Cultural Knowledge Transfer Using Metaphors

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Introduction

In the global economy it is important that people develop the ability to empathize with other cultures, rapidly. In an environment that relies heavily on virtual communications with teams spread around the globe, building trust and providing leadership are critical business and project management skills. There is a significant body of literature on cross-cultural issues, but often it focuses on a thin band of customs and business practices. While this knowledge is essential, it generally is only durable enough for short business engagements. It is not adequate for extended expatriate assignments, or for extended projects with virtual teams. Another method is needed to more quickly learn about other cultures.

One potential method that has emerged is the use of metaphors to provide a window into other cultures that is rich and informative, not judgmental. The literature on metaphors begins with Aristotle, and has a long history of debate between those who believe metaphors to be a knowledge transferable representation of complex ideas, and those that believe it to be an intellectually lazy way to avoid detailed descriptions of complex ideas. There are also those that have argued that metaphors in the cultural domain are in danger of crossing the line into stereotypes. This paper will review these opinions, with a focus on the positive attributes.

This paper will first review the some of the theory on metaphors, and then hypothesize a methodology for transferring cultural knowledge quickly to others. Proposed future research will then be suggested along with a summary.

Theory

Hawkes (Hawkes 1972) describes the forms of transference in speech as *figures of speech* or *tropes*, and that metaphors are the fundamental *figure of speech*. The first traditional category is a simile, which proposes the transference by use of *like* or *as if*. Hawkes suggests that a simile involves a more visually inclined description than a metaphor (example like a red-faced farmer). Next is the synecdoche in which the transference is something carried over to stand for another thing (example twenty summers for twenty years). The last method being metonymy, where the transference occurs as the name of a thing takes the place of something else (example the white house for the president of the United States). Hawkes states that all are forms of metaphor. Hawkes says that all meanings are universally relative, only appropriate to and valid in the cultural context in which they occur (Richards 1936), and that "language causes reality to exist." He also states that the use of metaphors give messages complexity of meaning. Hawkes closes by contrasting the neo-classical view that metaphor is a romantic extension or foreground of language, with the neo-romantic view that metaphors create reality.

Turbayne (Turbayne 1962) cautions that one must not confuse literal truth and metaphor. Turbayne quotes Aristotle as saying "metaphor (*meta-phora*) consists of giving the thing a name that belongs to something else; the transference (*epi-phora*) being either from genus to species [general to specific] or from species to species…" Turbayne explains that this definition includes synechdoche (society for high society, cutthroat for assassin, creature for man, or boards for stage), metonymy (lands belonging to the crown), catachresis (blind mouths), and metaphor or analogy (giving a thing that has a name another name). Turbayne cautions that one should not mistake the *mask* for the *face* in the use of metaphors.

Wheelwright (Wheelwright 1967) begins a discussion on metaphor by quoting the *Tao Te Ching*: "the Tao that can be spoken is not the real Tao" illustrating the difficulties of communicating deep and complex ideas with language. The author describes the use of *epiphor* (modern metaphor) to describe similarity between a thing that is relatively well known and a thing that is more obscurely known. Wheelwright uses the example of Edgar describing maturity and readiness in *King Lear* as "ripeness is all." The author describes a *diaphor* as a juxtaposition of experience and movement, and illustrates a combination of *epiphor* and *diaphor* in the *Tao Te Ching*: "we put thirty spokes together and call it a wheel; but it is on the space where there is nothing that the usefulness of the wheel depends." The author also quotes Alan Watts: "myth is to be defined as a complex of stories – some no doubt fact, and some fantasy – which, for various reasons, human beings regard as demonstrations of the inner meaning of the universe and of human life." The idea being that myths reflect the metaphoric constructs of different cultural groups.

Wheelwright describes the *diaphoric* myths of the Vedic god of fire, Agni – he lights up the world and therefore is the god of wisdom; he burns and therefore is a stern judge and punisher. The author says that presence, to know someone as a presence instead of as a lump of matter, is to meet them with an "open, listening, responsive attitude." A connection to their presence must consider their culture, myths, *epiphors* and *diaphors*. Wheelwright ends her work by stating "a person of intellectual sensitivity is plagued by the sense of a perpetual Something More beyond anything that is actually known or conceived. A wise beginning for any large inquiry is to entertain the postulate that reality, or a goodly part of it, is not obvious and discoverable by overt public methods of investigation, but is latent, subtle, and shy." This suggests why metaphors are important in cross-cultural understanding.

In *The Myth of Metaphor* by Turbayne (Turbayne 1962), Mr. Hayakawa introduces the volume by saying "no one, to my knowledge has taken the position so boldly expounded in this volume that metaphors are the very stuff with which human beings make sense of the universe." Turbayne states that all overt acts may be thought of as a metaphor expressing some inner condition. Among the many citations of literature, art, music, architecture, and poetry, the author cites Hamlet as saying before speaking with his mother "I will speak daggers to her, but use none." This is a use of language to indicate far more that just the overt interactions between mother and son, and as a larger view of how people pursue the reconciliation of social differences. Turbayne states that the image of the tree as a metaphor for life and immortality is widely used by nearly all peoples.

Wiener (Wiener 1950) wrote that information

Figure 1

Reference
(Reflection or thought)

Symbol   Referent
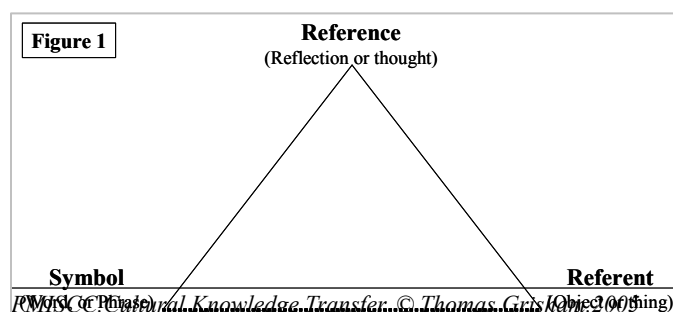
that proceeds backwards and is able to change the method of performance can be called learning, concluding that knowledge can be created only if the explicit information is internalized and used. Chase (Chase 1938) quotes the work of a Polish mathematician (Korsbybski 1933) who stated that "if we wish to understand the world and ourselves, it follows that we should use a language whose structure corresponds to physical structure." Korsbybski believed that mathematics was the only well-ordered language. One metaphor is a map: you cannot drive on a map but it represents essential information if one is to drive from one point to another. Wiener also describes the work of Ogden and Richards (Ogden and Richards) in *The Meaning of Meaning*, where they propose the following model that underlies the confusion of words and the things that they are intended to represent – Figure 1. The key is that the triangle has no base (dashed line) and that there is no direct relation between a thing and a word. Ogden and Richards argue that one cannot sit on the word chair for example, but that all three aspects must be present for effective communications, and understanding to occur.

McLuhan (McLuhan 1964) quotes a variation on Robert Browning's: "a man's reach must exceed his grasp or what's a metaphor." McLuhan says that all media are in fact active metaphors and information provides the power to translate experience into senses rapidly. McLuhan quotes Bertrand Russell as saying that the great discovery of the twentieth century was the technique of suspended judgment – critical to effective communications, and to knowledge transfer. He also tells a story of Tzu-Gung who is passing by a farmer that is irrigating his fields by carrying by climbing up a well. Tzu-Gung suggests the use of a lever and rope, but the farmer refused saying that he would then become like the machine. McLuhan also indicates that games are substitutes for stress, and represent models of culture.

Kövecses (Kovecses 2005) sites the work of Lakoff and Johnson [1] as claiming that people actually understand the world with metaphors, and he provides test data from other studies to support this assertion. The author contends that linguistic metaphors are expressions of metaphorical concepts in the brain's conceptual system. Kövecses claims that a metaphor includes linguistic, conceptual, social-cultural, neural and bodily components[2]. He also claims that abstract concepts are largely metaphorical[3] and that the source and target domains help to explain the universality and particularity of metaphors (love is warmth – warmth is the physical or source component, love is the target or abstract component).

Kövecses believes that the *correspondence* between source and target domains is what makes a metaphor. He uses Hungarian, English and Chinese to espouse a belief that basic metaphors - happiness, anger, time, event structure and self - are in fact near universal (it is interesting to note that the dimensions of time and self are decidedly different in the work of Hofstede and others). While the linguistic metaphors themselves are near universal, Kövecses notes that the *congruent metaphors* are cultural specific and are filled-in from the near universal level. One example he uses is the concept of hara in Japanese (anger is in the belly), and no other culture uses this adaptation of the near universal anger metaphor. In this way they are congruent with the near universal level, but culturally specific.

