitae
CVSCALE	Cultural Values Scale
DNA	Deoxyribonucleic Acid
EDUGILD	Name of a Pune Based Ed-tech Accelerator
ESOPs	Employee Stock Ownership Plans
FITT	Foundation for Innovation and Technology Transfer
FMCG	Fast Moving Consumer Goods
GPA	Grade Point Average
IIM	Indian Institute of Management
IIT	Indian Institute of Technology
INSEAD	Institut Européen d'Administration des Affaires
IPO	Initial Public Offering
IT	Information Technology
MBA	Master of Business Administration
MIT	Massachusetts Institute of Technology
MoU	Memorandum of Understanding
NBFCs	Non-Banking Finance Companies
NSIT	Netaji Subhas Institute of Technology
PR	Personal Relations
R&D	Research & Development
SaaS	Software as a Service
SHL	Saville & Holdsworth Limited
TCS	Tata Consultancy Services
UK	United Kingdom
UPSC	Union Public Service Commission
USA/US	United States of America
VC	Venture Capital

Section “[Founders’ National Culture and Entrepreneurship](#)” of this work discusses founder’s national culture variables and its impact on “starting up,” section “[Founders’ Transformational Leadership Traits and Startup Performance](#)” discusses founder’s transformational leadership traits and how they impact startup performance, section “[Startup Culture Emanating from Source of Funding and Startup Performance](#)” discusses the various funding methods for startups and how different funding methods create different cultures at startups. Finally, section “[Startup Performance](#)” discusses the parameters to measure startup performance. This study proposes that three independent variables discussed in sections “[Founders’ National Culture and Entrepreneurship](#)”, “[Founders’ Transformational Leadership Traits and Startup Performance](#)”, and “[Startup Culture Emanating from Source of Funding and Startup Performance](#)” impact startup performance. Figure 7.1 summarizes all the previous discussion in the form of a picture depicting the proposed relationships. This is followed by implications of this study.

IMPLICATIONS OF THE STUDY

As Fig. 7.1 suggests, this study uses three unique independent variables, that have never been used together previously, to understand their impact on the dependent variable startup performance. Startups and especially internet startups have contributed to entrepreneurship, business growth, creation of employment and wealth, not only in the developed but also the developing nations. Given the high failure rate of startups across the globe, a study on factors affecting startup performance has immense implications for researchers in the field of entrepreneurship, national culture, transformational leadership, startup funding, and startup performance. This study has implications for policy makers such as government and industry regulatory bodies as well as current and prospective entrepreneurs in the world of internet entrepreneurship. This study proposes a comprehensive model of antecedents of startup performance. It adds to the vast literature of startup performance by proposing a unique model. Policy makers and entrepreneurs would be perennially interested in factors impacting startup performance.

Scope for further research from this work can be discussed from several aspects.

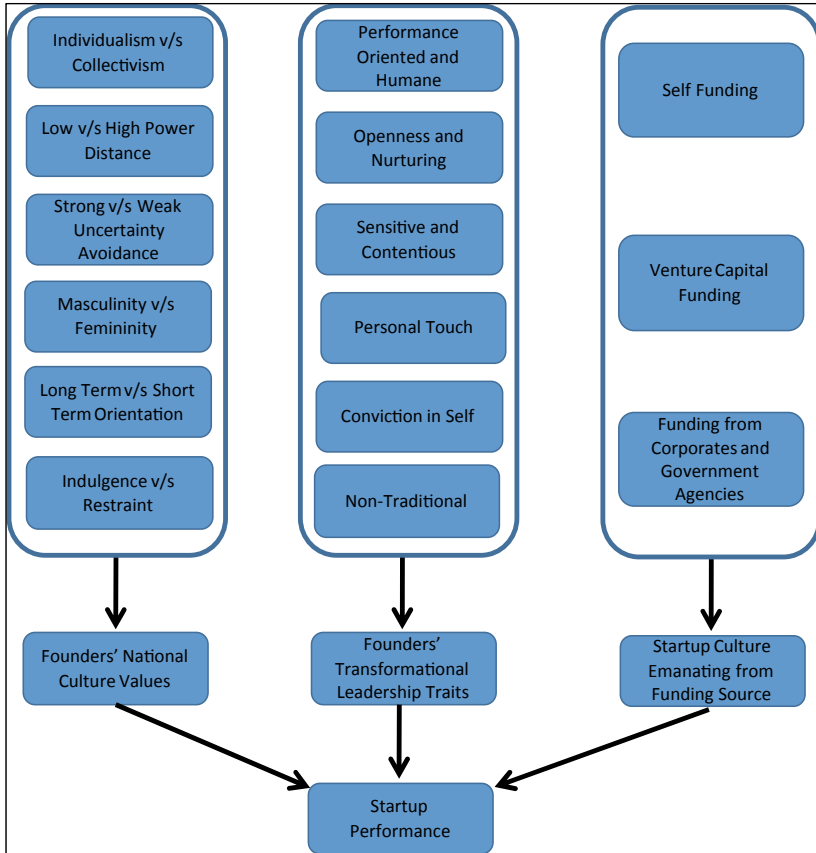


Fig 7.1 Proposed relationships for the current study

1. First, this study proposes relationships that need empirical testing. For national culture values, transformational leadership traits and startup performance, measurement items have been discussed in detail in Tables 7.1, 7.2, and 7.10, respectively. Using those measurement items, a primary survey of the current and prospective internet entrepreneurs (for their national culture values using Table 7.1), of their core team (for transformational leadership using Table 7.2 and for trust, commitment and work satisfaction parameters of startup performance using Table 7.10) and of customers

(for customer connectivity parameter of startup performance using Table 7.10) can be undertaken. A self-report system using a five-point Likert scale can help collect primary data. Statistical tools such as analysis of variance, t-test, and structural equation modeling can be applied to the collected data for detailed analysis. For the relationship between startup funding and performance, interviews can be conducted with entrepreneurs, government funding bodies, and venture financiers. Thus, the proposed model can be tested through primary data collection.

2. Second, in the long run, experimental research and longitudinal studies could be undertaken to track changes in national culture values, transformational leadership traits and startup funding modes and check their impact on startup performance.
3. Third, there can be a study of interplay between the various national culture variables. E.g., the entrepreneur's long-term versus short-term orientation and his indulgence versus restraint characteristic may be related to each other.
4. Fourth, transformational leadership traits may also evolve with time and startups may be funded through new and unique ways in future. These changes can have different impact on startup performance and this calls for new research in future.
5. Fifth, all the national culture variables and all transformational leadership traits may not exert the same degree of influence on startup performance. It would be significant to study the relative influence of these sub-variables on startup performance.
6. Sixth, this study uses trust, commitment of core members, their work satisfaction and customer connectivity as measures of startup performance. Future studies can check if these are direct measures of startup performance or are they moderating variables.
7. Seventh, more moderating variables can be added to this study, such as age, gender, education of the entrepreneur, size of the startup etc.

CONCLUSION

This study provides a unique and comprehensive model of factors impacting startup performance. As the world faces unprecedented changes such as the COVID-19 Pandemic in 2020, businesses face more volatility, uncertainty, complexity, and ambiguity. In a sense, COVID-19 has changed the way in which the world works, shops, communicates,

relaxes, and entertains. Digital adoption continues to rise and it will be a tipping point for internet businesses. Therefore, internet startups are need of the hour and they will continue to be born and will be growing and evolving all the more. In such a new world, studies on factors that impact internet startup performances will be significant.

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An Analysis of a Unity of Cultural Perspectives to Achieve Global Business Success

Indranie Gurusamy Ram

INTRODUCTION

The Business of International Business is Culture. (Hofstede 1994)

The need to understand and acknowledge cultural diversity in Global Business is of utmost importance in our modern global village. It would be immensely useful at this time for the construction of a framework that will serve to stimulate and contribute toward a unified and complementary vision of the relationship between culture and global business. This chapter will analyze a pluralistic worldview approach in the way businesses successfully connect with their employees, partners, and stakeholders. This chapter with its empathetic, complementary, pluralistic, and convergent approach in its analysis of the global business community seeks to fulfill that need. There is a common ground on which the different cultural traditions rest. In business, there is a common ground we all seek, the goals we seek are in most instances the same, using

I. G. Ram (✉)

Sector Education Training Authority, Pretoria, South Africa

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different approaches and methodologies. There needs to be greater flexibility, understanding, and empathy among global partners of the needs within global organizations of addressing cultural diversity and inclusivity in the decisions and actions that are taken.

Globalization has sparked more interaction among people from different backgrounds and cultures than at any other time. One of the challenges facing the global business world is how to use diversity to tactfully manage people from diverse backgrounds and cultures for the improvement of organizational interactions and employee performance. Globalization is not simply a matter of societies, and civilizations being squeezed together in various problematic ways but also of such occurring with increasing intensity inside nationally constituted societies. Nowadays to quote Geertz, “forgiveness does not start at the waters’ edge but at the skins The wogs begin long before Calais” (Geertz 1973, p. 112). Geertz’s observations press us, to take seriously into account the position of individuals in the globalization process. Ninian Smart is another philosopher who can be quoted in this respect: “We live in a planetary place now, a kind of global city, in which communications have bound the world into a tight ball, and in which the great cultures of the past, and the differing cultures and political systems of the present, are in continuing and intimate interplay” (Smart 1981, p. 11).

WHAT IS CULTURE?

Culture can be seen as an “integrated, complex set of interrelated and potentially interactive patterns characteristic of a group of people” (Lytle et al., 1995).

Cultural beliefs and values determine a society’s judgment of how things ought to be in the world, the cultural sense of values, of moral right and wrong, of social justice. Any belief about the ultimate value and meaning of life tends to condition all subsidiary values throughout one’s value hierarchy. It is important that we try to perceive the role of such cultural belief systems in creating the current state of the human condition, in organizational interactions.

I will move beyond a subjective concept of the individual being to a creatively viable understanding of what it means to be a culturally aware individual. In my discussion of an employee in an organization, I will take the approach of an in-depth analysis of the human nature of that employee. This analysis will enable one to understand how complex

the concept culture is within the human nature of employees and how employees in organizations coming from diverse cultural backgrounds should be perceived.

HUMAN NATURE AND CULTURE

It is my conviction that within the present global business horizon there is a very pressing need for every culture to answer the basic questions of human existence. Human life has been transformed by a convergence of global and cultural forces. Each human being can be understood as a web of life, not just of life but of life, culture, energy, and work.

It is one of the essential characteristics of the global business environment that the borders between cultures are disappearing. Discussion therefore must be interdisciplinary to be fertile, for human nature and culture are topics that spread across boundaries of business, the sciences and even pure economics. It is my contention, that if a universal discourse in which different cultures can interact meaningfully is at all possible we must begin from the insight that it will be grounded neither in subjective certainties nor in objective reality but in the pragmatic conditions of a global form of business interactions. The preoccupation of the understanding of human nature is an old concept. Ideas and beliefs about human nature not only go back to the beginning of recorded history, but exist in some form in all known human groups. An analysis of the concept human nature reveals that humankind including employees of organizations possesses some common attributes. These attributes are to be understood not as qualities or aspects which are extraneous to a person but as belonging to human beings. They are universals in the sense that whenever and wherever humans are encountered these attributes also will be found.

This view of commonality or universality does not claim that all humans are identical. Indeed the purpose behind identifying universal attributes stems from the recognition that there are differences among employees in organizations. The aim of my analysis is to develop a common human vision and purpose through dialogue. Part of this common purpose is also the harmony among the various cultures themselves. Talk about multiculturalism tends to remain at a conceptual level. But culture is about life and interactions. It has to do more with behavior than with concepts. Unfortunately our tendency is to compartmentalize

our views regarding cultural dialogue. Intercultural conflicts within organizations can be avoided only when the various cultures stop focusing on themselves and find their focus in discovering the similarities and complementary areas in the workplace. Culture is a creation of individuals; a cultural moment is always only a pause in the process of becoming and affirming many personal attributes. It is true that a human being is a product of culture, and it is equally true that culture is produced by human beings; the two truths balance each other and include each other.

Ideas of human nature themselves are the product of the organization's self-reflection. Every culture has developed its own theory of what makes people human as distinct from animals, or how men differ from women and children from adults. In the construction of their personal identities, people are seen as integral parts of reality that have certain values, meanings, and choices. Human beings have a commitment to themselves and to others in the manner in which they interpret the role they perform in structuring their personal and professional lives. The individual human being is considered the subject of fundamental values. People have to be understood as human beings in the world who despite the multiple temptations of the world and their fellow beings and despite all internal and external influences have to assume the responsibility of their own existence, especially their levels of performance in their organization. By reflection upon their own existence, individuals establish the meanings of their personal identity and their own goals and objectives in being and becoming highly productive employees.