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[1] FIND – Lakoff & Johnson (1980) Metaphors we live by

[2] FIND – Grady (1997)

[3] FIND – Lakhoff and Johnson (1999)

Kövecses cites the work of Heine[4] who indicated that spatial reference, relating to the body, is of primary importance in the construction of metaphors. He reiterates that the components of metaphors are:

- Source domain
- Target domain
- Experiential basis
- Neural structures
- Relationships between source and target
- Metaphorical linguistic expressions
- Mappings
- Entailments
- Blends
- Nonlinguistic realizations
- Cultural models

Kövecses separates the causes of variations in metaphors into differential experiences and differential cognitive preferences. Experiences because our experiences as human beings vary, and cognitive preferences for abstract thought for the same reasons. He considers both of these as being affected concurrently, and makes connections back to the work of Hofstede. Kövecses considers the following items influence the differentiation of metaphors:

Context
- Physical environment – geography, flora and fauna, dwellings, etc.
- Social – power relations, social pressure
- Cultural

Differential Memory - Social History, and Personal History

Differential Concerns & Interests - Social, Personal

Experiential Focus – References to personal body

Viewpoint Preference – choice of different options in a culture

Prototypes and Framing – Source domains, and context
(Berger and Mohr 1982)

Metaphor versus Metonymy Preference

Kövecses closes by reiterating that the three main components of diversity are embodiment (bodily experience), context (social-cultural experience), and cognitive preferences.

In a different article Kövecses (Kovecses 2003) studies the usage of metaphors in helping people to learn a foreign language. He concludes that conceptual metaphors are cultural entities just as are cognitive ones.

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[4] FIND – strong reference

In one of his many books on myth, Campbell (Campbell 1986) points to the work of Adolf Bastian and his notion of local and universal myths and metaphors. Of the universal primal compulsions, Campbell points to the voraciousness of life, the sexual generative urge, and the impulse to plunder. He describes the metaphorical voyages in religious belief of examples like Jesus rising from the dead, and suggests that the metaphors become myth when transformed by the fusion with concordant insights. Campbell continues by saying that myths are like dreams being derived from experience, and make use of metaphor. Campbell describes a formula from Immanuel Kant to describe the two senses of psychological and metaphysical aspects (a is to b as c is to x – an imbalanced relationship) of myths and metaphors: "as the promotion of the happiness of the children (a) is related to the parents' love (b), so is the welfare of the human race (c) related to that unknown in God (x) which we call God's love."

Table 3

Year 1989 and 2000 Comparison Map

The entrepreneur in 1989 is . . .	The entrepreneur in 2000 is . . .
A protagonist in battle, fighting a broad range of opponents (such as bureaucracy, corruption, family, and friends) using psychological warfare and instrumental in class war. Entrepreneur frequently referred to in relation to boxing matches and heavily criticized if ducking battle.	An increasingly aggressive protagonist in battle, "nuking" and "culling" rival businesses or governments, using psychological warfare. No reference to boxing, class warfare or weakness
A magician or royalty	A magician or royalty but accompanied with substantial increase in the entrepreneur as wizard, iconic legend, master of universe, giant tree, and bearded shadow
Larger than life sitting on top of companies with large hand and boots	Explicitly referred to as a giant or titan, gobbling up companies, reaching up into the depths of outer space
A hero conquering disability or economics, at the end of the political evolutionary scale	Rarely portrayed as a hero. Affected by human fallibility and tiredness
Savior of floundering economies, prosperity, companies, and blushing women	Rarely portrayed as savior as the objects of entrepreneurial action take a more active role
An integral part of a "rags to riches" story	On stage or referred to with literary images
Blessed with opportunities and resources, offers answers to prayer and advises as guru. Sometimes treated with cynicism	Not just blessed with resources but entrepreneur is God himself
Seductively charming dripping with enthusiasm and glamour. Rude but gets away with it	A charming maniac, still glamorous but more dynamic
Either loveable rogue or immoral con man	Evil and wolfish, rather than loveable rogue with emphasis on organized crime, corruption, cheating, embezzlement, fraud, and exploiting gullible jerks
Greedy for a fast buck but admired by onlookers	Object of anger or pity rather than admiration.
A revolutionary	A revolutionary
Successful with the right idea, training, and hard work	Successful with the right idea, experience, and tenacity. Training not as necessary
Luck necessary	Luck not mentioned
Risk-taker with courage, caution, and fire in belly. Never victim of misjudged risk	Takes risks with courage, caution, and fire in belly. Never victim of misjudged risk
Always an outsider	Always an eccentric outsider
One woman intimidating men with her erotic art collection	Twelve women, all defined through their relationships or sexual prowess
Seducer, aggressor, pursuer not object of affection	Seducer, aggressor, pursuer not object of affection
Bending geographical boundaries and time, overarching reality, creating "new order of things"	Bridging worlds, bending time with an "unquantifiable, limitless" impact, creating a "brave new world"
A problem solvers with power, agency, and frequent success	A problem creator causing political problems, misfortune, disruption, and embarrassment. Not always successful but "that's just life"
Causes human wreckage and is ridiculed mildly	Serious threat gone but entrepreneur is a term of derision, embarrassment, and explicit ridicule

Campbell closes by describing the reason that human beings rely on myth and metaphor, particularly in religions. He quotes Gothe as saying "everything transitory is but a metaphor," and Nietzsche as saying "everything eternal is but a metaphor." This describes the universality of need for cultures to devise myth and metaphor to define and describe religious beliefs.

Nicholson and Anderson (Nicholson and Anderson 2005) addressed the issues of myth and metaphor in an article focused on entrepreneurs and the linguistics of news reports. They begin by quoting Schramm (cited in (Brassington and Pettit 2000)) as saying that communications is "the process of establishing a commonness or oneness of thought between a sender and receiver." The authors observe that newspapers [news in general] are "not an inert mirror but rather play an active role in the creation and manipulation of reality." Thus the global news information services such as CNN or Al-Jazeera not only
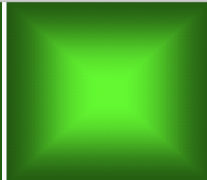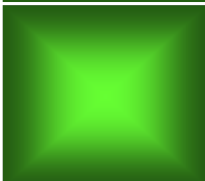
report facts, but also create reality through the use of metaphors. Nicholson and Anderson say that "enterprise culture has all of the defining features of a social anthropological belief system or way of seeing." (Berger and Mohr 1982). The authors provide an interesting table that shows the changes in the use of metaphors in newspapers to describe entrepreneurs shown in Table 3. The authors also point out that the media is construction an image of business in the international markets of businesses, and connecting this notion to the notion of capitalism: thus altering cultural perceptions.

Smith and Simmons (Smith and Simmons 1983) argue that organizational psychology should become more attuned with myths (from a corporate sense of a chief executive for example), and that metaphors must have a context for them to be understood. Smith points to two metaphors - "the snow blankets the ground" and "the thick smog blankets the city" – as illustration for the necessity to understand context when considering the metaphorical use of blanket. The authors study the transformation of an organization under inspirational leadership in what they call a rumpelstiltskin organization.

Renard and Eastwood (Renard and Eastwood 2003) use the metaphor of masks in a paper that focuses on sub-cultures. They remind that masks have been used since early Greek dramas, and that the actor became a part of the metaphor of the prop when wearing the mask. The authors argue that a one-size-fits-all approach to culture will fail when individual characteristics are taken into consideration. Renard and Eastwood argue that one must speak in congruence with the mask or they risk being misunderstood, considered as an outsider, or considered disruptive.

Jolley, Zhi et al. (Jolley, Zhi et al. 1998) found that there is a progression from color to subject matter to metaphor from children to adults in both Brittan and China. Interestingly they found that the Chinese group was more likely to match drawings on visual metaphors than those children in Brittan, and that this may be due to the differences in art education in the two groups. This is a consideration for metaphors that represent a culture.

Deignan (Deignan 2003) addresses the variability of metaphors across cultures, and their source domains. He begins by stating that there are cross-linguistic differences in metaphors, that some metaphors may not exist in another language, and that some have different details. The example he uses is of *parent company* which in Farsi means one that supplies raw material to a company that uses them in manufacturing (Henderson 1986). Deigman argues that different cultures hold different beliefs about attributes of the source domain, and that the source domain may be less salient in different cultures. The author suggests that there is a widespread tendency to draw on the animal kingdom as a source of similes for human behavior. Deignan concludes by saying that many of the metaphors found had a historical basis.

Figure 2

Ryan (Ryan 2003) introduces what he calls a matrix to describe the basis of symbolic western concepts as shown in Figure 2. The author quotes Geertz's

statement about humans without culture (Geertz 1973): "They would be unworkable monstrosities with very few useful instincts, fewer recognizable sentiments, and no intellect: mental basket cases. As our central nervous system—and most particularly its crowning curse and glory, the neocortex—grew up in great part in interaction with culture, it is incapable of directing our behavior or organizing our experience without the guidance provided by systems of significant symbols." Ryan notes that ritual burial and the creation of symbolic objects can be traced back some 28,000 years, and the ability to speak back 60,000 years. He concludes that:

> "The symbolic can be regarded as the administration of all awareness and experience, not 'working upon' already perceived objects and events, but 'working upon' the act of perception. The matrix has a double hold on meaning, constituting both vocabulary and grammar, or form and content, or site and method, or building plan and building material. The symbolic is thus the scheme of things as well as the notion of the 'scheme of things'; it is the horizon that cannot be transcended even as we attempt to reduce it to one of our tools."

Highwater (Highwater 1994) writes about the artistic use of metaphors to describe the indescribable. The author considers most of the arts in his survey including dance. He points to the Balinese *Barong* and *Wayong* as metaphors for their culture, and convey far more than just the movements of physical shapes. Highwater points to Picasso's Guernica as being the essence metaphor as it elicits a response through allusions.

Cohen (Cohen 1979) notes that the works of Hobbes and Locke drove the thinking on metaphors as being frivolous and inessential until the twentieth century, and that they do not contain or transmit knowledge, do not connect directly with facts, and do not offer genuine meaning. Cohen points to the work of Max Black (Black 1954-55), and his belief that metaphors hold a cognitive status, not just an emotive one. Cohen suggests that metaphors achieve intimacy between the speaker and hearer: "(1) the speaker issues a kind of concealed invitation, (2) the hearer expends a special effort to accept the invitation, and (3) this transaction constitutes the acknowledgement of a community." Cohen quotes Aristotle as saying that "a good metaphor implies an intuitive perception of the similarity in dissimilars."

Yu (Yu 2003) presents a case in which the abstract concept of courage is understood in part via a conceptual metaphor grounded in the body, but shaped by a culture-specific metaphorical understanding of the gallbladder: "courage (boldness, bravery, daring, pluck, and spunk) is *Qi* in gallbladder." According to Yu "The interaction between common bodily experiences and varied cultural experiences determines the extent to which conceptual metaphors are universal, widespread, or culture-specific (see also (Lakoff and Johnson 1999))." Yu also goes on to say that "At the same time, the same basic embodied experiences, in which many conceptual metaphors are grounded, may be defined differently by different cultural beliefs and values.[5]" He quotes a Chinese proverb as saying "Wu-dan zhi ren shishi nan - *everything appears difficult to people without gallbladder,*" and points

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[5] NOTE – see also Gibbs, R. (1999). Taking metaphor out of our heads and putting it into the cultural world. In R. Gibbs& G. Steen (Eds.), Metaphor in cognitive linguistics (pp. 145–166). Amsterdam: John Benjamins.

out that proverbs are generally regarded as repositories of folk wisdom.[6]   The author also provides examples of negative idioms such as dan-da bao-shen (gall-big wrap-body) "courage appears to be bigger than body; audacious in the extreme." Yu provides the following mapping to better describe the connections (it should be noted that other authors have used a similar device to illustrate the connections between conceptual ideas (source domains) and how they map onto target domains):

Source domain   Target domain
physical container of courage   → gallbladder
gaseous energy of qi in the container   → courage
capacity of the container   → amount of courage
degree of internal pressure of the container   → degree of courage

Yu explains that the gallbladder is related to the liver which relies on the gallbladder for wisdom and judgment, and to the heart in making just decisions – the gallbladder as prime minister.   He contends that the metaphor is in keeping with an ancient Chinese philosophy which advocates that man is an integral part of nature, and for Taoists that the body is a "microcosm of the universe." Yu concludes with "that is, conceptual metaphors are usually derived from bodily experiences; cultural
models, however, filter bodily experiences for specific target domains of conceptual metaphors; and cultural models themselves are very often structured by conceptual metaphors. As indicated by the direction of the arrows, any one element constraining the next one will affect the third one as well.
In short, without the body there would be no worldviews. However, the lenses of worldviews are "culturally colored" and "metaphorically framed." It is through such "glasses" that we cognize the world.

In a different article Yu (Yu 2003) again states that the central metaphor in English and IndoEuropean languages is the mind is a body ((Lakoff and Johnson 1999); (Jakel 1995); (Radden 1996); and others) with four special cases which occur in Chinese as well as Western cultures:

*   Thinking is moving - si-lu [thinking-route/path] 'train of thought; thinking'
*   Thinking is perceiving - kan-fa [see-method] 'a way of looking at a thing; perspective; view; opinion'
*   Thinking is object manipulation - sixiang baofu [thought bundle] 'load weighing on one's mind'
*   Acquiring ideas is eating - hulun tun zao [whole swallow dates] 'swallow a date whole—lapup information without digesting it; read without understanding'

Yu concludes that while there are conceptual similarities between Chinese and Western cultures in the *mind is a body* schema, there are specific differences at the linguistic level. Part of this is due to such considerations as the heart and mind being conceived of as the homes of emotion and thought in Western cultures, whereas in Chinese culture both functions reside in the heart. Yu closes by quoting Neumann (Neumann 2001) saying that

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[6] NOTE - White, G. (1987). Proverbs and cultural models: An American psychology of problem solving. In D. Holland & N. Quinn (Eds.), Cultural models in language and thought (pp. 151–172). New York: Cambridge University Press.

cross-linguistic studies of metaphors "furnish methodologically sound evidence for the cognitive status of metaphor, as cannot be derived from a monolingual perspective."

Lennie (Lennie 1999) begins an article by surveying the warring factions relating to the use of metaphors in management thinking: those who believe the metaphor is overemphasized (Reed 1990), those who believe it is a critical component (Morgan 1986), and those who believe it has become static and cumbersome (Peters 1992). Lennie points to the work of Ricoeur (Ricoeur 1977) who believed that we only know things in relation to other things, and to *metamorphize* is the ability to make these connections between things known and not known. Lennie states that "all metaphor generates knowledge, but not all metaphor generates relevant knowledge," and that metaphor is experience in the knowledge that is produced, not a disembodied concept. The author argues that metaphoric experience forms the chaotic and fragmentary (ideas) into a whole (concept), and therefore is an organizational talent. Lennie uses one example of a performance review where the manager doing the review describes her feelings and impressions through the use of metaphors to organize her own internal feelings and observations – part of a management skill set.

According to Kramer (Kramer 2004) metaphors in music bridge the bodily with the external world "where music is concerned, this bridging connects the acoustic reality of music to the full array of its worldly circumstances, be they social, psychological, cultural, political, material, or historical. These spheres are not really separate, but they often seem to be, an illusion we have long been taught to cultivate." He also quotes Wittgenstein[7] as saying "Worter sind Taten - Words are deeds," and draws the conclusion that metaphors in music do matter. Kramer goes on to say that "metaphysics forms images of truth that prove, in the end, to be metaphors; metaphors construct metaphysical fictions that prove themselves, in the end, by their value as truth. Language, we might speculate, has a tendency to slow this process; music accelerates it." The consideration of music in understanding culture and cultural metaphors is a component on cultural intelligence.

Kociatkiewicz (Kociatkiewicz 2000) explores the potential for roleplaying as a metaphor for organizing, and begins by stating that organizations and the process of organizing as myths or stories that are negotiated and told by the participants – a mode of storytelling.

Gioia and Poole (Gioia and Poole 1984) address the issue of scripts in organizations. They contend that understanding is frequently accomplished by means of metaphor (Lakoff and Johnson 1980), and that a script is a heuristic device that helps people understand a new issue in terms of an old one. They contend that scripts are metaphorical in nature, and go on to propose future research into scripts and their use in organizations.

Cornelissen (Cornelissen 2002) addresses organizational identity and the use of *live* and *dead* metaphors. According to the author live metaphors as precursors to theory, and dead metaphors are concepts that have become second nature to the organization. The author points to the work of Montuschi (Montuschi 1995) and his outline of the four stages of metaphoric transfer:

- Transposition – projection of source domain on a target domain to establish equivalence
- Interpretation – further hypothesis and synthesis

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[7] NOTE - Ludwig Wittgenstein: Culture and value, ed. GH von Wright with Heikld Nyman, trans. Peter Winch (Chicago: University of Chicago Press, 1980), p.46.

- Correction – is the metaphor apt
- Spelling out – acceptance of the heuristic

The knowledge transfer from explicit to tacit follows a somewhat similar path. The great difference is that in metaphor a concept rather than chains of linguistic information are being projected.

Boers (Boers 2003) suggests that Conceptual Metaphor Theory (CMT)[8] is still vying with other theories on how metaphors can best be applied for pedagogical purposes. He states that there are three types of cross-cultural variation in metaphor usage:

- Differences in source-target mapping – people with different context
- Differences in value-judgments – people with different values
- Differences in pervasiveness – compared to other metaphorical figures

Boers separates metaphors into primary (image-schema) and complex categories. He argues that the primary type is more a universal metaphor (an example of primary would be *more is up, less is down*), and that the complex type is more apt to cultural-specific variations (an example *theories are buildings*).

Özçalişkan (Özçaliskan 2003) writes about the Turkish metaphorical structure of death, life, sickness, body, and time by using the Conceptual Metaphor Theory (CMT). He begins his article by noting that metaphor of life as a journey is included in Turkish thought: "Dünyaya ilk geldihim anda Yürüdüm aynk zamanda Idki kapklk bir handa Gidiyorum gündüz gece (Veysel 1991: 221); The first moment I came to the world, I walked at the same time, In a caravanserai with two doors I am going day and night."   His conclusion is that there is a high degree of similarity between English and Turkish metaphorical mappings. He speculates that the lack of variation could be because bothe cultures are western, secular, and literate. He also suggests that Christianity, Judaism, and Islam are western religions and therefore share concepts about birth, death, and after life.

In an article about American art and metaphors Sweet (Sweet 1995) opines that:

> "A society is as strong as the belief in its metaphors permits, and it lasts as long as that belief continues. And because metaphors are images, and images are pictures, and pictures can be made of or evoked through words, paint, clay, and sound, then art must be viewed as a fundamental means of sustaining existence and identity. After all, most cultures have assumed the primacy of art from the Cro Magnons of the Lascaux caves, through fifth century BCE Athens, to the Florence of Michelangelo and da Vinci. When a general such as Sophocles wrote plays and popes knew power to be maintained via images, we'll have to assume those fellows were aware that fighting and praying were dependent on the metaphor and not the other way around, as our present culture would have it."