For Marx, people are not passive in the face of society. They are active agents, carriers of social tendencies that nevertheless can be realized only in community with other people, and in this sense they are likened to language (Marx, 1963). Just as language has to be collectively developed through individuals living together and talking to one another, so must people be reared in society in order to express their social tendencies. As a consequence, some aspect of the social affects every facet of human experience.

In every sphere of human activity, values are involved: moral values, aesthetic values, cultural values, intellectual values, political values, economic values, religious values, and so forth. Such values shape our lives, our society, our culture, and it is the pursuit of such values that is one of the major distinctions of human beings in this world. Both agreements and disagreements exist: Values we agree on, like peace and

tolerance and liberty, enable us to live and work together; yet disagreement about values often divides people with differing ideals. Values are good ends, ideals we ought to pursue. We have to learn how to uncover flaws and limits and destructive tendencies, shedding some of them, changing and incorporating others, and also how to uncover and draw on hidden strengths and creative possibilities.

In studying human nature, we are studying ourselves. Human nature is made manifest when an individual is all that he or she can be, all that he or she essentially is. The concept person plays an important part in our culture. Everyone has the right to recognition everywhere as a person before the law. The concept person is used to indicate the human individual to whom certain rights can be assigned and who may be held responsible for his/her actions. It is our contention that the notion of a human person starts from the assumption that every human being has an awareness of his or her individual self. Human nature therefore is the natural tendency or natural reaction a human being has in relation to events and situations.

Each and every human experience invites reflection and further understanding. In an organizational context an individual as a rational, responsible being exercises an element of reflection and evaluation in the making of decisions in interpersonal interactions involving staff belonging to various cultural backgrounds. Besides having a capacity for reflective thought, the human person has a strong biological drive to live and to survive. This strong instinct for survival in a global business context manifests itself in how cross-cultural interactions are pursued across all boundaries even those of language. Human beings in every age and every culture have pursued salvation, understood as some form of overcoming the physical limitations of life. Salvation can be seen as a structural element of culture and is used across all cultures. The kind of human viability and continuity we have as human beings working together in a global business community will depend on the decisions we make regarding how we should live and work with others. What I want to suggest is that, if we can move our self beyond the subjective, phenomenal self to include our cultural, genetic, and cosmic selves, we should have a much more interesting and richer concept of human viability especially in the fulfillment of our interactions across cultural contexts and this is especially manifested in teamwork and higher levels of performance. The world and the structure of the world is in us as much as we are in the world. We are webs of reality, woven out of the threads of culture, biology, and cosmos

according to recipes (structure of language and values, DNA codes, and laws of nature) in each.

LANGUAGE AND CULTURE

One ingredient of the cultural self is language, including grammar and syntax that helps structure how we think. Language helps shape our minds. Thus, a language of a particular society or business environment is part of the recipe for the human minds in that society. Not only does the recipe or culture type include language, along with ways of thinking embedded in language, it also includes ways of doing things: ways of gathering, growing, processing, and eating food; ways of building houses, and other structures of human habitation; ways of getting around with transportation; ways of cultural interactions. And underlying all of these ways of doing things, manifested in them, and programmed into the brain through them, is a society's value system. At the heart of the cultural recipe lie the values, goals, and purposes that shape our actions. The culture type shapes both thinking and acting (it even shapes feelings). It helps shape our personalities and attitudes. Language and culture may provide the form in which we come to experience the multiple transactions of the global business community, but in all cultures there is an implicit demand being made to press beyond the limits of language, to enter eventually into a silence which recognizes that the goal is more than can be spoken of in any human form of words. There is in fact, a constant interplay between language and experience, a dialectic between the tradition and the challenge made to tradition by the very limits imposed by language. John Dominic Crossan, in his book, attends to precisely this point. If story is what creates world, it "becomes very important to differentiate the various ways or modes of story. It becomes especially important to see how story itself admits its creativity, admits that it is creating and not just describing the world" (Crossan 1975, p. 9).

ORGANIZATIONAL CULTURE AND LEADERSHIP

Every organization has a unique culture, depending on the people employed there, management policy, and several other factors. An essential element of an organization is how its unique culture is maintained, stimulated, and procured over time. Improvement will be dependent on close working relationships and high levels of performance. Employees

need to embrace and imbibe the organizational strategic plan and core values. Management can create an environment where employees can learn how to work and interact, with diverse groups of coworkers with mutual respect and trust, through promoting diversity policies, workshops, and diversity training.

According to Heitner, Khan, and Sherman (2013), organizations that have a priority of creating and sustaining diverse and inclusive environments and those that link their diversity efforts to the strategic plan of the organization are most successful. Coaching and mentoring, uplifting the morale of employees and other efforts to create stronger relationships in an organization can, according to Bower (2012), lead to team harmony and a sense of being valued and included which ultimately leads to increased levels of productivity among team members. As was alluded to earlier, people are the core component of any organization and they need to share and wrap themselves around its core values. Senior management needs to promote the core values to employees by implementing the relevant policies and procedures. The endeavor to promote coaching within organizations rests with senior management. This sometimes can become problematic, especially with the bottom line mentality of some organizations because coaching requires planning, time, and regular feedback. If time is spent on coaching and training, some businesses feel they are not utilizing the employee to their maximum and not increasing profit.

According to Kreitner and Kinicki (2001), leadership is defined as “a social influence process in which the leader seeks the voluntary participation of subordinates in an effort to reach organizational goals.” Leaders need to facilitate the need to change to a more inclusive way of thinking with their employees. Distributive leadership and the reflective process promote collaboration and participation. An important and urgently crucial aspect of global business is the quality of leadership within organizations. Leadership is greatly tested when there is a crisis, as we realized when the COVID-19 pandemic broke out globally. Indecisive action and unclear guidelines proved very costly to human life during the early days of the global pandemic. Leaders ought to have a sense of vision which mitigates risk and does not create panic and chaos. Leaders are looked up to as role models and if they behave recklessly or irresponsibly, the consequences are devastating.

Leaders in trying to appear assertive can, unwittingly, create by the wrong language and actions a destructive environment and can cause

more harm. Leaders need to be able to improvise and have flexible skills to do damage control and repair work during times of crisis. Leaders should have the capability to adapt and have huge modifications in their normal instinctive behavior patterns when situations are tense and untenable. A good, strong, confident leader uses effective negotiation skills and diplomacy when there is a need. Leader's reactions to the incessantly changing conditions of the outside world need to be flexible and innovative. Any leader who respects and encourages multiculturalism has an open, flexible management style rather than being autocratic and rigid in their behavior.

DIVERSITY WITHIN ORGANIZATIONS

According to Kreitner and Kinicki (2001, p. 37), diversity "stands for the various differences in individuals as well as similarities that exist among them." Pitts (2006) described diversity management as multifaceted, which includes the following three components: programs aimed at increasing cultural awareness, recruitment programs, and pragmatic management policies.

The encounter of people from diverse cultural backgrounds is the main shared experience of our times, especially in close working relations, where individuals are able to embrace diversity with respect. The issues of race and culture, language and gender, take us into the question of difference in complex and multiple ways, in a global business world. Today people of every culture meet one another, and develop deep personal or professional friendships, perhaps even marry one another. Our experience with people of diverse cultures may be difficult or rewarding, or both, particularly in an organizational context, when, for example, one works in teams on a project. In any case, our cross-cultural interaction does not usually begin with philosophy or theory, but with experience and relationships. Individually and collectively, our experience has now begun to challenge traditional cultural thinking and to contribute decisively to the reformulation of our accepted views and presuppositions. Yet to be honest as persons of culture who encounter the cultures of other individuals and are both challenged and enriched by that encounter requires that we ask questions. They emerge out of the very heart of our experience. And they are not theoretical questions with any relevance to the lived world. Our answers fundamentally shape the way in which we think of the cultures and the peoples with whom we share the world and our work spaces. The richness and diversity of cultural life of any one major tradition suggests

that most of us will lose little by so restricting our primary commitment. On the contrary, a refusal to participate fully in some specific “form of cultural life” may lead to an abstract and superficial cultural experience that will fall far short of profiting from what the cultural experiences our shared work experiences have to offer. So, for many employees and managers within organizations, there is good reason for a commitment to improving and promoting diversity in the workplace.

PLURALITY OF CULTURE

People of diverse cultural backgrounds bear witness to the truth, the transcendence, the universality, the uniqueness, and the distinctive beauty of what they have known and seen. To recognize this plurality of cultural claims as a profoundly important fact about our world does not constitute a betrayal of one’s own culture. It is simply a fact among the many facts that emerge from the historical and comparative study of cultural diversity. What we make of that fact from our different perspectives of culture is one of the most important challenges of our time, especially when we make important financial and policy decisions. The most compelling and important dialogue is that which arises in the communities and contexts of our daily lived experience, what some would call “the dialogue of life.”

Pluralists recognize that others also have communities and commitments. They are unafraid to encounter one another and realize that they must all live with each other’s peculiarities. The challenge for the pluralist is commitment without dogmatism and community without communalism. The task of a pluralist society is to create the space and the means for the encounter of commitments, not to neutralize all commitment. The pluralist stands in a particular community and is willing to be committed to the struggles of that community, even as restless critic. Pluralism can only generate a strong social fabric through the interweaving of commitments. Pluralism is not, then, the kind of radical openness to anything and everything that drains meaning from particularity. It is, however, radical openness to truth. Pluralism is the complex and unavoidable encounter, difficult as it might be, with the multiple cultures that are the very stuff of our world, some of which may challenge the very ground on which we stand. Unless all of us can enter into one another’s cultural forms and visions and understand them through dialogue, both critically and self-critically, we cannot begin to live with maturity and integrity in a global business context of coexistence.

A pluralist culture will not destroy differences, but has respect for differences and the meeting of differences. Its aim is quite the opposite of syncretism. The pluralist aim is not to create a worldwide community of one culture. It is rather to find ways to be distinctively ourselves and yet be in relation to one another. No doubt there is common ground to be discovered along the way; no doubt there are common aspirations to be articulated. But joining together in a new “world culture” based on the lowest common denominator of pieced together from several cultural traditions is not the goal of pluralism. In some ways, it is the very antithesis. Yet ours is a pluralistic society in which no one set of values prevails, nor just one supreme good to integrate them all.

The truth seeking of the pluralist, however, can be built on no other foundation than the give-and-take of dialogue. There is something we must know—both about the other and about ourselves—that can be found in no other way. We do not enter into dialogue with the dreamy hope that we will all agree, for the truth is we probably will not. We do not enter into dialogue to produce agreement but to produce real relationship, even friendship, which is premised upon mutual understanding, not upon agreement. A clear understanding of differences is as precious as the affirmation of similarities. The language of dialogue is the two-way language of real encounter and it is for this reason that dialogue is the very basis of pluralism. There must be constant communication—meeting, exchange, criticism, reflection, acknowledgement, reparation, and renewal. Without dialogue, the diversity of cultures and ethnic groups becomes an array of isolated encampments, each with a different flag, meeting only occasionally for formalities or for battle.

BEYOND DIALOGUE

John Cobb in his book *Beyond Dialogue*, is relevant to my discussion, he writes: “Authentic dialogue will necessarily carry us beyond itself. That is, authentic dialogue changes its participants in such a way that new developments beyond dialogue must follow” (Cobb 1982, p. 47).

A further aim of dialogue is to understand ourselves and our culture more clearly and to use dialogue meaningfully in developing business partnerships. Discovering one’s own culture is inherently part of the human journey. What motivates us deeply, what orients us in the world, what nourishes our growth and gives rise to our most cherished values? Every human being must cope with these questions or suffer the anxious

drift of avoiding them. But our challenges on this human journey are not solved once and for all by the unfolding discovery of our own culture, for we encounter other employees of other cultures. Dialogue means taking a vibrant interest in what motivates these other employees, what orients them in the world, what nourishes their growth and gives rise to their most cherished values and goals. To work together in a global business community, we need to know these things about one another and to risk the changes of heart and mind that may well come when we do. Another aim of dialogue is mutual understanding and mutual transformation. These two aspects are important, but in the world in which we live and work the cooperative transformation of our global and local cultures are essential. "Beyond dialogue," writes Cobb, "I suggest, lies the aim of mutual transformation. One may, if one wishes, speak of this as simply another stage of dialogue." "Only when some significant progress has been made in this work will it be important to meet again to take up the dialogue at that new place to which participants have come" (Cobb 1982, p. 48).

"Perhaps no societies in the history of humanity have been as pluralistic and dynamic as modern ones. Indeed, the terms 'pluralistic' and 'dynamic' have become not only descriptive of the way things are but prescriptive of the way, things ought to be" (Stackhouse 1986, p. 157). Our global contacts open up a new cultural world not only around us, but also within us. The interest in what others believe and experience is evident in our global interactions. People of all cultural backgrounds and belief systems seem to be looking for "more." These two kinds of pluralism, our own growing diversity and our greater inter-ethnicity, are interrelated in a way that the way we react culturally to one might throw light on how to interact to the other.

A pluralistic vision is not a question of a balancing act. It has to do with how we know, and how we believe we should interact with our fellow colleagues from other cultures. We need different visions and approaches to understand who we are and what we are heading for. The killings in our inner cities are not merely a criminal issue that can be overcome by an ever growing police force or the strengthening of criminal law. All kind of other circumstances, like the lack of realistic educational opportunities, the male absence in so many families and so on, have to be taken into consideration. If it is impossible to "understand" the physical side of our world except by several complementary views, how would we be able to fathom the width, the depth, the length, and the height of our cultural

interactions in an organizational context in another way? Our cultural reality resembles a diamond that is turned in light of the sun. It can only be described in an endless sequence of different colors and frequencies. If we want to be faithful to ourselves and to the others, it is in being one with, that we find the ground for our complementary diversity.

If you know nothing about the rituals, ethics or the experiences and emotions which animate a culture, or about its role in the social world, or about its art, music, and cuisine, then you do not have a view of the whole picture of that culture and it is not a balanced view. In my attempt to analyze culture and global business from a global perspective, I have shown that we live in a global and plural world and this globalization results in people from all different cultures meeting, and working together in a meaningful way.

People of different cultural backgrounds do not live apart, but are in constant interaction and need, if anything, to be in more intentional interrelation. The new images of inclusive sharing and coexistence are based on the need for multicultural dialogue and a pluralistic approach to cultural interaction as being vital to a peaceful coexistence in our global business community. If the move toward pluralism begins authentically in the places where people of different cultural backgrounds find openness, and even an imperative, toward encounter with another, it begins historically and culturally with the plain facts of our cultural diversity and our cultural proximity to one another, and our human interdependence. In very practical terms, how are we all to live and work with one another in a climate of mutuality and understanding? Those who live and work with others in an exclusivist paradigm frankly do not wish to live and work closely with people from other cultural backgrounds and would prefer to shut them out, which, in a global business environment, will be increasingly impossible, or to convert others to their own view of the world. Those who appropriate differences as do the inclusivists assume that the cultural worldview of others looks very much like their own, and the ground rules are presumed to be "ours." But those who think of life together as pluralists recognize the need for radical new forms of living and working together and communicating with one another.

Cultural pluralism requires active positive engagement with the claims of culture and the facts of cultural diversity. It involves not the mere recognition of the different cultural traditions and the insuring of their legitimate rights, but the active effort to understand difference and commonality through dialogue. Dialogue begins with the questions that

arise from the common context of our lives and how we work together. According to April and Blass (2010), the inclusion philosophy focuses beyond the concept of some and shifts the group effort toward the term all.

UNITY OF PERSPECTIVES

The credibility of a culture may be seen to depend on the capacity of its unifying perspective to effectively unify all aspects of life, thought and work in a meaning giving way.

By discussing the cultural, genetic, and cosmic source of ourselves, we can greatly expand our picture of what it is to be human and what it is to see ourselves as viable players in a rapidly changing global business community. What are the implications of this for human nature, for the viability of each of us as individuals and employees, or managers? If viability means in part continuation, then an important question is not just how long we will live, but how well we live in the sense of contributing further to human culture, biological well-being, and the ecosystems of the earth. This is the primary responsibility facing human beings in the formulation of their viable existence and in their conception of themselves as part of a greater global business community promoting a Unity of Perspectives which is sustainable and credible. Although we are a symbiosis of the various “types,” as discussed, the responsibility of structuring the quality of our daily living and interactions within a global business world is dependent on an understanding of human fulfillment as the ongoing work of a Unity of Perspectives to procure successful business and personal outcomes.

In its present state, the global business community is responsible for its life and is free to form this life not only according to pre-given patterns but according to new possibilities which it itself creates. A spirit of complementarities is the way in which any global business community establishes its collective identity, orients itself in the world, and articulates its basic convictions about what is real, meaningful and of value. The global business community needs a vision that provides a sense of direction and a basis of hope, a vision of a completed humanity. Indeed, what is required is an inclusive understanding of our common humanity whether in our business transactions or in our global communications. It is my contention that underlying all the surface diversity there is a deeper common ground which all global businesses share, not only because of

their common goals, but because they are manifestations of the unified reality of their need to survive in a very competitive and demanding economic environment.

The knowledge of one another's cultural traditions is not simply to inform our curiosity about the beliefs or customs of our neighbors, or fellow employees. People of every cultural tradition depend upon one another to interpret one another fairly and accurately. We are the keepers of one another's image. In this sense, any culture, thoughtfully studied, can become a kind of multiple mirror through which each of us learns to see himself/herself more fully. Each of us is an individual, and yet each is a part of a larger community. There are doors to be opened and each of us can help ourselves and others in the door-opening process. This is one of the most critical aspects of our interdependence and common humanity. We all depend upon one another not to tell lies, not to spread hatred, not to create a sensational or distorted image of one another. We all depend upon one another to correct those lies and distortions when they are made. There is no business community that can do this entirely for itself. Whether we like it or not, all of us bear witness to each other in an interdependent global world, especially in our economic and financial partnerships.

An important step in recognizing this kind of interdependence is being able to speak out when a cultural tradition not one's own has been attacked or distorted, which has devastating implications to the financial well-being for large numbers of people. Being keepers of one another's image and guardians of one another's rights are not roles that we as cultural communities can either accept or reject. They are assigned by the very nature of our world and we perform them, either well or badly, either with neglect or vigilance.

PROBLEMS FACING GLOBAL BUSINESS

Domestic problems within nations, regions, cities, and towns appear also to become increasing sources of human troubles and these same problems affect the global business community. There is a general rise in the severity of ethnic hostilities, and of internal conflicts between generations, political factions, and other divisions of the populations. There are also threats to human welfare from various forms of social disorganization, reflected in the spread of poverty, crime, vice, political corruption, and family disorganization. The threats of overpopulation and potential destruction of

the ecological environment have added further reason for public alarm. Contemporary society obviously does not yet provide the solutions, but what prospects of human survival there are depend a great deal on the increase of the applicable knowledge of the various cultural horizons of the vast spectrum of people who inhabit this world in a tolerant and meaningful way using dialogue and negotiation rather than hostility.

Another distressing problem facing some communities is the creation of hierarchies of superiority through trade, money, business, and power which have produced huge socioeconomic divisions within society. South Africa, a vastly diverse country, has one of the widest socioeconomic gaps among the members of its population in the world. There are multiple reasons for this grossly wide and seriously troubling social and economic disparity among its population, but one of the reasons is its high levels of unemployment and corruption. Global business is not only financial transactions, but at the heart of it, and through extreme manipulation is the deep desire for profit, and human beings are the collateral damage. This has become a vicious cycle which the poor and unskilled find themselves trapped in. They are trapped in long, hard hours of labor with unfair working conditions. If they complain, they lose their jobs and are left on the streets.

CHANGE MANAGEMENT

Senge (1992), an author on organizational change, proposes that successful change can be introduced using the framework of the Learning Organization. The Learning Organization for Senge (1992) comprises of the following components: “personal mastery; mental models; systems thinking; team learning; and building a shared vision of an organization.”

When in crisis mode, e.g., COVID-19, and you have frozen creativity for long periods of continual habitual behavior, the emergence of innovative and original solutions takes longer to procure. When human beings are in a crisis, e.g., COVID-19, there are signs of senseless behavior, repeating the same hopeless attempts to get out of it. The emergence of unexpected potentials which are dormant in normal routines is there if it can be tapped into and could result in feasible, probable solutions. Strategic change in organizations, I believe, is a dynamic process and should not restrain itself to an entirely top-down approach. All levels of employees need to be part of a collaborative and consultative

approach when decisions involving change are to be taken and implemented. Managers, who I believe, are cognizant of the well-being of their employees, should have high levels of emotional intelligence, and will therefore engage in participative forms of consultation promoting a two-way dialogue between themselves and their employees. Strategic change through which firms can survive and succeed by adjusting strategic directions, necessary resources and capabilities in a fast paced environment, has long been considered as an important field of strategic management. (Mac Kay and Chia, 2013). When management can effectively implement participative management or adopt a bottom-up approach, there is, I believe, increased decision-making information being shared and a positive effect among employees of ownership toward the outcome reached. According to Shimizu and Hitt (2004), resource flexibility, which signifies firms' capability in accumulating resources with inherent flexibility, plays an important role in implementing strategic change. Transition, change, and development are continuously taking place all around us and in this regard Zygmunt Bauman (2001, p. 137) writes: Changes happen all over the place and things are continuously moving but there is uncertainty regarding the direction the movement will take because there is contestation regarding the direction. When changes happen, sediments and imprints of the one change remain. Forms of life do not succeed each other: They settle aside each other, clash and mix, crowd together in the same space/time. A variety of life forms are here to stay. And so is the imperative of their coexistence (Bauman 2001, p. 137).

EMOTIONAL INTELLIGENCE

Emotional intelligence competencies seem to operate most effectively in synergistic groupings, with the evidence suggesting that mastery of a critical mass or cluster of competencies is a necessary prelude arousing the competencies in other clusters, but when both are demonstrated, the person is typically more effective in professional and management positions (Goleman, 2001). Many authors have discussed the influence emotional intelligence has on employees' behaviors, for example, according to Sosik and Megerian (1999), self-awareness contributes to a leaders' awareness. In line with these views, from my earlier analysis of the link between culture, human nature, language, diversity, and inclusivity, I believe that emotional intelligence has a positive impact on the attitudes, behavior, and productivity of employees.

At the onset of COVID-19, the part leaders were played in acting decisively in trying to deal with the problem was crucial to human life. Open confrontation like what (COVID-19) exposed the whole world to is rare, and human beings living with this challenge, this “invisible enemy,” would opt to solve the crisis with rationalization, facts, and pseudo-reasoning techniques. These attempts at a solution could lead to self-deception and perpetuate a delusive streak. This can be equated to what happens in organizations that operate in a crisis mode, there is a dichotomy between dividedness and wholeness and this can become an inseparable element of organizational hierarchical structures. Hierarchies can be dissected into their constituent elements. When a crisis occurs or the rules of the game are no longer the same the hierarchical structure can disintegrate. The dichotomy of wholeness and being fractured or disjointed of autonomy and dependence is inherent in the concept of hierarchic order. In a functional organizational structure, there is a line of command and power and control. In crisis mode the line of command, if there is no culture of trust and communication, can become ineffective. A practical example will be if a manager has taken a decision without any prior consultation with subordinates, these employees because of a culture of a lack of trust and lack of communication do not have any commitment to, effectively implement the decision made. According to Jordan et al. (2002), in organizations, there may be times when employees and managers are confronted with other employees who are experiencing strong emotions due to their insecurity of the proposed change. The hierarchical structure becomes a frozen line of command because of lack of collaboration and trust. The dangers of monotonous stereotypical routines can stymie freedom, and create acceleration toward enslavement to habit, freezing creativity and innovation. Human beings in trade are foragers, who develop a repertory of habitual skills. Learning condenses into habits, like for example cultural habits. Cultural evaluation responds to and corresponds with its contemporary system of interests and values, depending on interpretation.

THE DOMINATION AND MANIPULATION OF SOCIAL SPACES

I believe the spaces in which organizations and people conduct their business, whether it is technological or transactional, are “social spaces.” I believe these “social spaces” are dominated and manipulated through

labor and money and if the proper policies are not implemented, global businesses through their labor practices are creating economic inequalities. Culture is used to legitimize and produce social difference, for example, good taste, bad taste, standards, and brands. The perception that people that go to watch ballet or listen to opera, might not go to watch a soccer match is a perceived creation of social distinctions in terms of tastes and what you value. This can be linked to the perceptions created by the rich of what is supposedly good taste and quality. Cultural preferences and social domination are norms that are created by global business communities and the rich; their tastes become the standards and norms for other people to try to strive toward creating hierarchies of superiority, creating social separation and social hierarchy; this perpetuates the cycle of power, manipulation and domination engineered by trade, and global business to exercise power and control over consumers.

The cultural behavioral patterns and preferences of the vast majority of low income groups are perceived in society to be of bad taste because huge amounts of money have not been spent on their possessions. This has led to a judgmental, narrow-minded view of the power of money, the view that money buys taste and quality. In his analysis of class-based distinctions, Bourdieu (1984) discusses how the unity and aversion of classes are either united or separated by similar tastes. These distinctions, which reflect the level of a group's economic, social, cultural, and symbolic capital, are used to show a group's status and rank in the social hierarchy. The advent of famous brands created a false sense of security in that anyone seen wearing a brand item of clothing is perceived to have quality and taste and those who could least afford it would spend their last cent trying to purchase an item of famous brand clothing merely to be seen wearing it. This false sense of identity and the desire to be accepted as part of the pack has created financial stress and frustration for multitudes of poor people. Acceptance and togetherness should not be a shallow materialistic object. The perception of the consumer is subject to tremendous pressure, through advertising and technology. According to Keller (2008), the brand association can be created via the association with attitudes, attributes, and benefits, respectively. Human beings have become weak and fill the vacuum they feel within themselves emotionally with increased consumption for materialistic gratification. "Materialism is a central element of societal cultures worldwide" (Diener and Seligman, 2004).