Gibson and Zellmer-Bruhn (Gibson and Zellmer-Bruhn 2001)[9] state that metaphors are a "key mechanism through which we comprehend abstract concepts and perform abstract reasoning. Furthermore the metaphor is a source of cognitive priming in that it brings forth

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[8] FIND – look for more information on this

[9] NOTE – this paper has a wealth of references relating to leadership and teams in different cultures

semantic, behavioral, and affective responses (Blair and Banaji 1996)...” The authors point to the sports metaphors used in America as describing specific roles, limited time, clarity of context, hierarchical recognition, and sense of belonging. The authors contend that the two cultural values likely to influence teamwork are *power distance* and *individualism* (Hofstede 1980), and that in high power distance cultures metaphors with clear roles will be used. As noted with American metaphors, cultures with high individualism will be less likely to use metaphors that involve broad activity scope – they tend to be well defined. Gibson and Zellmer-Bruhn note that research has demonstrated that organizational cultures and national cultures are not parallel constructs, but they have distinct contents and influences, thus metaphors vary across organizations.

Gibson and Zellmer-Bruhn conclude that their study confirms that teamwork metaphors vary according to culture and organization. They point to the work of Adler who argued that is it legitimate to use stereotypes in cross-cultural contexts if they are “ descriptive rather than evaluative, substantiated, and subject to change.” They also caution that metaphors do not pertain evenly to all subgroups in a culture, but that they highlight cultural frames providing a rich vocabulary for discussion and mutual understanding. They also state that <u>“a given metaphor is likely to convey complex meaning best comprehended alongside a rich understanding of the context</u>.”

Maasen and Weingart (Maasen and Weingart 2003)[10] provide an overview in their book relating to metaphors “As any other unit of knowledge, or even better than others, metaphors indicate a certain promiscuity of knowledge, in general. Metaphors are special only in that they bear the traces of their journeys through diverse areas of knowledge more obviously. Politics, science, art, technology, media, economics, religion …” The authors describe the long and wide debate regarding the importance and dangers of metaphors. One side of the so called supradiscursive approach (top-down) quoted is from Harrington (Harrington 1995):

> “Metaphors do much more than just lend old lexical meanings to new objects: they are literally ways whereby societies ‘build’ webs of collective meaning; create what we would call cultural cosmologies or meaning-worlds that, once built, for better or worse become the ‘homes’ in which we reason and act, places that constrain without determining any of our particular conclusions or actions.”

On the subdiscursive approach (bottom-up) Maasen and Weingart point to the work of Lakoff (Lakoff 1995): “moral action is conceptualized in terms of financial transaction. Just as literal bookkeeping is vital to economic functioning, so moral bookkeeping is vital to social functioning.” Lakoff was analyzing the right-to-life discussions in America. Maasen and Weingart state that “most fundamentally, in our view, metaphors do not rule discourse ‘from below’ [bottom-up] in a somewhat mysterious fashion. Rather, metaphors perform their task on the surface of discourses. Here we can observe the discursive selection of certain metaphors, the emphasis of certain aspects of a metaphor (and the suppression of others), and the performance of certain functions (in favour of others).” The authors review the semantic approach where metaphors serve to describe a phenomenon, the pragmatic approach where metaphors serve in a direct communicative way (words mean what they

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[10] NOTE – for a complete bibliographies see Noppen, van, J.P. and Holst, E. (1990) Metaphor II. A Classified Bibliography Publications, 1985–1990, Amsterdam: John Benjamins Publishing Company. And Noppen, van, J.P, de Knop S. and de Jongen, R. (1985) Metaphor. Bibliography of Post 1970 Publications, Amsterdam: John Benjamins Publishing Company.

mean), and the constructivist approach where the metaphor serves to create a new vocabulary. The authors also view chaos as a metaphor.[11]

Mac Cormac (Mac Cormac 1990) states that there are three levels of metaphors: 1) a linguistic surface level, 2) a deeper linguistic level, and 3) the deepest level of cognitive activity. The author considers metaphor within a knowledge process, and that metaphors construct "linguistic bridges from the embodied mind to culture."

One of the most significant works on cultural metaphors discovered in this research was that of Gannon (Gannon 2004). Gannon begins by quoting Lakoff and Johnson (Lakoff and Johnson 1980) as saying "if we are right in suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor." Gannon then defines cultural metaphors:

> "A cultural metaphor is any activity, phenomenon, or institution with which members of a given culture emotionally and/or cognitively identify. As such, the metaphor represents the underlying values expressive of the culture itself. Frequently, outsiders have a difficult time relating to and/or understanding the underlying values of a culture, and this book is designed to address this difficulty. Culture allows us to fill in the blanks, often unconsciously, when action is required, and cultural metaphors help us to see the values leading to action. This is probably the most interesting feature of culture."

Gannon divides his book into the framework developed by Traindis and Gelfand (Triandis and Gelfand 1998), Fiske (Fiske 1991), and Huntington (Huntington 1996): 1) horizontal collectivism (community sharing), 2) vertical collectivism (hierarchical ranking), 3) horizontal individualism (equality matching), 4) vertical individualism (market pricing), and 5) cleft Cultures (torn from its roots with diverse subcultures).

Gannon first points to the work of the anthropologists Kluckholn and Strodtbeck (Kluckholn and Strodtbeck 1961) and their six dimensions of cultural comparisons:

- Does the society consider people to be good or bad.
- Does the society believe people should live in harmony with nature.
- Does the society assume individualism or collectivism for relationships.
- What is the primary mode of activity (go with the flow, doing something, setting goals).
- What is the perception of space.
- What is the society's temporal perception (past, present, future).

Gannon then describes the work of Hall and Hall ((Hall and Hall 1990) and the cultural dimensional cultural dimensional system that they defined:
- Context – the amount of information that must be explicitly stated if a communication is to be successful.
- Space – the way societies deal with personal space.
- Time – polychromic (multi-tasking) and monochromic (one thing at a time).
- Information flow – the structure and speed of messages.

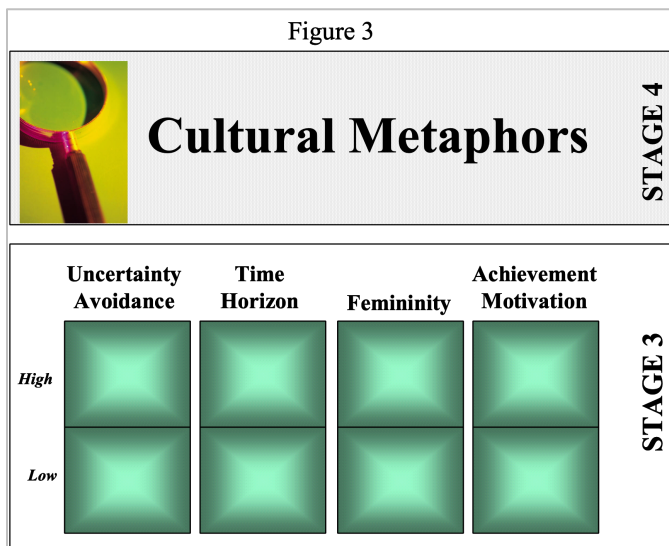Gannon then points to the work of Hofsetde (Hofstede 2001) who developed the following

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[11] FUTURE RESEARCH – possibility of a strong connection between metaphor and chaos theory

dimensions for comparing cultures:

- Individualism-Collectivism – the degree to which the group influences an individual when making a decision.
- Power Distance – the degree of disparities in power and prestige in a culture.
- Masculinity-Femininity – degree to which societies and organizations promote gender equality.
- Uncertainty Avoidance – extent that people strive to avoid uncertainty by relying upon social norms, rituals, and bureaucratic practices.
- Long-Short Term Orientation – degree to which individuals engage in future activities such as planning and postponing collective gratification.

Gannon explains that the book utilizes all of these approaches, and he goes on to enumerate the topics that were considered and reviewed in developing the metaphors as:
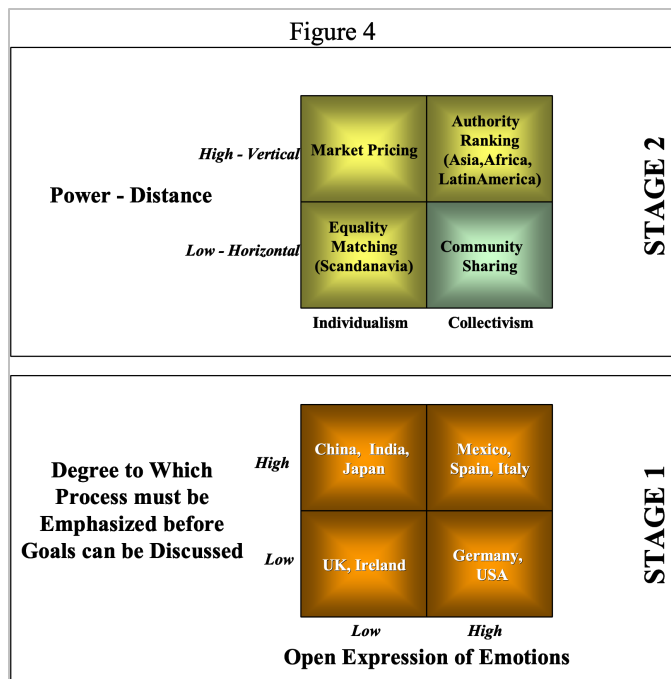
- Religion
- Early socialization and family structure
- Small group behavior
- Public behavior
- Leisure pursuits and interests
- Total lifestyle including work, leisure, home, and time allocations to each
- Aural space and the degree to which society reacts negatively to loud noise
- Roles and status of different members of society
- Holidays and ceremonies
- Greeting behavior
- Humor
- Language, both oral and written
- Non-oral body language communication

- Sports as a reflection of cultural values
- Political structure of the society
- Educational system of the society
- Traditions and the degree to which the established order is emphasized
- History of the society, but only as it reflects cultural mindsets
- Food and eating behavior
- Social class structure
- Rate of technological and cultural changes
- Organization and perspective on the work ethic and the relationship between superior and subordinate
- Any other appropriate category

Figure 3

Cultural Metaphors

STAGE 4

Uncertainty Avoidance	Time Horizon	Femininity	Achievement Motivation
High			
Low			

STAGE 3

Gannon then describes the methodology utilized to frame the analysis of each culture. Figure 3 and Figure 4 provide a modified view of the typology. The author explains that Stage 1 provides a basic understanding of the culture and that Stage 2 ((Triandis and Gelfand 1998); (Fiske 1991)) is needed to better specify the differences particularly in the relationship between culture and economics or business practices. Stage 3, includes the remaining *etic* considerations from Hofstede (Hofstede 2001) and Osland and Bird ((Osland

Figure 4

STAGE 2

Power - Distance

High - Vertical | Market Pricing | Authority Ranking (Asia, Africa, LatinAmerica)

Low - Horizontal | Equality Matching (Scandanavia) | Community Sharing

Individualism | Collectivism

STAGE 1

Degree to Which Process must be Emphasized before Goals can be Discussed

High | China, India, Japan | Mexico, Spain, Italy

Low | UK, Ireland | Germany, USA

Low | High

Open Expression of Emotions

and Bird 2000). In Stage 4 Gannon applies the considerations listed above to the dimensions in the previous stages. The author uses the examples of competitive individualism in America and proud self-sufficient individualism in Spain.

Gannon goes on to warn that sometimes culture is not important, and at other times critical. He also points out that issues like economic status can neutralize cultural backgrounds. On this topic he uses the example of the positive reinforcement for children of middle-class families who enroll their children in music lessons, compared to the potential of negative reinforcement of "blue collar" families on skill development (Kagitcibasi 1990). The author points to other conditions that produce stereotypes in cultures like apartheid in South Africa.

Gannon says that "**when trust is present, culture decreases in importance**." He points to the work of Jarvenpaa, Knoll et al. (Jarvenpaa, Knoll et al. 1998) who did a study of virtual teams and found that "quick trust" diminished the impact of culture.

On the issue of stereotypes Gannon describes them as shorthand ways to classify multitudes of stimuli. He indicates, correctly, that stereotypes can be either positive or negative, and that the word has become more associated with the negative than with the positive. The author states that social psychologists recognize that there are differences between people, and that the negative connotations relating to stereotypes have led us to deemphasize these differences. Adler (Adler 1997) argues that it is legitimate to use stereotypes as long as they are descriptive rather than evaluative. Gannon contends that metaphors are not stereotypes, and in the book the research results are provided to natives from each culture to assure that the findings are in fact descriptive.

To provide an overview of the 28 cultures in Gannon's book, it is best to begin with an overview of the sections. The following is a list of the cultures and their metaphors for each of the categorizations described above as listed in the Table of Contents. This paper provides a brief description of some of the metaphors to provide a fuller understanding of the concepts:

Authority Ranking Cultures
- The Thai Kingdom – in 1932 Thailand (land of freedom) abolished the absolute monarchy and has had 17 coups and 53 governments. It is also the only land in Southeast Asia that has never been conquered. King Bhumibol has provided the stability during the rapid changes that have occurred. As Gannon points out, the king is greatly respected in Thailand, and intervenes in government during times of crisis. He needs only request that generals of prime ministers step down. Members of the family hand out diplomas for graduation exercises, and it is standard practice to have two cameras for pictures so as not to risk one failing and the picture being lost. Thais

believe that anger leads to more anger, and that restricts freedom. They also eschew saying no, and find other euphemisms like "we will need to think it over," or subtle body language. Experience indicates that Thais will hire western consultants for the purpose of returning aggressive American behavior in meetings so that they can escape the embarrassment.

- The Japanese Garden – there are wet and dry gardens in Japan. Wet gardens have water flowing and dry gardens are of the Zen Buddhist type with sand as a metaphor for water. Japanese society is fluid and changes without altering its essential character. As Gannon says "alone each droplet has a little force yet when combined with many others, enough force is produced to form a waterfall, which cascades into a small pond filled with carp." The garden is a reminder of the centrality of nature in Japanese society, religion (Shinto), and art. Gannon describes Japanese society in the four parts of harmony (*wa or shikata*) or the proper way of doing things, the combination of droplets or energies into group activities, "spirit" training (*seishen*), and aestetics. The Japanese borrowed the techniques of rice farming from the Chinese, and the interrelatedness of tasks led to the importance of group activities. Gannon points to the proper way of doing things (*katas*) as a key component of the society. He describes the tendency of Japanese to wait at a cross walk for the permission to cross, even when no traffic is present. Experience indicates that Japanese in Tokyo would point to Japanese from the "south" as those who would be crossing in the absence of traffic. Gannon quotes a Japanese proverb to illustrate the idea of the individual droplets "the protruding nail will be hammered." The Japanese sense of aesthetics is distinctive and is embodied in the Japanese garden through the tranquil effect (*shibui*), and the merging of identity with object or mood (*mono-no-aware*).
- India: The Dance of Shiva – there are numerous deities in the Hindu religion that represent manifestations of one supreme being. The Dance of Shiva reflects the cyclical (Brahma the creator, Vishnu the preserver, and Shiva the destroyer) nature of Indian culture, and dancing is considered one of the most important arts. Gannon relates the story of Ganesh as a symbol of the Indian people's recovery from episodes of hardship and occupation – a symbol of good arising from adversity. Gannon states that in Hindu philosophy the world is like a dream and the results of God's amusement (*lila*), and this philosophy leads people along a path as the Dance of Shiva leads the cosmos through its cycles. Gannon describes the close relationship between daily life, philosophy, and religion. He also goes on to explain the social fabric that includes the role of men and women, arranged marriages, caste, and families. Gannon quotes one Indian proverb relating to children as "a son should be treated as a prince for 5 years; as a slave for 10 years; but from his 16th birthday as a friend." The author concludes by saying that the key to understanding Indian culture is Hindu philosophy and the journey toward salvation (*moksha*).
- Bedouin Jewelry and Saudi Arabia – Gannon states that the Bedouin ethos is the bedrock of the Saudi culture, and that the Bedouin are admired for their generosity, boldness, and courage. Silver jewelry is one of the few art forms for the desert dwellers and comes in course or refined styles. The jewelry also represents the savings of the Bedouin family along with the livestock.
- The Turkish Coffee House – first introduced in the 15th century during the time of caravansaries (some are now hotels) when travelers on the silk road bartered for their rooms with goods, during the reign of Suleyman the Magnificent. Coffee is a stimulant and as such disapproved by strict interpretation of the Koran. However it became so popular that the sultan rescinded the rule. As Gannon says, the coffeehouse provides

an important forum for recreation, communication and community integration with the mosque and coffeehouse being located in the center of each town. The author points out that it is convenient for the members of the society to meet at the coffeehouse after prayer five times each day, and thus an interesting potential link to the religion. Humor is important to the Turks and Gannon related a joke about the folk hero Nasreddin Hoja: "Hodja was walking down the street when he noticed something glittering in the gutter. He ran over to pick it up and noticed it was a small metal mirror. He looked in it and said to himself, "no wonder they threw this thing away. I wouldn't keep something as ugly as that either!" Experience in Turkey confirms the importance of the coffeehouse as a central place for gathering, observing, and recreation (Turkish coffee is still a bargain!).