In the last twenty years more than at any other time in world history, materialism, the control money and wealth has over human equality and social engagement has been made very much a part of the current reality. Social domination and manipulation has the flavor of capitalist materialism. I believe the consumer mentality has created for the business world and people currently living in the world an imbalance in the manner in which materialistic goals are pursued. Materialism is the handmaiden of globalization. Shapiro (1987) in his article in Time Magazine states: “Materialism leads to moral corruption destructive to the state and to society at large: It leads to ‘transgressions’, ‘moral laxity’, ‘human failings’, ‘hypocrisy’, ‘uncontrolled avarice.’” Materialism highlights the deficiencies inherent in globalized economic structures which are premised on debt. Empathy and compassion is slowly eroding and we are becoming more like the technology we use than we ourselves realize.

THE SEEDS OF THE FUTURE—A NEW GLOBAL BUSINESS STRATEGY

COVID-19 has intruded on reality by creating patterns of behavior for survival. Social distancing, wearing of masks, gloves, testing, quarantine, isolation have become our new reality. This survival behavioral strategy does not support the future growth of global business environment. The rules of processing reality are changed; technology and automation have replaced, to a large degree, human interaction. If a close diagnosis of the human and global business predicament is undertaken there is a split between rationality and traditional ways of behaving, which I have discussed in the beginning of this chapter. This split can produce delusional problem solving, and survival of humans and the global business environment rests on a precipice which is looking frail and in some instances inadequate.

COVID-19 has with unprecedented speed created a turbulent inner world for everyone and seems to be an unrelenting force in the destruction of our once much appreciated interactions and closeness as human beings. This “invisible virus” has made people and corporations realize their inadequacies and frailties. The carnage in the business sector is a new phenomenon for many countries and governments. Many businesses are closing requiring bailouts to survive. Retrenchments are on the increase and the unemployment figures worldwide are alarmingly high.

CONCLUSION

With the advent of COVID-19 there is suddenly a global economic vacuum, a deep hole, through which you cannot see an end. The COVID-19 virus has made technology the tool of choice and the human predicament and the global business community is looking bleak unless the scientists can develop a vaccine in the near future.

In this chapter, I have analyzed the significance of creating an environment embracing dialogue, inclusivity, high emotional intelligence, and a Unity of Perspectives to contribute significantly to the positive feeling of employees, although they come from diverse backgrounds. Employees are the heart of an organization and the policies, flexibility, and consultative managerial processes they experience in their day-to-day encounters in their organizations instill in them the feeling of being part of a greater mission and vision. There is a need for greater flexibility, understanding, and empathy among global partners of addressing cultural diversity and inclusivity in the decisions and actions that are taken in the global business environment.

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Understanding Culture and Success in Global Business: Developing Cultural and Innovative Intrapreneurs in Small Businesses

Ezenwayi Amaechi

INTRODUCTION

Creating a sustainable competitive advantage in global businesses requires that culture be rooted in the organization's structures, goals, customers, strategies, investors, and the greater community. Culture is often unique to an organization and cannot be replicated, and as a result, can serve as a competitive differentiator. To serve as a competitive differentiator, however, it needs to be crafted with a clear purpose. Since global businesses start small and grow into large organizations, small businesses must make intrapreneurial culture a part of its genetic makeup from inception. Intrapreneurship enables employees the ability to live out their entrepreneurial dreams within the organization (Bireswari, 2013). For this to happen, organizations must make room for employees to find meaning in their work. As Chamorro-Premuzic (2020) stated, being entrepreneurial tends to raise employee engagement and productivity

E. Amaechi (✉)
Johnson & Wales University, Providence, RI, USA

scores, hence, making their work more meaningful. Such a unique culture can result in employee motivation and retention.

I concentrate on small businesses because some organizations that develop entrepreneurial propensities in their early years tend to operate in that realm or go back to their root even when they become large global businesses. In the book, *The lean startup*, Ries (2011), shared a story about Snaptax, by Intuit. Intuit is America's largest producer of tax, finance, and accounting tools for small businesses and individuals. The senior managers decided it was "time to go back to its root" as they worked to build entrepreneurship and risk-taking into all the divisions within the organization. They started with a team of five people who were given the resources to act like entrepreneurs—a thoughtful process facilitated by the senior managers within the company. These individuals were given the freedom to experiment as often as possible, resulting in Snaptax. Snaptax allows customers to take a picture of their W-2 forms with their phone cameras, and with this picture, customers can compile and file most of their 1040 EZ tax return, using a technology that was developed by the team at Intuit.

I posit that if small businesses make intrapreneurship a part of their genetic makeup in their early years, their employees will always operate with an intrapreneurial mindset even as they grow into large global organizations. Since about half of all business formations last five years or longer, and approximately one-third lasting ten years or longer (SBE Council, 2018), making an intrapreneurial culture a part of an organizational DNA in the early years of their business could help them become competitive and sustainable. Nicolaidis and Kosta (2011) stated that some researchers have looked at intrapreneurship as something that only exists in large organizations, and as a result, have focused their research on those types of organizations. Intrapreneurship is equally essential for organizations of all sizes as it enables them to be competitive and sustainable.

PURPOSE

Moghaddam, Khorakian, and Maharati (2015) shared that today's organizations will not be able to achieve success without being entrepreneurial. Entrepreneurial organizations are the types of organizations that participate in the innovation of market products, undertake and encourage risks, while also introducing invention to gain a competitive advantage

over their rivals (Dhliwayo, 2010; Moghaddam et al., 2015). This type of organization is called entrepreneurial orientation (EO) organizations (Aloulou & Fayolle, 2005; Moghaddam et al., 2015). EO is defined as the desire or a predisposition of a person or organization to embark on new opportunities and assume the responsibility to create change that is both effective and innovative (Aloulou & Fayolle, 2005; Moghaddam et al., 2015).

Organizational entrepreneurship, corporate venturing, corporate entrepreneurship, strategic entrepreneurship, and of course intrapreneurship, are all terms used to define entrepreneurial activities within traditional mid-sized and large organizations. This type of entrepreneurship has become a key strategy in global organizations (Kuratko & Morris, 2018). But as Srivastava and Srivastava (2010) stated, the culture of the organization plays a crucial role in encouraging entrepreneurship within that organization. Further, entrepreneurial spirit needs to be a part of the mission, vision, values, and goals of the organization. The culture in any entrepreneurial organization, according to Moghaddam et al. (2015), is one that is flexible, understands the importance of taking risks, embraces change and innovation, encourages learning, mutual trust, teamwork, and honesty; is far-sighted, is a delightful environment to be in, competitive, offers customer-oriented support, and enthusiasm.

The purpose of this chapter contribution is to explore how small businesses can achieve business success and competitive differentiation by making intrapreneurial culture a part of their genetic makeup. According to Bireswari (2013), the rise of knowledge-based organizations, and the increased importance of data and information as a primary competitive advantage, poses new and exciting challenges for all, including managers and researchers. One may argue that small businesses are a result of entrepreneurial activities and, as a result, are automatically entrepreneurial. I reason that this may not always be the case, as the culture of intrapreneurship in any organization—both large and small—must be deliberate, one that is embedded in the organization's mission, vision, and strategy. A 2015 research by the Deloitte digital team showed that retaining entrepreneurial thinkers within an organization requires that intrapreneurship is established in a way that it becomes a fundamental part of the organizational culture.

I liken this to learning a language. While some adults can learn a new language fairly quickly, it is presumed that learning a language at a young age is much easier than learning it as an adult. Because it is a

general knowledge that learning something at an early age often provides a starting point for the brain's organizational development and its ability to function throughout the life of a person. The same can be said about organizations, since it operates in the same manner, evolving from small to midsize to large. By starting early, intrapreneurial culture can become a part of the ethos of any small business.

First, I briefly define and explain the current situation of small businesses in America, the organizational culture, intrapreneurship, and the intrapreneurial organization. I then review the major theoretical approaches to intrapreneurial culture in small businesses. Further, I offer an argument regarding intrapreneurial culture as a competitive differentiator, how intrapreneurship can aid in addressing national and organizational challenges, and conclude with a case study on a small business owner who is determined to make intrapreneurship a part of his organizational culture. Intrapreneurial culture in small business environments and how it can lead to success and sustained competitive advantage in global business have rarely been explored.

CONCEPTUALIZING INTRAPRENEURIAL CULTURE

The theories that will guide this chapter contribution are the entrepreneurial theory of the firm and the organizational culture theory. The entrepreneurial theory of the firm, according to Langlois (2007), stated that when entrepreneurship is adequately understood, it is a vital but overlooked aspect in explaining the nature and bounds of the firm. As such, this theory does not seek to understand all firms, but firms that are entrepreneurial. Organizational culture, according to Lehman (2017), can be defined in three levels: artifacts, espoused beliefs and values, and the basic underlying assumptions. Artifacts can be seen, usually, within the physical spaces of the organization, how the employees behave, and how work is managed. Artifacts can also be associated with the knowledge represented inside an organization. The company's espoused beliefs and values do not only include the organization's mission, vision, and goals; but also the ideals, principal, and personal aspirations of the employees. The underlying assumptions are the parts of the organization that are not easily seen or communicated. It is characterized by implicit thoughts, feelings, and perceptions that impact the decision-making process and employee behavior. It is important to note that sub-cultures and micro-cultures also exist within the organization. They occur based on the

hierarchy in the organization, geographical location, or the work that a team or a group of individuals are working on (Lehman, 2017).

LITERATURE REVIEW

Small Business

According to the Small Business and Entrepreneurship Council (SBE Council, 2018), American business is remarkably small businesses. Still, their impact is felt in the economy, as most jobs created in the United States come from small businesses. These businesses vary in sizes and are owned by different types of people, including women, veterans, men, minorities, and youth (Anastasia, 2015). According to the SBA Office of Advocacy (2012), approximately 99.7% of United States employer firms are small businesses.

In 2012, small firms that employed less than 100 employees represented the largest share of small business employment (Anastasia, 2015). Further, small businesses make up 64% of net new private-sector jobs, 49.2% of private-sector employment, 42.9% of private-sector payroll, 46% of private-sector productivity, and 43% of high-tech employment (SBA Office of Advocacy, 2012). In 2015, small businesses created 1.9 million net jobs, with organizations that employ less than 20 workers seeing the most significant gains of 1.1 million net jobs. As SBE Council (2018) stated, 61.8% of net new jobs that were added from the first quarter of 1993 to the third quarter of 2016 came from small businesses.

Although the influence small businesses have on the economy is clear, there is still no one definition for it, as definitions tend to fluctuate from state to state (Anastasia, 2015). But as the US Department of State (2019), asserted, the Small Business Administration (SBA) defined small businesses for most industries in terms of the typical number of employees over the past 12 months, or standard annual receipts over time. The company may be partnership, corporation, sole proprietorship, or any other legal form. Small businesses in the USA are also defined as a business that is organized for profit and primarily operates in the USA, makes substantial input to the US economy by paying taxes or using American products, labor, or materials. Owned and operated independently, and not leading in its field on a national basis. Additionally, to ascertain what constitutes a small business, the definition will differ to reflect industry

differences—particularly the size and standard (US Department of State, 2019).

Culture and Organizational Culture

Falola and Agwuele (2009) defined culture as the collective or shared patterns of customary deeds, responses, and ideas that a group of people acquires as members of society. These norms and values are tested, passed on to the next generation, thus, symbolizing the heritage of members of a given community. Cultures and languages are not things, but ways which are dynamically formed and re-formed by those who practice it (Falola & Agwuele, 2009). Oyserman (2017) also defined culture as part of the environment made by humans. These are a set of norms, values, and meanings that a group of people developed and adopted. These norms, values, and meanings help to clarify group boundaries while also providing space for innovation.

Culture is hugely significant for how organizations and firms function (Alvesson, 2012). It is the system of values, beliefs, and behaviors that forms how real work is done in an organization (Kaplan, Dollar, Melian, Van Durme, & Wong, 2016). It drives employee behavior, customer service, as well as innovation. Culture can determine the success or failure of an organization, particularly during times of change (Kaplan et al. 2016). Organizational culture is substantial as a way of understanding the life within an organization, as well as the richness and the variations that it embodies (Alvesson, 2012). Although culture can be challenging to measure, business leaders believe that a healthy organizational culture is critical to success (McGregor & Doshi, 2015).

Both Madu (2012) and Watkins (2013) agree that while the topic has been studied from many perspectives and disciplines, there seems to be no one definition for organizational culture. This is because organizational culture is multifaceted. Some can be seen—like behavior and artifacts, while others cannot be seen—like values and norms. But as Eze, Abdul, Nwaba, and Adebayo (2018) asserted, organizational culture is a system of collective norms, values, and beliefs that govern how individuals conduct themselves at work.

These collective norms, values, and ideas tend to dictate the way people dress, act, and do their job (Eze et al., 2018). In describing the organizations that have distinguished themselves and sustained success over time, Cameron and Quinn (1999) asserted that culture, which can sometimes

be intangible, is the main reason most companies succeed. This is because when asked about their secret to success, organizations pointed to organizational culture as their most crucial behavior, skills, beliefs, attitude, perspectives, prejudices, and habits.

Organizational culture includes company values, personal beliefs of the employees, as well as the organization's vision. Corporate culture must be distinctive and readily identifiable by the employees. The key is to develop and manage a unique culture that reduces doubts and uncertainties, creates social order, creates continuity, collective identity, and commitment while explaining and elucidating a vision of the future (Cameron & Quinn, 1999). Joseph and Kibera (2019) and Madu (2012) defined organizational culture as the environment or climate in which the employees work. This includes the employee's actions, customs, behaviors, beliefs, and prejudices, some of which were shaped by leaders past and present, through encouragement, reinforcement, and indoctrination (Sull, Sull, & Chamberlain, 2019). It is fundamental to note that organizational cultures are formed, maintained, and transformed by people. It also affects employees emotionally and physically, as well as their level of commitment, productivity, and moral.

Types of Organizational Culture

Cameron and Quinn (1999) developed the organizational culture assessment instrument (OCAI), known as the competing values framework. This framework highlights four different types of company cultures, which are collaborative, create, control, and competing cultures.

Collaborative (Clan) Culture can be compared to a large family where everyone has a lot in common (Joseph & Kibera, 2019). It is a friendly and collaborative culture where the organization is bound by strong loyalty and tradition. Leaders within this organization are seen as mentors or even father figures.

In create (adhocracy) culture, employees take risks, leaders are seen as visionaries. Experimentations and innovations serve as a way of bonding, with the long-term goal being to grow and create new resources. The accessibility of new products and services constitutes success. Here, the organization encourages individual creativity and autonomy (Joseph & Kibera, 2019). The control (hierarchy) culture is a formal and controlled environment, where formalized way of doing things, as well as official

rules and policies, directs what people do, hence, keeping the organization together. In this environment, there is continuous planning as well as efficient and smooth duty execution. Compete (Market) Culture is results-oriented. This environment stresses deadlines, targets, and getting things done. Employees in this environment are not only focused on goals but are also competitive. It is an environment where winning is valued; reputation and success are also crucial; and the organization thrives on market leadership as well as competitive pricing (Joseph & Kibera, 2019).

Intrapreneurship, Innovation, and Intrapreneurial Culture

Bireswari (2013) defined an intrapreneur as one who focuses on innovation and ingenuity and transforms a dream or an idea into a profitable project within an organization. Like entrepreneurs, the characteristics associated with intrapreneurs include the ability to take responsibility for innovation and creativity to convert an idea or dream into a moneymaking venture for the organization. When given the enabling environment to flourish, intrapreneurs tend to add enormous value to their organizations. They require similar skills, capabilities, and traits as entrepreneurs; the only difference is that their entrepreneurial activities take place within the organization (Bireswari, 2013).

First coined by Pinchott (1985), the term intrapreneurship referred to entrepreneurial employees (Eze et al. 2018). Intrapreneurship is a combination of two notions: intracorporate and entrepreneur (Eze et al., 2018). It is also a term used to describe entrepreneurship within existing organizations (Nicolaidis & Kosta, 2011). As Sheth (2018) stated, intrapreneurship occurs when organizations provide resources that empower their employees to think and act like entrepreneurs inside the organization. This happens when organizations create environments and settings that are intrapreneurial. These include an environment that nurtures and encourages innovation, risk-taking (Neessen, Caniëls, Vos, & De Jong, 2019), equal opportunity for all, transparency, collaboration, and healthy competition, as well as resources needed to ensure that employees accomplish their intrapreneurial goals. Yet, creating this type of environment needs to be supported and rewarded, because it enables the employees to think and act intrapreneurial, which results in active, productive, engaged, and motivated employees, who find meaning in their work. Intrapreneurship also requires an exceptional type of leadership as well

as entrepreneurial skills to achieve. It is fundamental to note that innovative culture and organizational culture are intertwined. Because to create an innovative environment, organizational culture should be a priority (Gursoy & Guven, 2016).

Innovation is something that should affect all members of the organization. The capacity of the firm to innovate is the part that makes intrapreneurship important. The culture of innovation in an organization has a critical role in opportunities that result in creativity, originality, and newness (Gursoy & Guven, 2016). Innovative culture involves the creation of the type of culture that is creative and dynamic. It is the result-oriented energetic organization that supports creative work and those who dares to take risks. A favorable intrapreneurship environment is one that builds on strategies that are supported by organizational structures that ensures that people within the organization connect, communicate openly, listen and learn from one another, share ideas and information, and create an ethos of shared trust and support (Bhatia & Khan, 2013). In this type of organization, it is as if each employee with intrapreneurial spirit is running their own business, but the organization benefits from such activity. Some experts believe that culture is the most compelling influence on entrepreneurship (Gursoy & Guven, 2016).

Intrapreneurs have the same characteristics that traditional entrepreneurs have; for example, they solve problems, enter new and emerging markets, and create solutions for issues. When properly implemented, having an entrepreneurial culture in an organization would enable employees to become change agents whose innovative ideas can bring about transformation (Bhatia & Khan, 2013). The organization has to ensure that issues such as organization's resistance to change, lack of training and support, lack of infrastructure, low or no reward for success, organizational bureaucracies, and others do not hinder the intrapreneurial culture (Bhatia & Khan, 2013).

ORGANIZATIONAL CULTURE AS A COMPETITIVE DIFFERENTIATOR

The ability to achieve a competitive advantage, also known as competitive differentiation, is vital for organizations (Mitroulis & Kitsios, 2017). The quest for competitive advantage, according to Dirisu, Iyiola, and Ibidunni (2013), is at the root of organizational performance. As Zook and Allen

(2011) stated, differentiation is the primary source of competitive advantage. It is defined as a firm's ability to be better at something than any other firm in the market (Dirisu et al., 2013). Zook and Allen (2011) studied organizations that have maintained a sustainable position over time and found that at the center of their strategy was a strong, well-defined, and easily understood differentiation. An organization should be different in a way that enables it to serve its core customers better than its competitors.

A 2015 research by Deloitte Digital found that 88% of fortune 500 companies that were in existence in 1955 were no longer around in 2015. This is because contemporary organizations face a tough competitive environment. Since technology changes constantly, organizations need to continually innovate to stay relevant. Proper innovation requires the pursuit of a two-prong strategy: first, the ability to continue taking advantage of their current products and services, and second, the ability to innovate, which can bring about sustained competitive advantage (Deloitte Digital, 2015). These can be accomplished with the help of the organization's existing resources—its employees.

Organizational culture must be strong enough to offer a strategic competitive advantage to improve an organization's performance. Organizational culture holds an organization together (Shahzad, Luqman, Khan, & Shabbir, 2012). It tends to develop over time and is shaped by the leadership within the organization (Society of Human Resources Management [SHRM], 2020). As Madu (2012) stated, culture formation starts with leadership, which means that organizational leaders would impose their norms, traditions, and expectations on their followers. As the organization grows, those norms, customs, and expectations become shared within the organization, and at some point, become a part of the onboarding process. To achieve success, however, leaders must be consistent in communicating their beliefs, values, and priorities. Because once culture takes hold within an organization, it becomes a vital tool to communicate the leader's beliefs, values, and priorities to employees (Madu, 2012).

Culture matters for corporate performance, and there is a relationship between toxic culture and unethical behavior inside an organization (Sull et al., 2019). For example, about 85% of Chief Executive Officers (CEOs) and Chief Financial Officers (CFOs) believe that toxic corporate cultures lead to dishonest behaviors. On the other hand, most CEOs and CFOs understand the importance of healthy culture, with nine out of ten

acknowledging that improving corporate culture would enhance the value of their organization. Research has shown a relationship between corporate cultures with good attributes and higher profitability and returns to the shareholders (Sull, Sull, & Chamberlain, 2019).

ADDRESSING NATIONAL AND ORGANIZATIONAL CHALLENGES THROUGH INTRAPRENUERSHIP

Hofstede (2001) stated that national culture is the shared programming of the mind that differentiates a member of one group or type of people from another. National culture affects employee behavior (Nazarian, Atkinson, & Foroudi, 2017); hence, understanding it has countless benefits to organizations and their employees (Ansah, Louw, & Belso-Martinez, 2019). According to SHRM (2020), employees are far more affected by national culture than the culture of their organization. This assertion is vital since most organizations operate globally. Leaders, as well as Human Resource Professionals in countries where these organizations operate are to ensure appropriate and effective management practices. These management practices can include differences in expectations that employees have of the leadership team and the subtle differences or variations in communication styles.

Failure to do so could result in a clash between national and organizational culture; since national culture is not something management can change, it can, however, try to understand and use it to its advantage. Further, since culture works on many different levels, with the organizational culture being one of them, leaders in global organizations must be aware of the effects of national culture in their organizations. Addressing national and corporate challenges requires the use of the concept known as the balanced organizational culture, which suggests that poly-rational or multi-dimensional organizations are more innovative because they are able to respond to market changes rapidly (Nazarian et al., 2017). Responding to market changes can be achieved through intrapreneurial culture. By this, I mean an organization with a culture that encourages employees with intrapreneurial spirit to solve problems, invest in themselves, harness technology, and use it to achieve goals that meet the needs of the customer and the market, which can aid in addressing national challenges as well.

OPERATIONAL DEFINITIONS

Artifacts: can be associated with the knowledge represented inside an organization (Langlois, 2007).

Collaborative (Clan) Culture: can be compared to a large family where everyone has a lot in common (Joseph & Kibera, 2019).

Compete (market) Culture: is results-oriented. This environment stresses deadlines, targets, and getting things done. Employees in this environment are not only focused on goals but are also competitive (Joseph & Kibera, 2019).

Create (adhocracy) Culture: here, employees take risks, and leaders are seen as visionaries. Experimentations and innovations serve as a way of bonding, with the long-term goal being to grow and create new resources (Joseph & Kibera, 2019).

Control (hierarchy) Culture: is a formal and controlled environment, where formalized way of doing things, as well as official rules and policies, direct what people do; hence, keeping the organization together (Joseph & Kibera, 2019).

Espoused beliefs and values: do not only include the organization's mission, vision, and goals; but also consists of the ideals, principal, and personal aspirations of the employees (Langlois, 2007).

Intrapreneurship: the term intrapreneurship was first coined by Pinchott (1985). It referred to entrepreneurial employees (Eze et al., 2018).

Organizational Culture Assessment Instrument (OCAI): known as competing values framework. This framework highlights four different types of company cultures—clan, adhocracy, market, and hierarchy cultures (Cameron & Quinn, 1999).

Small Business: a business that is organized for profit, and primarily operates in the USA, makes substantial input to the US economy by paying taxes or using American products, labor, or materials. Owned and operated independently, and not leading in its field on a national basis (US Department of State, 2019).

Underlying assumptions: are the parts of the organization that are not easily seen or communicated. It is characterized by implicit thoughts, feelings, and perceptions that impact the decision-making process and employee behavior (Langlois, 2007).

CONCLUSION

Introducing and employing intrapreneurial culture in any organization is the leader's job because he or she must demonstrate it. Leaders need to show their employees that intrapreneurship is important to them by incorporating it into their vision, mission, goals, and strategy and then ensure that it is implemented by providing all the necessary resources needed to foster its growth in the organization. Corporate culture integration is one that ensures that the right talent is attracted, cultural differences are observed, and change is celebrated.

Intrapreneurs are the types of people who are motivated to achieve a goal that they set for themselves (Deloitte Digital, 2015). Additionally, in this type of organization, innovation is encouraged, promoted, and employees are rewarded for it. The employees also feel like the organization is a place where they can bring their whole selves to work. When promoting intrapreneurship businesses, leaders need to understand the different dimensions of intrapreneurship. These, according to Gursoy and Guven (2016), include but are not limited to being proactive, having autonomy, ingenuity, and the ability to extend their network. It is fundamental for small businesses never to let go of their entrepreneurial root; because to survive in the twenty-first century, organizations need to evolve, as stagnation and unsteadiness can cause uncertainty, a fearsome alternative to being a competitive and successful global business.