- The Brazilian Samba – Gannon first points to the spirit of the Brazilian people in the face of adversity, particularly economic adversity. He says that the well of this spirit is replenished by the Brazilian's passion for life which is embodied by the samba. Gannon says that the samba delineates the culture of the country through the characteristics of circularity, physical touch, undulation (dancing around obstacles), spontaneous escape (the idea that everything turns out to be good sooner or later – *tudo bom*), and the paradox of dancers.
- The Polish Village Church
- Kimchi and Korea

Equality Matching Cultures
- The German Symphony
- The Swedish Stuga
- Irish Conversations
- The Canadian Backpack and Flag
- The Danish Christmas Luncheon
- French Wine

Market Pricing Cultures
- American Football
- The Traditional British House

Cleft National Cultures
- The Malaysian *Balik Kampung*
- The Nigerian Marketplace
- The Israeli Kibbutzim and Moshavim
- The Italian Opera
- Belgian Lace

Torn National Cultures
- The Mexican Fiesta
- The Russian Ballet

Same Metaphor, Different Meanings
- China's Great Wall and Cross-Cultural Paradox – Gannon begins by describing the difficulty of assessing such a diverse culture, and points to the work of Ming-Jer Chen (Chen 2001) as an excellent reference - Chen indicates that paradox is central to Chinese thinking. Gannon says that the great wall has served the Chinese well

throughout their difficult history, and that it has served their culture well. The author also notes that the concept of a long term plan in China may be 50 to 100 years. The great wall construction was begun by Qin Shi Huang in 221 B.C., and was added to by subsequent emperors through the Ming dynasty in 1368. As with many of the cultures studied, Gannon first turns to the issues of beliefs: Confucianism and Taoism. Confucianism thought can be encapsulated in five terms: 1) human-heartedness (*jen*), 2) a superior man that is ready to accommodate others as much as possible (*chuntzu*), 3) propriety or the way things should be done (*li*), 4) the power by which men should be ruled (*te*), and 5) prominence of the arts (*wen*). Gannon points out that Confucianism is not a religion but a set of social/moral principles. Taoism was supposedly created by Lao Tzu who was born in 604 B.C. (*Tao Te Ching*). The *Tao* has three overlapping meanings: 1) that it can only be known through mystical insight, 2) that it represents the rhythm of life, and 3) that it represents the way man should order his life in balance with the universe. The wall which was constructed to both repulse and retain was constructed over a long period of time and is still the only man-made structure visible from space. Gannon points to the work of Fang (Fang 1999) for an in-depth review of negotiating styles between the Chinese and the west. Fang compares the work of Sun Tzu to that of Clausewitz.

- The Chinese Family Altar – Gannon states that the Chinese are one group of people that retain their culture when living outside of China. Both Chen (Chen 2001) and Fang (Fang 1999) indicate that Chinese run not family businesses but rather business families (according to the author, the World Bank has reported that 66% of the publicly traded companies in Asia are controlled by a single shareholder, whereas this number is 3% in the United States). Gannon describes the Chinese family altar characteristics as being roundness (symbolizing continuity and completeness or *guanxi*), harmony (within the family and society), and fluidity (the capacity to change while maintaining traditions).
- The Singapore Hawker Center

Perspectives on Continents
- Australian Outdoor Recreational Activities
- The Sub-Saharan African Bush Taxi

Gannon (Gannon 2002) provides a description of the use of cultural metaphors to provide a direct window into other cultures. He suggests that cultural metaphors can facilitate a quick general understanding or sensitivity. In this article Gannon describes his use of experiential exercises, video clips, and discussion to educate people about cross-cultural issues.

Gannon provides a metaphor for American to illustrate his idea about metaphors. It clearly demonstrates that the metaphor is an access portal, and not a detailed accounting of a culture:

> "Managers seem to agree that American football is an effective metaphor for understanding the growing complexity of modern business. At the turn of the 20th Century baseball may have represented an effective metaphor, as it reflected both a link to the United States' agrarian origins and as a way of talking about figures and data, e.g., runs batted in. As Kaufman (Kaufman 1999) points out, today "Many business leaders see their game as more like football, with its image of interdependent players with multiple skills cooperating to move the ball down a long field 10 yards at a

time." And even the jargon or popular vocabulary of American football dominates business meetings and activities, for example, "going for the blitz," "getting to the red zone," "fall back and punt," and "throwing a Hail Mary Pass." Not surprisingly, then, American football is our cultural metaphor for the United States."

Gannon suggests that training, at the MBA level, begin with a series of engaging but non-threatening questions like "Does culture matter," then do a short experiential exercise, and follow with a video clip. The author presents the five dimensions developed by Hofstede (Hofstede 2001) to students and then asks what is missing. When considering the metaphors for different cultures (American and Japanese for example) there is clearly far more to consider than just the dimensions developed by Hofstede.

Gannon points to the work of Fieg (Fieg 1976) to describe how he came to understand cultural metaphors, and to reconcile the paradoxes in Hofstede's work:

"This conclusion came from my own attempts to use Hofstede's dimensions in understanding Thais when residing in Thailand. After much additional reading and frequent conversations with Thais, I had almost given up until I read John Fieg's influential comparative description of Thais and Americans (Fieg, 1976; Fieg and Mortlock, 1989). In both cultures there is a love of freedom, a dislike of pomposity, and a pragmatic outlook. But the differences are vast. For example, the Thais follow a complex group-oriented authority-ranking system of status in which the leader is expected to ensure the welfare of subordinates, much as a father or mother would protect their children. Thus Thais tend to be more group-oriented or collectivistic and to more readily accept distances in power and status than Americans.
Fieg uses the metaphor of a rubber band to demonstrate the critical differences. In the United States, the rubber band is held tautly between the two fingers most of the time, and is relaxed only periodically, for example, at a Christmas party. In Thailand, the rubber band is loosely held most of the time, as evidenced by the fact that Thais feel that work should be *sanuk* or fun. In fact, the Thai word for work, *ngan*, is also translated as fun. However, when a superior issues an order, compliance tends to be swift, after which the relaxed atmosphere returns. Further, the Thais want everyone to be happy, which is why the Thai Smile is so famous worldwide, but they hate complainers. Related to this approach to life is the concept of *mai pen rai*, which is virtually untranslatable. This concept has been rendered as "never mind," "don't worry about anything," "things happen and it is best to accept them without anguish," and "going with the flow."

Gannon believes that cross-cultural training should include three topics that are a dimensional perspective, cross-cultural communications (Hall and Hall 1990), and cultural metaphors. He describes one class example that requires teams to develop a marketing/ advertising campaign for travel to another country that utilizes all three training topics. The slogan for the advertising campaign should not exceed 50 words.[12]

Knowledge Transfer Model
In the international business environment change occurs quickly, and people must be ready

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[12] NOTE – Case studies available at Harvard Business School, the Darden Graduate School of Business at the University of Virginia, the Hong Kong University of Science and Technology

and able to adapt quickly. A new business opportunity or project can well force a business manager or Project Manager into a cultural soup within hours. From experience it is necessary to develop a quick understanding of basic customs and practices so that mistakes and *faux pas* are minimized. Then a rich knowledge and understanding of the culture can quickly be achieved through the window of metaphors. A deep cultural understanding can be further developed as time passes. This three step process will be defined as basic customs (e.g. (Morrison, Conaway et al. 1994); (Harris, Moran et al. 2004)), cultural metaphors (Gannon 2004), and cultural immersion or living with/in the culture(e.g. (Osland 1995)). To borrow terminology from Six Sigma, basic customs would be considered *green belt* level, metaphors would be considered *black belt* level, and immersion *master black belt* level.

The knowledge transfer would be accomplished in the conventional manner. Explicit information would be provided from books, on-line articles, tapes, recordings, lectures, and etc. Internalization of the information will be accomplished by discussion groups, self-study, exercises, case studies, etc., and by reflection. Application or externalization would be accomplished via presentations and explanation of the culture to other people. This process would be utilized for each level in the model. It needs to be emphasized that this approach is intended to be an expedited one at the first levels, and not an exhaustive study of a country or culture. The idea is to provide enough knowledge for a person to work effectively and avoid big mistakes, while acquiring more knowledge.

For the best training, it is recommended that an individual from the culture who is part of the same company participate in the development of the exercises and the sessions. In this way the culture of the firm may be integrated with the local culture. In a diverse economy it is often the case that people may have a lineage from a particular culture but may have been raised in a different culture. This will skew the considerations and introduce more variables into the training and knowledge transfer efforts.

<u>Green Belt</u>
At this level the individual would demonstrate a basic understanding of the culture and its customs along the dimensions listed below. The work of Morrison, Conaway et al. (Morrison, Conaway et al. 1994) provides a solid approach to this first level. Their outline items are as follows and is used for each of the sixty countries that they describe. To use a metaphor, this is the recognition that a cultural house exists, and how it differs from the one that is native to the observer.

Regional Background (see Harris, Moran, et al.)
- Geography
- Trading treaties
- Demographics – basics

Country Background
- Geography (added) – where is the country and who are the neighbors
- History – one paragraph review
- Type of government – democracy, dictatorship, kingdom, etc.
- Language – primary language or languages
- Religion – majority religions
- Demographics – basics
- Time zone(s) (added)

Cultural Orientation
- Cognitive styles – how information is processed
- Negotiation strategies
- Value systems – very brief

Business Practices
- Appointments – the concept of time
- Negotiating - techniques
- Business Entertaining – some basic do's and don'ts

Protocol
- Greetings
- Titles and forms of address
- Gestures
- Dress
- Gifts

The approach taken by Harris, Moran et al. (Harris, Moran et al. 2004) is based upon a regional perspective, for example Latin America. It covers the same items as are listed above, but from the generalized regional perspective. Thus note the addition of the Regional Background as the first item.

At the completion of this level the individuals will have an understanding of how the new culture differs from their native culture, and some issues that need to be addressed or avoided in interpersonal business communications. As "quick trust" is essential for leadership, and empathy is closely related to developing trust, a green belt would be able to demonstrate a sensitivity and general understanding of the culture, and thus start the process of building trust.