INTRAPRENEURIAL CASE

Here, I present a case study of a small business owner whose goal is to ensure that the culture of intrapreneurship is at the heart of every decision he makes.

A SMALL BUSINESS OWNER'S JOURNEY TO BUILDING AN INTRAPRENEURIAL CULTURE (CASE STUDY)

Always a foodie! Judah Aaronson started Aaronson LLC while in the University. But his real journey began in middle school when he started a catering company. Later in high school, he ran a pop-up restaurant in his hometown located in the Western United States, all before going off to college. Working these jobs meant that he needed the right culinary tools, and he found it in a blade that was specially crafted for him by a

bladesmith and the owner of the forge who would later be instrumental in the birth of Aaronson LLC.

Judah Aaronson's Formal Education and Entrepreneurial Journey

An accomplished entrepreneur, who has been in business since he was in middle school, Judah graduated Summa Cum Laude with a degree in Culinary Arts and Food & Beverage Entrepreneurship from a university on the Eastern part of the United States. He is a member of the American Bladesmith Society and a National James Beard scholarship recipient. He has also won several awards and has been featured in several national and local newspapers.

The Launch of Aaronson's LLC

During his sophomore year at the University, Judah started a business that involved selling low budget high-quality knives to chefs, home cooks, and culinary students. He started this business after observing a frustrating dilemma professional, passionate home cooks, and culinary students encountered concerning knives they already use. These knives are usually not cost-effective and are often mass-produced. Aaronson LLC set out to solve the problem by offering low budget high-quality knives, using a direct to consumer model.

Manufactured in China, these knives are made by third-generation blacksmiths who invest their passion and skill into every blade. The head blacksmith who runs the business with his wife grew up learning from his father, which enabled him to advance his expertise as both a bladesmith and a businessman. With a bachelor's degree in Product Design, he also dedicated some time to learning how to make a Japanese-style knife, hence, mastering a knife making that is uniquely his own. The knives sold by Aaronson LLC are signed by the head blacksmith, backed by warranty, and presented in a specially branded box. Aaronson LLC's knives are forged from steels that are prized for its ability to take on an edge while sharpening easily. The handle is made with sustainably sourced wood crowdsourced through a network of local farmers. It is hand polished, and it is shaped in a way that makes it comfortable for both right and left-handed users.

Building Aaronson's LLC

While in school, Judah was extremely hard working and well respected by everyone that met him. He was immersed in the culinary scene and was often called upon to send volunteers to huge culinary events in the area. To ensure that his fellow students had access to his knives, Judah worked with his University's bookstore to offer it to students. He also listed his knives on Amazon and ETSY and opened accounts with other retailers in the neighboring cities and states.

Digital marketing has been essential to the growth of the firm. In addition to aggressive Facebook and Instagram campaigns, regular customers have been instrumental as well. "The use of organic influencers - individuals who used the knives, loved it, and shared with their followers without being paid, has led to the strongest quarter of sales." Finally, the connection to the manufactures in China has equally been vital in how quickly production can be scaled and new samples sent to customers. The organization is doing well financially as it has already exceeded its revenue goal for the year.

As Judah was getting ready to graduate and move back home to the West Coast, he had a big decision to make concerning how he would continue to grow the East Coast Market that he has worked so hard to build. Sure, he can communicate through technology, but communicating solely through technology does not work with his business model. Then, Judah realized that it was time to bring others into the Aaronson LLC family. This was no easy decision because whoever he hires must embody Aaronson LLC's spirit. He quickly realized that he did not have to go too far to find the next representative for the company because his roommate Carter whom Judah described as "the king of side hustle," was precisely the right fit.

An entrepreneur in his own right, Carter and Judah, went to the same school, but Carter was a year ahead. While in school, Carter was the head of a popular culinary club, a rival to another popular culinary club that Judah headed. Both collaborated on some events and later became roommates. Before Carter graduated, he started a business with a group of friends that eventually did not make it. But when he graduated, Carter knew that he wanted to stay in the area, so he accepted employment with organizations that enabled him to achieve that goal.

Initially, Carter was only supposed to be a sales representative for Aaronson LLC, but when the opportunity to become more than that

arose, he knew he had to accept it. In addition to his sales rep position, Carter is also responsible for providing content for the blog and social media posts. According to Judah, “Carter is a go-getter who is so entrenched in the food community. Having worked with other organizations in the area makes him the perfect fit for the position because he can use his network in ways that benefit Aaronson LLC.”

Judah understands his strengths and weaknesses, so he ensures that he attracts people who are motivated to be successful and possess the skills that he lacks. This, he believes, drives everyone to do better and, as such, form a team that is strong enough to withstand any threats. Other positions at Aaronson LLC include office manager, a rotation of three photographers, one who also doubles as the social media manager, a sales rep in the Southwest, and a graphic designer. “Aaronson LLC has thrived on being able to pull an extremely talented team together.”

Building Intrapreneurial Culture at Aaronson’s LLC

Judah describes the culture at Aaronson LLC as “lean, digital, streamlined, sharp, growth-mindset, ground floor, remote [accessibility-no office hours], and expanding.” For Judah, what is essential in his business is customer relations and responsiveness, which he believes is fundamental to their brand—because the ability to quickly and effectively respond to customers’ needs has earned the company praise and positive reviews.

Building a culture of intrapreneurship is very important for Judah. To him, this means inclusivity, having an internal motivation for success, being thoughtful, collaboration, innovation, and the ability to question his decision. “At this phase in the company’s life, there is no purpose for a ‘cog in the machine.’ With the growth we’re seeing, we need regular innovation and ideas. This can be as simple as tweaks in an existing product, or it can manifest in regular conversations where a team member questions my thinking. The team must hold each other accountable and catch each other’s mistakes.”

Collaboration is the type of behavior that receives a reward at Aaronson LLC. Judah recalled what happened during a recent project where he was delighted with the team. “I had a major moment of pride when during our recent project, Carter and Lisa were working seamlessly with other members of the team on everything, from video production to marketing. What made this special is that everyone was located in different parts of the country, but they had the initiative and drive to get their work

done and exceed expectations on every task.” Self-motivation is another essential aspect of being a part of the Aaronson LLC family. “Every person on the team needs to have the drive that if they get a great idea, they can pursue it, and then show the team what they’ve developed – essentially, the above and beyond mentality.”

Judah works extremely hard to reinforce an intrapreneurial culture in the organization. He explains how he craves feedback from the team and is willing to accept changes that are better than his original plan. “I want feedback on every choice made and will gladly accept alternatives that outperform the original plan. A case in point is our blog posts. Knowing that Carter has a background as a test chef along with my schedule filling up, he volunteered to take over recipe development. Doing this has helped with content development as well as an endless supply of photos for our marketing content.” Lisa has also been instrumental in contributing to the other outlets, such as the ETSY and Pinterest sites.

Judah understands the need for access to resources and support in an intrapreneurial environment; therefore, he provides incentives that would keep everyone motivated. Carter, for example, is in the process of being rewarded with a potential share of the company. In addition to their regular pay, Judah motivates and inspires his team through commission. He would also add extra money to the invoice of the manufactures in China to take the team out to dinner or celebrate Chinese New Year. “I would give an extra five percent to the manufacture in China as a way to profit share.” Judah truly believes that in the right intrapreneurial environment, “an employee does not have to quit their day job to have a small business.”

The case study presented above serves as an example of a small business that is working to ensure that intrapreneurial culture is nurtured within the organization and should be a model for other small businesses who aspire to build such culture in their respective organizations.

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Understanding Diverse Cultures and Impact of Spirituality on Growth of Global Businesses

Kevin M. Sorbello and Vivek Pandey

INTRODUCTION

People are born, raised, and educated in different places and times, which is why we see such cultural diversity in the world. The impact of both culture and spirituality on almost all aspects of their life is evident. Religion is as old as human civilizations and often shapes a community's lifestyle and culture, which, in turn, shapes the spiritual mind. While religion has always had an enormous impact on the conditioning of thoughts, spirituality is something far more personal. The two concepts are often confused due to an overlap between them. Religion is a personal set or institutionalized system of religious attitudes, beliefs, and practices in the service and worship of God or the supernatural. Spirituality, on the other hand, connotes an experience of being connected to something larger

K. M. Sorbello (✉)
Capella University, Minneapolis, MI, USA
e-mail: coolsteam@aol.com

V. Pandey
Vivek's Institute, Vadodara, India

than the self. Spirituality is a part of religion yet is far more open than religion. Religion is about faith, the unconditional acceptance of religious teachings. Spirituality, on the other hand, does not dismiss faith, yet it focuses on direct experience of the soul or divinity (Brady, 2020). Spirituality is that belief that there is more to life than the self or the material, while religion attempts to give the exact form to this belief (Dawson, 2018).

Spirituality embodies personal values of honesty, integrity, morality, and ethical behavior toward one's self and others, offering something to benefit the good of all (Brady, 2020; McLaughlin, 2009). Beliefs, formed as a result of age-old conditioning, have always led an individual to rigidity. Spirituality brings about a fundamental appetite for learning, the actualization of self, and a sense of connectedness with the world and those within it. Spirituality is far more inclusive and reflects on every aspect of life. It promotes awareness outside of the self and brings about methods and processes which enable an individual to change for the better, and in so doing, seek positive social change.

The new science of Epigenetics again proves the very point of the cultural and societal beliefs and its impact in shaping the mind of an individual (Lipton, 2005). Space, which inhibits them eventually, exhibits through them. Inner belief systems are the most fundamental governing factors which make people express the way they are. Both spirituality and culture have a pivotal role in shaping the inner side of a person, which ultimately compels them to have a drive for excellence or mediocrity. Preventive medicine, as of now, is only concerned with the health of the human body. It should be a mandatory part of learning curriculums in all organizations that the health of the human mind and soul is inexorably connected to the health of the body. Such a shift in understanding would help set any organization on the pathway to managing things in a much more ethical and holistic manner. Spirituality, as a subject, deals with space and harmonizes the same by working on individual spiritual minds. Hence, the inclusion of any process about the wellbeing of individuals results in much more refined actions.

With the unprecedented situation of the COVID-19 pandemic, the world needs to take a fresh look at the role spirituality places inside and outside of the workplace. We live in an age where physical amenities, if taken away, would have a serious negative impact on a person's psychology and well-being. The lockdown scenario was one such instance when the vulnerabilities of isolation from other humans were painfully

evident. Cases of reported domestic violence were rampant; economics and life, in general, were in jeopardy. There is, therefore, something fundamentally incorrect in the way most people look at life. A pandemic like this calls for a significant change in almost all systems helping us to sustain a meaningful life. The focus of the world has suddenly shifted from success to survival. Revising the world order in which all living creatures can grow and thrive should become a focus of our lives and work environments.

SPIRITUALITY: THE BASE

To treat spirituality as an abstract subject would be highly inappropriate. Although spirituality is often perceived differently by individuals and cultures, a common thread is the notion that the individual spirit is connected to a universal consciousness; an awareness of the interconnectedness of things, and the sense of a higher power or purpose to our lives. If we understand faith in the light of modern physics, we become spiritual. Spirituality forms the very basis of our existence. As proclaimed by none other than Einstein, energy and matter are simply different manifestations of the same thing. The unseen energy of our existence, or spirit in religious terms, forms the basis of all life. Spirituality is, therefore, the basis of all systems existent on this planet. Negative emotions like selfishness, greed, ego, jealousy, and attachment, leave the spirit unfulfilled and in conflict with the universal sense of what is right and wrong, and the notion of what defines ethical and moral behavior.

The feeling that there is more to life than simple survival, that there is more to work than the generation of profit, is born of spirituality. This notion has led to the concept of the “triple bottom line,” defined as “people, planet, profit” in that order. In terms of business, employees and the environment are as important as economics (McLaughlin, 2009). A poll taken by USA Today found that 60% of those polled say workplaces would benefit from having a great sense of spirit in their work environment. This sense of “spirit” often noted as embodying personal values of honesty, integrity, accountability, respect, justice, service, trustworthiness, and good quality work, all of which comprises the sense of spirituality. Where religion emphasizes belief, spirituality focuses on how values are applied and embodied (McLaughlin, 2009).

The idea to incorporate spirituality as a process would be to retain piousness in the work processes. Spirituality is an inherent human quality

and it needs to be recognized as part of all processes since we have, as a civilization, matured past Maslow's basic needs to the higher level of self-actualization. The ethical and moral issues faced by modern businesses would be more easily resolved within an individual if they were acting in alignment with their spiritual self. The guiding light within every individual would help them settle and reflect on their own actions. As individuals would become more and more sensitive, workplace and environmental policies would be paid due consideration. Activities, whether large or small, would be combined with the right intention to become positive action (Activity + Intention = Action). The accidental nature of the world needs to be converted to conscious action. Every individual on Earth, while enjoying their life, needs to carry out their responsibilities with the utmost sense of love, care, and consideration. The element of competition would still exist, but the goal would be to decide toward the benefit of all, not just the corporate bottom line.

The benefit of the multitude of products and services provided around the world is offset by what it sometimes takes to produce those products or deliver those services. Mitroff and Denton (1999) cited the CEO of a highly successful, mid-sized furniture manufacturing business who indicated dismay at the realization the chemicals he used to manufacture and treat the furniture he created were highly toxic and extremely dangerous to the environment. While trying to change these dangerous chemicals to ones more friendly to the environment, he indicated the conflict between his actions and his spirit created a feeling of a spear in the middle of his chest that he struggles every day to pull free. Another CEO, this time of a nonprofit business, opined, "All organizations, for-profits as well as not-for-profits, need to learn how to harness the immense spiritual energies of their members if they are to become ethical *and* profitable over the long haul. Any organization can make money in the short run by exploiting and mistreating its employees, but if it wishes to be profitable over the long haul, then it needs to learn how to become spiritual" (Mitroff & Denton, 1999). The non-spiritual concept of profit at any cost provides comfort for the few and a great deal of struggle for the many.

THE UNIVERSALITY OF HUMAN EXISTENCE

Human sense more than their physical selves; they have an innate sense of being more than the sum of their physical parts and a connectedness to the physical and spiritual world. The experience of human life

cannot be comprehended by the study of biology alone. To achieve self-actualization, they need inner growth and understanding, and a sense of purpose. Technological advancements and novel inventions for their comfort at the cost of others and the environment must give way to a new normal, where there is a balance between comfort, convenience, and universal benefit without harm to the world in which we live. This new direction needs to keep in mind the whole of the ecosystem, workers, stakeholders, and the organization. Organizational leaders, workers, and owners want to feel a sense of pride in not only what they produce but how they product it. Spirituality makes one inclusive, taking a broad perspective in all decisions, personal and organizational to ensure the well-being of everyone involved or impacted by their actions.

The spiritual mind comprises the intellect, consciousness, and emotional responses. To burst a common myth regarding human existence, there is a difference between the subtle aspects and the gross ones. For example, a brain is not equivalent to the intellect; the intellect is the ability of the brain to keep and process information. Although biochemical actions make us believe the heart is the center of emotions, it's not; emotions are born from the spiritual aspect that senses compassion, empathy, sympathy, anger, joy, grief, and love. Although scientists have studied emotions, they do not agree on what they are or how they can be measured. They agree that emotions have physical and physiological components, and that they are the result of subconscious action in the cortex. The spiritual aspect of the mind is, therefore, currently beyond human measure, although each of us experiences emotions every day.

The influence of the place we are born, the culture we follow, and the people we meet should not be underestimated. Our spiritual development is based on our experiences, both mental and physical. The people with whom we associate, the businesses we engage in, the way we are treated by others, and the mores of the culture or subculture to whom we belong all serve to mold our spiritual self. What we practice, we become. If we associate with criminals, a part of us rationalizes criminal behavior; if we associate with those who seek to improve society in a selfless manner, we too will act selflessly. However, if we are cheated or mistreated, our sense of justice may darken our spiritual perception and turn our focus toward revenge. Yet even in those times of dark thoughts, the inner core of our spiritual being knows what is right and what is wrong; whether we choose the angel or devil on our shoulder is up to us.

The application of these concepts should translate into organizations that understand these influences and the possible repercussions to their workers and society. The more senior managers and leaders are in tune with their spiritual “rightness,” the greater the chance their employees will align themselves with positive behavior. The more positively the organization treats its employees, customers, and society, the more profitable it becomes. A 1999 Vanderbilt University study found low-polluting companies financially outperformed their high-polluting counterparts 8 out of 10 times. Whole Foods was ranked one of the top 100 companies to work for nine straight years. Its CEO stated that stakeholder interests were less important than those of their customers and workers. Rather than having executives that make hundreds of times the salary of their workers, they capped those salaries at 14 times the average worker’s pay. Co-President Walter Rob summed it up by saying, “We’re not retailers who have a mission—we’re missionaries who retail” (McLaughlin, 2009). *Business Week* magazine reported research by McKinsey and Company in Australia that found improvement in productivity and a reduction in turnover for companies engaging in programs that include spiritual techniques for employees. Mark Orlitsky and Sara Rynes reviewed studies spanning the last 30 years and found a significant relationship between socially responsible business practices and profitability (McLaughlin, 2009). A study done at the University of Chicago found that companies that had a defined commitment to ethical principles are more profitable than those that do not make ethics a key management principle (McLaughlin, 2009). These and other studies show a direct and positive relationship between companies that embrace and incorporate spirituality toward environmental stewardship, positive social impact, and ethical standards and their corporate profitability.

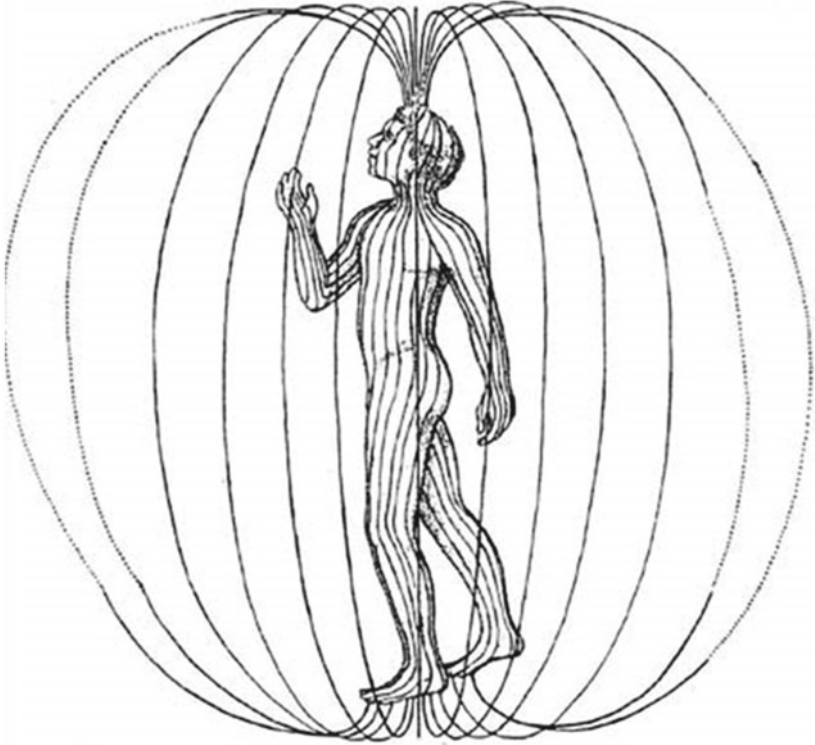
World governments and corporations may not truly realize the immensity of their potential. For eons, they have been measuring the capacity of machines and labeling them as underutilized or over-utilized, while ignoring the capacity of the spiritual self. The more people discover their potential, the better it is for themselves and any organization to which they belong. People need to sense value in what they do, what they contribute to the world, and in how they fit into the gears of society. Likewise, customers need to feel the products they purchase, the goods they receive, or the service provided has value to them, without harming others in the process. Nike saw a 27% drop in earnings when their sweatshop conditions and slave wages paid to overseas workers were

exposed to the public. 39 percent of US investors indicated they always or frequently check on business practices, values, and ethics before investing, and Domini 400 Social Index companies (socially responsible, triple-bottom-line companies) outperformed the S&P 500 between 1999 and 2009 (McLaughlin, 2009).

Management should be more than a set of principles; it should be the continuous process of discovery, improvement, and development. The growth and expansion of a company should consider inner and outer aspects, resulting in a benefit and prosperity for all. For centuries, workers have been treated like slaves (wage or actual). Initially, they were made the slaves of other human; later, they made them slaves of machines. With all the technological advancements and comforts we have, people are more focused on using smart devices, than discovering the very profound potential that lies within them. The universe does not have a clock, nor a calendar. These are the shackles and constraints in which we have trapped ourselves, neglecting the higher dimensions of life and resulting in stress and management issues. Once we learn to explore and fully utilize that which is already within us, many earthly matters would seem more manageable and more easily resolved. It becomes crucial for businesses to realize what it means to be human.

Case study: “According to Superstring Theory, the universe consists of 10 dimensions, including our 3-dimensional physical universe, time as the 4th dimension, and six unobserved dimensions compacted - or curled up - in elaborate, twisted shapes called Calabi-Yau manifolds” (Superstring theory). The role of a mind is to shift to the realms of such higher experiences, which ultimately are beneficial for their routine, mundane matters. We discard the old and embrace technological advancements as they come our way. We need to do the same with our understanding of the spiritual mind. The more we reach for the higher dimensions it touches, the

more easily we will be able to handle our problems and execute our tasks



(Picture credit: <http://www.soul-guidance.com/lft/aura.htm>)

The spiritual mind is capable of merging and mingling with just about anything with which it contacts. We all are vibrating beings and the space around us has a huge impact. Hence, the study of culture and the role of spirituality in shaping spiritual minds become essential.

HUMAN POTENTIAL

Humans have progressed because of countless technological innovations. With each change, the level of comfort enjoyed is higher. Here is where spirituality helps us to find both our inner peace and prosperity. A person may succeed materialistically and socially yet suffer ill-health if they fail to find inner satisfaction and peace of mind. We see very successful people suffering from heart diseases, blood pressure, or diabetes. Many people

and medial workers recognize the correlation between mind and body. Happy individuals tend to be healthier and maintain functional families, a friendly workplace, and enjoy the benefits of society and social interactions. Aminpoor and Naghadeh (2014) argued that happiness promotes hardiness, which is considered a variable in reducing mental and physical diseases. “People’s emotional, mental, and spiritual states are closely tied-in with their physical being; which is why so many illnesses and ailments are classified as ‘psychosomatic’ – meaning that the body reflects the turmoil was going on inside a person” (Tuinman, 2009).

People are not just a resource; they are the *source*. Companies comprised of people spiritually aware exhibit behavior synonymous with spiritual-based morality, ethics, and awareness. The more self-aware the employees, the more self-aware the company, which is simply the combination of all its parts. The impact of one right person’s character can easily have a soothing effect on the space around them. They can also be susceptible to evil influences of selfishness and greed, yet they can also be directed toward the positive. Companies in transformation will experience a tipping point, where a sufficient number of spiritually aware employees are sufficient to change the direction of the entire company, and in so doing, accelerate the transformation. Once an individual discovers methods to strike unison with their nature, the factor of time and space becomes a subset of their ability and, eventually, the actions.

Spirituality does not exist apart from the individual, just as breathing only exists within the individual. The spiritual quotient (S.Q), which encompasses the intelligence quotient (I.Q) and emotional quotient (E.Q), needs to be applied more often than not. The following excerpt will serve as a useful reference point:

Spiritual quotient (SQ) is becoming important in business organizations; it is gathering momentum in companies such as Ford, Nike, Boeing, AT&T, Reckitt Benckiser, Wipro, Dabur, Tata Tea, Lotus, Taco Bell, etc. It looks as though a kind of spiritual revival is sweeping across the corporate world, and companies are laying emphasis on Spiritual quotient (S.Q) in addition to intelligence quotient (I.Q) and emotional quotient (E.Q). Organizations understanding the importance of employers and employees trusting each other so that the customers also trust them. Building a strong organization on the foundation of mutual trust is most important to sustain in the VUCA world (volatility, uncertainty, complexity, and ambiguity). Stress management has started becoming a major KRA (key result area) for most organizations. Spiritual gurus like Sri Sri Ravi Shankar of Art of Living,

Devdutt Pattanaik, Swami Sukhabodhananda of Prasanna Trust, Sadhguru Jaggi Vasudev of Isha Foundation and others are invited by corporates to enhance spirituality at the workplace. Organizations are realizing that there is a need to allow other people's spirits to be nourished and change a workplace from merely being a place to earn sufficient money to a place of creativity. (Hattangadi, 2018)

We are experiencing an avalanche of information; at no other point in history have we been able to gather so much information and process it further for application and discovery. However, the appropriateness of the data is never really censored, which can render the spiritual mind corrupt and inefficient. We know what is right or wrong, and yet we often choose what is wrong for a variety of reasons, later to rationalize our decisions even though our spirit knows we made an inappropriate choice. We are human, after all, and as such need to be aware of our failings and strive to better ourselves as much as possible, realizing that perfection is unattainable. The best we can hope for is the best we can consciously do, and if we are tuned-into our spiritual selves, the way to bettering ourselves will be far easier. It is not how often we fall, it's how often we get back up and get back on the right path.

The spiritual quotient (S.Q.) will always overrule and override the E.Q. (emotional quotient) and I.Q. (intelligence quotient). A leader, in charge of any organization, should explore his spiritual self to the highest possible level. The awareness, not just focus, would ensure that such a leader is addressing the various emotional, mental, and intellectual needs of his subordinates. Such an elevated leader naturally becomes more capable of handling difficult situations. To be able to command in a natural and not a coercive way, should be the only way.