Black Belt
At the more advanced level individuals will need to further develop their understanding of the culture. As has been described in this paper, the use of metaphors will aid in the communication and understanding of complex ideas. Cultural metaphors will provide a means of developing a richer and broader understanding of a culture. The list that follows is provided by Gannon (Gannon 2004) as dimensions considered in the development of his cultural metaphors. The items in italics are also addressed in the *green belt* level of knowledge, but are taken to a deeper level for the *black belt*. To use a metaphor, this is the recognition that a cultural house exists, and that a metaphorical window permits the inspection of the interior of the house.

- *Religion*
- Early socialization and family structure
- Small group behavior
- *Public behavior*
- Leisure pursuits and interests
- Total lifestyle including work, leisure, home, and time allocations to each
- Aural space and the degree to which society reacts negatively to loud noise
- Roles and status of different members of society

- Holidays and ceremonies
- *Greeting behavior*
- Humor
- *Language, both oral and written*
- Non-oral body language communication
- Sports as a reflection of cultural values
- Political structure of the society
- Educational system of the society
- Traditions and the degree to which the established order is emphasized
- *History of the society, but only as it reflects cultural mindsets*
- Food and eating behavior
- *Social class structure*
- Rate of technological and cultural changes
- *Organization and perspective on the work ethic and the relationship between superior and subordinate*
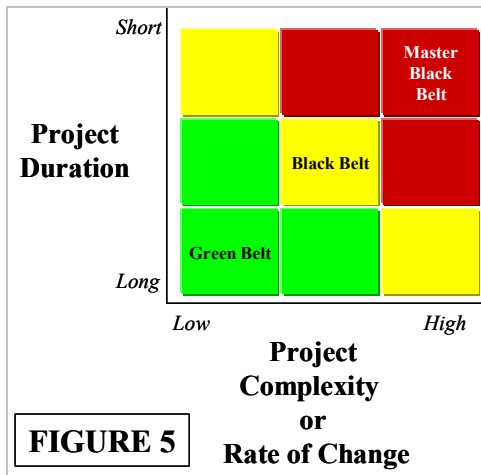
At the completion of this level the individuals will have rich understanding of how the new culture differs from their native culture. Individuals will appreciate not only the superficial differences, but the reasons underlying differences. Metaphorical knowledge will enable people to anticipate actions and reactions in the new culture, and to adapt the knowledge to new circumstances not studied. At the completion of *black belt* training in the new culture the individual should see trust as developing and strong, empathy more deep and sustaining, power (referent) increasing, and communication skills strong and improving.

Master Black Belt
Ideally, the individual would have completed the previous training before becoming an expatriate, and the individual would have lived in the culture for at least six months. At this point an individual will have gained a rich knowledge of the culture by receiving explicit information, questioning, practicing, reflecting, and transforming it into tacit knowledge. Also, and perhaps most important, the individual would have had the opportunity to employ the knowledge in the business and private arenas. This externalization, and the subsequent reflection and consideration, will have broadened the knowledge of the culture. A master black belt would be capable of interpreting cultural behavior under circumstances of change. To use a metaphor, this is the recognition that a metaphorical doorway exists, and the individual has entered and explored the interior of the house and its occupants.

The additional training that should accompany this level of knowledge should include a thorough review of *etic* (in addition to the *emic* described above) cultural considerations described by Traindis and Gelfand (Triandis and Gelfand 1998), Fiske (Fiske 1991), and Huntington (Huntington 1996), Kluckholn and Strodtbeck (Kluckholn and Strodtbeck 1961), Hall and Hall (Hall and Hall 1990), Hofsetde (Hofstede 2001), and House and Javidan ((House and Javidan 2004). Experience shows that once the neural pathways have been created by learning a culture at the *master black belt* level, the exploration of other cultures becomes faster, and more informed. Thus a firm can leverage their training costs, and improve their return on investment.

In a marketplace where cost minimization is essential, it is critical to deliver just enough cross-cultural training to fill the needs of the project or company. On some efforts the basic understanding of other cultures is adequate, for the cost of the failure to act in an acceptable manner or aggravate those in other cultures can be minimized or repaired if

Figure 5 (chart)

Project Duration — axis: Short (top) to Long (bottom)
Project Complexity or Rate of Change — axis: Low (left) to High (right)

Labels within the grid:
- Master Black Belt (top right)
- Black Belt (middle)
- Green Belt (bottom left)

FIGURE 5

necessary. A two day business meeting in a different country can be accommodated by the green belt level training through self-study. On a project that will develop over three years, there is time for the parties to learn one another, and time to provide training at the black belt level at reasonable costs. However, short term projects or endeavors (less than six months) that are complex (large number of partners or subcontractors, and/or technically challenging, and/or subject to rapid changes in the external environment) permit no time for blunders, or worse. The firm must prepare its own calculus relating to the risk/reward of not providing the level of training that is appropriate for the undertaking, and appropriate for the level of risk of failure. Figure 5 provides a graphic representation of the concept described.

Further Research

This paper argues that cultural metaphors are an expeditious way to impart a rich knowledge of other cultures. The use of cultural metaphors also offers knowledge transfer at a very reasonable rate, with a high potential return on investment. Other research (Grisham 2005) has shown that there is a rich, if disjointed, literature on the issue of cultural training, and suggests that further exploration and codification of the techniques and materials already in use to be worthwhile. It is proposed to undertake such research in subsequent studies to better define the scope, costs, and effectiveness of providing *green belt* and *black belt* cultural training. Cross-cultural training is not wide spread, though some companies have recognized the benefits. Further research to identify these firms would also be a great benefit in the development of techniques and metrics.

In addition, the knowledge gained from the design and delivery of a college level international cultural diversity course in 2005 will provide opportunities to explore these techniques and develop metrics to potentially measure the rate of knowledge transfer.

Summary

This paper has provided a review of the theory on cultural metaphors, and has provided a general model that suggests an approach for cultural training. Experience in many of the countries studied by Gannon indicates that metaphors and discussions to be accurate, rich, appropriate, and extremely useful. Experience has also shown that an absence of prior cultural training can be overcome, but generally not without serious repercussions, and potential long term damage. In the virtual marketplace, development of green belt level training is essential so that people can display basic levels of cultural sensitivity. In this way they can demonstrate that they are at least aware of the other participant's way of life. This will lead to empathy, and trust. Experience has shown that this level of knowledge is essential, and adequate in many situations. Ignorance is not bliss when it comes to having a basic knowledge of other cultures.

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This article reviews and evaluates the heuristic status of â€˜organizational identityâ€™ as a metaphor for the generation of knowledge about the subject that it supposedly illuminates. This is done by drawing out the general uses and utility of metaphors within organizational theory and research, on the basis of which the article assesses the â€˜organizational identityâ€™ metaphor with the objective of providing insight into whether this particular metaphor is warranted and has any heuristic value for our understanding of organizational life.

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>Lakoff (1993) argued that basic level conceptual metaphors are grounded in human experience, and are therefore likely to be found widely across different languages and cultures. However, other mappings may not be shared. It is well documented that many metaphorical expressions vary across languages, and a number of researchers have argued cultural motivations for this. Possible reasons for cross-linguistic differences in metaphor are that different cultures hold different attitudes to metaphor vehicles, or that the source domain entities and events are more salient in one culture than another. However, the corpus data discussed here suggest that rather than being a synchronic reflection of culture, metaphorical expressions are to some extent a cultural reliquary, and an incomplete one.

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>Develops a conceptual framework to explain different understandings of the concept of teamwork across national and organizational cultures. How the use of teamwork metaphors varies; Analyses of specific relationships; Implications of this variance for future research on teams and the management of teams in multinational organizations. This paper develops a conceptual framework to explain different understandings of the concept of teamwork across national and organizational cultures. Five different metaphors for teamwork (military, sports, community, family, and associates) were derived from the language team members used during interviews in four different geographic locations of six multinational corporations. Results indicated that use of the teamwork metaphors varies across countries and

organizations, after control- ling for gender, team function, and total words in an interview. Analyses of specific relationships between national cultural values and categories of metaphor use and between dimensions of organizational culture and categories of metaphor use revealed patterns of expectations about team roles, scope, membership, and objectives that arise in different cultural contexts. We discuss the implications of this variance for future research on teams and the management of teams in multinational organizations.

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> Examines the antecedents of trust in a global virtual team setting based on the experiences of sixty-five teams in different countries. Perception of other team members' integrity as the most effective predictor of trust; Factors that influence trust between team members; Strategies used by highest trust teams; Research model for explaining trust in global virtual teams. A global virtual team is an example of a boundaryless network organization form where a temporary team is assembled on an as-needed basis for the duration of a task and staffed by members from different countries. In such teams, coordination is accomplished via trust and shared communication systems. The focus of the reported study was to explore the antecedents of trust in a global virtual-team setting. Seventy-five teams, consisting of four to six members residing in different countries, interacted and worked together for eight weeks. The two-week trust-building exercises did have a significant effect on the team members' perceptions of the other members' ability, integrity, and benevolence. In the early phases of teamwork, team trust was predicted strongest by perceptions of other team members' integrity, and weakest by perceptions of their benevolence. The effect of other members' perceived ability on trust decreased over time. The members' own propensity to trust had a significant, though unchanging, effect on trust. A qualitative analysis of six teams' electronic mail messages explored strategies that were used by the three highest trust teams, but were used infrequently or not at all by the three lowest trust teams. The strategies suggest the presence of 'swift' trust. The paper advances a research model for explaining trust in global virtual teams.

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> British and Chinese participants ranging from 4 years of age to adult were presented with sets of drawings of everyday objects, and asked to match two out of three. The drawings could be matched on colour, subject matter, or visual metaphor. In both cultures there was a significant progression from matching on colour to subject matter, and then from matching on subject matter to metaphor. These age-related differences in the selected basis for matching may reflect age-related changes in focus of interest, and provide experimental data that is consistent with Parsons' (1987) claims towards the development of understanding about art. The findings of broadly similar age differences in Chinese as well as British children suggest that this pattern of development is not culture-specific. Chinese children, however, showed an earlier and more pronounced progression to matching on metaphor than did the British children, which is hard to reconcile with previous suggestions (see, for example, Parsons, 1987; Winner, 1989) that a progression of interest beyond subject matter may not take place in Eastern cultures. The training Chinese children receive in monitoring detail in pictures and in Chinese characters

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> Examines the shared creation of reality out of empty space and explores the potential inherent in roleplaying as a metaphor for organizing. Creation; Narrative; Description; Drama. Roleplaying games (RPC)s) are an activity in which a group of people (called the players) creates and roleplays characters in a world devised by one other participant, called the Game Master, who describes the results of their actions as well as the actions themselves of every- thing and everybody else in this created world. The malleability of this world, coupled with the RPGs' social aspect, parallels the socially constructed reality which usually surrounds us. In this paper I collect a series of impressions from a few roleplaying sessions during which different groups of players attempted to construct new realities. In this sense, I examine the shared creation of reality out of empty space, exploring the potential inherent in roleplaying as a metaphor for organizing. I look for non-standard view-points on organizing which emerge from these sessions, and examine the process itself, not trying to pinpoint any regularities, but rather seeking the unusual and the sublime.

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> Discusses the relevance of metaphor to management and organizational analysis. Rules of metaphor; Linking of metaphor to organization; Statement that metaphor works by enacting the relational quality of the world within people's embodied experiences; Use of a metaphoric capacity as a capacity for organization; Managers' openness to experience that allows an organization to develop. While the relevance of metaphor to management and organizational analysis is now accepted in theory, if not by managers themselves, the way metaphor organizes us is not as well understood. This is because accounts of metaphor and organization neglect the embodied working of metaphor and of language in general. Metaphor works by enacting the relational quality of the world within our embodied experience. A metaphoric capacity is a capacity for organization. Poets develop this capacity through language; a good manager develops it through organization of themselves, other people and the material world. Such managing requires an openness to experience that allows organization to develop within a situation, rather than being imposed from outside or on top of it.

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Nicholson, L. and A. R. Anderson (2005). News and Nuances of the Entrepreneurial Myth and Metaphor: Linguistic Games in Entrepreneurial Sense-Making and Sense-Giving. Entrepreneurship: Theory & Practice, Blackwell Publishing Limited. **29:** 153-172.
    This article describes a social construction of entrepreneurship by exploring the constructionalist building blocks of communication, myth, and metaphor presented in a major British middle range broadsheet newspaper with no particular party political allegiance. We argue that the sense-making role of figurative language is important because of the inherent problems in defining and describing the entrepreneurial phenomena. Myth and metaphor in newspapers create an entrepreneurial appreciation that helps define our understanding of the world around us. The content analysis of articles published in this newspaper revealed images of male entrepreneurs as dynamic wolfish charmers, supernatural gurus, successful skyrockets or community saviors and corrupters. Finally, this article relates the temporal construction of myth and metaphor to the dynamics of enterprise culture.

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    Explores sources of cultural paradoxes and cross-cultural training and research within the framework of bipolar cultural dimensions. Precedence of certain cultural values over others; Model of cultural sensemaking; Implications for people who teach culture, for people working across cultures and for multinational corporations; Sophisticated stereotyping. Much of our cross-cultural training and research occurs within the framework of bipolar cultural dimensions. While this sophisticated stereotyping is helpful to a certain degree, it does not convey the complexity found within cultures. People working across cultures are frequently surprised by cultural paradoxes that do not seem to fit the descriptions they have learned. The authors identify the sources of cultural paradoxes and introduce the idea of value trumping: In a specific context, certain cultural values take precedence over others. Thus, culture is embedded in the context and cannot be understood fully without taking context into consideration. To decipher cultural paradoxes, the authors propose a model of cultural sensemaking, linking schemas to contexts. They spell out the implications of this model for those who teach culture, for people working across cultures, and for multinational corporations.

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    This article examines the metaphorical structure of the domains of death, life, sickness, body, and time in Turkish. The analysis was conducted within the framework of the conceptual metaphor theory, and it tested the universal applicability of the metaphorical mappings outlined for English in the aforementioned conceptual domains. The data came from literary texts, newspapers, news broadcasts, spontaneous speech, and song lyrics in Turkish. The analysis revealed a high degree of similarity between English and Turkish in terms of metaphorical mappings for each of

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> The tendency of theorists to generalize drives "others" into the margins. This paper emphasizes the importance of refocusing theorists on facilitating voice for those sub-cultures that are marginalized within organizations. We do this by describing the role of theorists in facilitating voice, explaining the impact of dominant and minority cultures on voice, and introducing the metaphor of cultural masks as a means to assist theorists in understanding the complexity of voice in organizations.

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> Examines the possible link between anthropology and literature. Posit that the symbolic dimension is fundamental in the creation of social reality; Use of a spatial metaphor to navigate and chart the topography of value in the west; Definition of culture.

Smith, K. K. and V. M. Simmons (1983). A Rumpelstiltskin Organization: Metaphors on Metaphors in Field Research. Administrative Science Quarterly, Administrative Science Quarterly. **28:** 377.
> Describes the turbulent development of a new organization and the conditions that gave rise to members of one group describing their collective life in terms of Rumpelstiltskin, an old fairy tale. Description on the setting; Analysis on the Rumpelstiltskin organization; Implications. This paper describes the turbulent development of a new organization and the conditions that gave rise to members of one group describing their collective life in terms of Rumpelstiltskin, an old fairy tale. Theory is elaborated that explores how group-based ambivalence was transformed into deification of the leader, making him the repository of unrealistic fantasies and expectations that, as a result of his being caught in the middle between complex patterns of conflict that emerged from both those above and below him, eventually triggered his dismissal. It is argued that by paying attention to the symbols, tales, legends, and myths that organizational members use to describe their experience, the researcher can tune into operative dynamics that would otherwise remain very covert and inaccessible.

Sweet, R. B. (1995). Creatures of the metaphor. <u>Humanist</u>, American Humanist Association. **55:** 26.
> Focuses on various aspects of American culture. Metaphors as tools that lend drive and purpose to people's lives; Author's contention that a society is as strong as the belief in its metaphor permits and it lasts as long as that belief continues; Belief that money buys meaning as example of a dangerous metaphor; To be imitative as the essential trait of being human.

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> This article studies two of the four special cases, namely THINKING IS MOVING and THINKING IS SEEING, that constitute the metaphor system THE MIND IS A BODY in Chinese. An analysis of linguistic data suggests that these two conceptual metaphors are grounded in our common bodily experiences of spatial movement and vision. It shows that the conceptualization of mind and mental activities is fundamentally structured by metaphors consisting of mappings from the domain of body and bodily experiences. It is found that, while the Chinese expressions under analysis largely conform to the conceptual mappings originally derived from linguistic evidence in English (Lakoff and Johnson 1999), there exists a difference between these two languages that reflects a significant difference between the related cultures. That is, Western cultures' binary contrast between the heart, the seat of emotions, and the mind, the locus of thoughts, does not exist in traditional Chinese culture, where the heart is conceptualized as housing both emotions and thoughts. It is a case in which different cultural models interpret the functioning of the mind and the body differently.

Yu, N. (2003). Metaphor, Body, and Culture: The Chinese Understanding of Gallbladder and Courage. <u>Metaphor & Symbol</u>, Lawrence Erlbaum Associates. **18:** 13-31.
> Studies an abstract concept (courage) which is understood through conceptual metaphor grounded in the body, but shaped by the culture-specific metaphorical understanding of an internal organ (gallbladder) inside the body. Belief of the Chinese in the function of the gallbladder in mental processes; Role of the gallbladder as cultural model for the concept of courage. According to the theory of internal organs in traditional Chinese medicine, the gallbladder has the function of making judgments and decisions in mental processes and activities, and it also determines one's degree of courage. This culturally constructed medical characterization of the gallbladder forms the base of the cultural model for the concept of courage. In the core of this cultural model is a pair of conceptual metaphors: (a) "GALLBLADDER IS CONTAINTER OF COURAGE," and (b) "COURAGE IS QI (GASEOUS VITAL ENERGY) IN

GALLBLADDER," which partly constitutive of the understanding of the gallbladder and courage in Chinese culture. A description and analysis of the data from the Chinese language show that numerous conventional expressions are systematically tied to each other and contributive to the underlying conceptual metaphors. The study presents a case in which an abstract concept (courage) is understood in part via a conceptual metaphor grounded in the body, but shaped by a culture-specific metaphorical understanding of an internal organ (gallbladder) inside the body. Although the human body is a potentially universal source domain for metaphors structuring abstract concepts, cultural models set up specific perspectives from which certain aspects of bodily experience or certain parts of the body are viewed as especially salient and meaningful in the understanding of those abstract concepts.