DIVERSE CULTURES

Organizations must interact with people from different parts of the world, who belong to diverse cultures, practice various religions, and speak different languages. In a globalized business the variance in ethnicity is more expected, yet even in local businesses those differences are evident due to a mixing of cultures resulting from the freedom and ease of modern travel. Whereas we need to enjoy the uniqueness in the world and its diverse cultures, we also need to be cautious to avoid friction

that may just occur in the workspace when differences are misunderstood, unappreciated, or not tolerated. Variance in ethnicity, culture, or race is never really the issue. The fundamental problem is almost always within the individuals and the way they have been indoctrinated by their culture, parents, friends, and media. Some may wish the world were less diverse, more homogenous. Those who feel this way are possibly ignorant of the benefits realized by embracing the positive variations in perspective. Cultural intelligence is a measure of a person's understanding and respect for cultural diversity.

The spiritual mind is the subset of the family culture, which again depends on the society at large. We all subconsciously pick up things from the space around us. This whole complex phenomenon shapes what we call the spiritual mind. The programming of the Spiritual mind, to clarify one more time, is the conditioning rendered by the societal groups. There should be no shame in learning new things while remaining connected and appreciative of the old. With the world trying to cope with the COVID-19 pandemic, it becomes even more essential to study the diversity in cultures. The cultivation of a mindset throughout generations which is insensitive toward other living creatures is something needed to be looked at by all. The human race has been endangered by the very research labs meant for saving them. Humankind has drifted far away from nature and we would be well advised to encourage organizations to consider their impact on our environment. It does little good to live in palace purchased at the expense of the land it sits on, the air surrounding it, and the water that nourishes it.

COMMON BUSINESS GOALS, CURIOUS MINDS

In general, most businesses offering goods or services, whether for profit or otherwise, are referred to as organizations. The goals of most organizations are the same; increase profits and market shares. However, organizational employees may have different goals and measures of success. The goal for organizational leaders is to develop an organizational culture that shares a common ground for the organization, its stakeholders, and its workers. This is where the spiritually tuned leader should shine. There exist common goals that will promote the triple-bottom-line of people, planet, and profit. These elements are not mutually exclusive and if it takes a minor reduction of profit to increase worker satisfaction and decrease adverse environmental impact, then it is a fair

compromise. The word “profit” does not have to mean “at the expense of all else;” it simply means the organization will operate without a loss. When employees are aligned with the organization’s culture, its goals, its measures of success, they show it in increased productivity, retention, and general attitude toward life and the organization. Workplace spirituality (WPS) focuses on meaningful work, sense of community, and a sense of value in the organization (Hassan, Nadeem, & Akhter, 2016).

With the COVID-19 situation creating sad havoc around the world, we owe much introspection as regards all the old systems in operation. The whole premises on which the way the businesses have been conducted until now needs to be revised. Globalization still stands a possibility but with a different outlook. Large manufacturing hubs and capitalized industries may end up becoming a thing of the past. Small, cottage industries may become the model for the future, even if they are subsidiaries of larger organizations responsible for the assembly of their components. A tiny organization, occupying little space, employing lesser individuals still stands a chance to become an export-oriented unit. One large company, with its extensions all over the world, may not suit the post-pandemic landscape. Instead, larger organizations may need to have tiny hubs across cities that can produce goods and also employ many people at the same time, but at locations distant from each other. Glocalization, where products and services are designed to benefit local markets while also being distributed on a global level is becoming the new cottage industry model and is gaining proponents throughout the business world (Svensson, 2001).

Traditional cottage industries and handicrafts still continue to play a crucial role in the economies of all Asian countries. They not only constitute major manufacturing activities in themselves but are also often the only available means to provide additional employment and raise the level of living for both rural and urban populations. The notion of rural and urban, however, is obsolete; the world needs small localized businesses replicating a model of both commercial and human excellence, especially since they are more likely in tune with their spirituality or more likely to develop a critical mass of spiritually oriented thinking within their smaller company.

THE ALIGNMENT WITH MILLENNIALS

Perhaps biggest challenge for any organization is to recognize the differences between the older and the younger generations. Even organizations that believe they have a homogeneous workforce may be surprised at the significant differences between the generation in charge of the organization and those in subordinate positions. The difference between the way each generation perceives the value of work and company loyalty is especially different. So too is their perception of self-actualization and personal fulfillment. Where older generations feel hard work and longevity with a company is a measure of success, younger generations are less likely to commit long-term relationships with a single company and value time away from work more than increases in salary. Since these perceptions are ingrained in these generational cultures, it is often difficult for each culture to understand the perspective of the other. The speed of technological advancement is also shortening the span of each generation, increasing the generational diversity within each organization at an increasing rate. Thus, each new generation finds it increasingly difficult to deal with the generations a few steps behind them.

Millennial Characteristics

As expected by their birth years, the millennial generation makes up the fastest-growing segment of the workforce. As companies compete for available talent, employers simply cannot ignore the needs, desires, and attitudes of this vast generation. As with each generation that preceded it, millennials have come to be defined by a set of characteristics formed mainly by the world and culture they grew up in. Whereas older generations were born at a time when hard work and long hours were the mantra to success, millennials grew up in a time of less stability in the workforce, yet in a time where there was more time for introspection and the development of the spiritual self. As such, they are tech-savvy, family-centric, team and achievement oriented, more accepting of workplace diversity, and prone to job-hopping (Kane, 2019). Their resumes suggest they look forward to shifting jobs every two to three years. If a position fails to meet their emotional needs, they'll simply move on.

Members of the workforce, belonging to this, later, or previous generations, need to be inducted in the organization smoothly. This requires understanding, appreciation, and tolerance of all parties. The current

generation is vulnerable at the emotional level and can get disturbed very easily. Their education and independence are on the high side, meaning they may not accept things just as they are presented. They somehow find it difficult to follow any kind of hierarchy, feeling a sense of equality based on human value rather than position. It has been noted that they often approach their hierarchical superiors as equals, which frustrates the older generation who find hierarchies necessary and a sign of achievement and worth. Again, all involved need to understand and appreciate the differences in perspective, finding ways to leverage the differences rather than oppose or ridicule them.

Abraham Maslow had suggested in his “hierarchy of needs” model that as nations and their populations became abundant, their spiritual hunger would become robust. Maslow’s perception of self-actualization related directly to the sense of spiritualism (Neck & Milliman, 1994). In the changing world and its markets, which are strongly characterized through globalization, we see volatile environments and shorter product life cycles. We also see organizations breaking the rules and laws of the land. In a chaotic world, people are looking at spiritualism as a key to resolving complexities. Perhaps the most common basis of modern spirituality is just a mystical sense that the universe is in some way meaningful and compassionate.

METHODS TO INTEGRATE

The spiritual mind is the software to the body’s hardware. The spiritual mind’s software is not made of stable code, it is constantly learning, expanding, and changing. While we know how to keep the body clean, we often neglect doing the same for the spiritual mind. Some spiritual awareness techniques should become part of a person and organization’s daily chores. Before engaging in any activity, people and organizations should reflect on what they are about to do and how they feel about the path they have chosen. They should feel fresh, relaxed, and connected to their core, as spirituality and its related processes will help enhance their performances. Any work done without the alignment of mind and purpose would only mean activity and not action. The objective of any organization should be to accomplish significant tasks with people who are calm, composed, and cooperative. The more cohesive the unit, the much-refined the outcome.

There are three different aspects to be managed in any workplace or home; the intellect (where imagination occurs), the spiritual mind (where thoughts occur)/, and the emotions. The organization of these three has been taught by sages from different cultures. Aligning these three should happen before proceeding with any project. Part of this is the reduction of stress, which the World Health Organization previously named as the health epidemic of the twenty-first century. Here are a few instrumental techniques to accomplish this alignment.

1. Emotional freedom technique or the *tapping* solution

Tapping is also known as EFT (Emotional Freedom Technique). It is a powerful holistic healing technique that resolves a range of issues. It's based on the combined principles of ancient Chinese acupressure and modern psychology. The basic Tapping technique requires you to focus on a negative emotion at hand. This can be a fear, a worry, a bad memory, or any unresolved problem. You do this while maintaining your mental focus on this issue. Then you use your fingertips to tap 5–7 times on 9 specific meridian points of the body:

1. Top of head;
2. Eyebrow;
3. Side of the eye;
4. Under the eye;
5. Under the nose;
6. Chin below the fold;
7. Collarbone;
8. 4 inches under the arm;
9. Mid-pectoral muscle.

Tapping on these meridian endpoints, while addressing the root cause of distress, sends a calming signal to the brain. This allows you to feel relaxed and in control. A research study showed that tapping lowered the stress hormone Cortisol by 43% and PTSD symptoms by 52% (<https://www.thetappingsolution.com/>).

2. Transcendental meditation

Transcendental meditation is a simple, effortless procedure practiced for 20 minutes twice a day. This keeps their mind in a positive and empty state where they can relax completely. This eventually enhances performance in any field as it enables the meditator to focus easily. It also reduces stress and the number of hours taken for rest. The benefits of this technique have been proven scientifically and are endorsed by some doctors in the USA. It keeps unnecessary imagination and thought process under control (<https://www.tm.org/>).

3. Yoga

Yoga is a spiritual tradition that began in India about 5000 years ago. Historically its practices have been adopted by such religions as Hinduism, Jainism, and Buddhism. However, the practice of yoga is compatible with any religion, as well as atheism. The word yoga means union in Sanskrit. Many of the yoga traditions believe that the practices of yoga lead to the union of a person with his or her true nature, or with God or the universe (however one wishes to conceptualize it). How this is interpreted, and the means employed to get there, differ in the various yoga traditions. (<https://www.takingcharge.csh.umn.edu/yoga>)

4. Reiki

Reiki is a form of alternative therapy commonly referred to as energy healing. It emerged in Japan in the late 1800s and is said to involve the transfer of universal energy from the practitioner's palms to their patient. Energy healing has been used for centuries in various forms. Advocates say it works with the energy fields around the body. Some controversy surrounds Reiki, because it is hard to prove its effectiveness through scientific means. However, many people who receive Reiki say it works, and its popularity is increasing. A Google search for the term currently returns no less than 68,900,000 results. A 2007 survey shows that, in the United States (US), 1.2 million adults tried Reiki or a similar therapy at least once in the previous year. Over 60 hospitals are believed to offer Reiki services to patients. Whether there is a scientific basis for its therapeutic results, or the results are based on the belief that results will be obtained from the

practice, the sense of gaining positive energy has the same effect on the human body (<https://www.medicalnewstoday.com/articles/308772>).

Regardless of which method or methods chosen, if made a part of daily routine, a training and development program would provide an option for those who wish to reduce stress, increase their sense of inner peace, and improve their daily outlook. It would enhance the receptivity of the employees and enable them to grasp things in a much better way. The ethical, moral, and social constraints also get dissolved gradually as an individual becomes more and more aligned with his nature. To obey the law and to cooperate with colleagues becomes the new normal. Rules can be implemented and enforced, but ethics and morals supporting ethical and moral behavior must result from the inclusion of spirituality in the workplace.

CONCLUSIONS

Running a business or managing any aspect of life is fundamentally an exchange of energies between two individuals or a group of people. This exchange of energy can be beneficial or detrimental, depending on how much care is taken into the process. Spirituality helps in dissolving undesirable patterns of behavior, and spirituality in the workplace fosters a sense of worth within the individual and the organization. Previously, the inner or spiritual self, the emotional, mental, and intellectual, were left up to the individual to change or develop. We need to understand that spirituality is not something that can be turned on and off, it should not be left at the door of the workplace, and including it in how business decisions are made ultimately results in a benefit for the workers, the organization, the customers, and the environment. As such, organizations must realize and accept their role in assisting the individual in developing and realizing their spiritual self and the benefits to be had in doing so. Including programs to bring about a qualitative change in an individual should be part of the business development strategy as it will ultimately affect the company's image, profit, and sustainability. Organizations would grow if they consistently worked on individual development and maintained alignment between the worker and the workplace. Organizations wanting to compete in the modern world and become global must recognize the need to enrich the spiritual mind of the individual and the organization. Globalized entities are the ones who end up learning their lessons well by

succeeding or failing as a result of competition with other organizations that embrace the concept of developing the spiritual mindset.

Spirituality is not the enemy of profit; it should be the guide by which profit is created without unnecessary harm to people or the environment. The induction of spirituality with the intention of smoother operations will promote positive social change and improvement of the environment as a whole. Change in the one would bring about a difference in the whole. Spirituality has the power to bring about this inner change. Instead of behaving like machines, people would express themselves as self-actualized humans who care about others and their environment.

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