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Refining Thoughts on Culture: Insights Derived from Australia and New Zealand

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Abstract: Culture and cross-cultural differences are increasingly important in international business and management. However, the existing models of national culture may not accurately reflect intra-cultural and intra-regional variation. We examine Australia and New Zealand as examples of the national model of culture falling short with respect to both cultural clustering and intracultural variation. Given that both of these countries are attaining greater prominence in international business, we highlight the need to consider their uniqueness and what we can learn for both management research and practice. As we call attention to the important distinctions that characterise each country, suggestions for refining cross-cultural management research emerge.

Keywords: cross-cultural differences, intracultural variation, international business management, indigenous cultures, multiculturalism, Australia, New Zealand, cultural clusters

INTRODUCTION

“Culture is the way in which a group of people solves problems and reconciles dilemmas” (Schein (1985) as cited in Trompenaars & Hampden-Turner, 1998), and culture affects our norms, values, and basic belief systems (Trompenaars & Hampden-Turner, 1998; Hofstede, 2001). In turn, culture impacts the way we view, organise, and conduct business. Jamieson (1983) argues, “culture is a key variable in accounting for differences in economic and organisational behaviour in different countries” (pp. 73). At the same time, however, he expresses surprise at the “relative neglect of the effect of indigenous culture on economic behaviour on the part of modern social scientists” (*ibid.*) The success or failure of most international business ventures depends upon successful interaction with the local business environment, but these local business environments may hold different expectations, and their businesspeople may pursue different goals (Hofstede *et al.*, 2002). These expectations and goals are influenced by culture. Only through deeper cross-cultural understandings will both researchers and managers grasp these different expectations and goals.

Cross-cultural differences directly influence the degree of success for any international business venture impacting a variety of areas such as human resources (Brewster & Bennett, 2010; Zhang & Albrecht, 2010), strategic business alliances (Stephens & Greer, 1995), marketing (Duque & Lado, 2010); foreign direct investment (Kogut & Singh, 1988); perception of business ethics (Schlegelmilch & Robertson, 1995; Nakano, 1997); finance (Nabar & Boonlert-U-Thai, 2007); and accounting (Gray, 1988). As a final statement to this introduction regarding the importance of cross-cultural differences in business, we offer the following quote: “Its (culture’s) significance for organisational behaviour is that it operates at such a deep level that people are not aware of its influences. It results in unexamined patterns of thought that seem so natural that most theorists of social behaviour fail to take them into account. As a result, many aspects of organisation theories produced in one culture may be inadequate in other cultures” (Triandis, 1983: 139). Business and management researchers urgently need to examine these issues because they remain critical in today’s global economy.

In modern business academia, a global marketplace is assumed at the inception of any discussion of business topics. Yet many scholars note that despite the global nature of business, academic research often retains a domestic bias (Boyacigiller & Adler, 1991; Taras, Roney, & Steel, 2009; Tsui, Nifadkar, & Ou, 2007; Wind & Nueno, 1998). Boyacigiller and Adler (1991)

characterised the Academy of Management as ‘parochial’ as cross-cultural issues were afforded minimal attention in Academy publications as a result of deep entrenchment in a North American research paradigm. Since the publication of their article, studies have started to reflect a slight response to their recommendations to include more cross-cultural considerations and less of an ‘Americentric’ bias. However, that number of articles still remains fewer than cross-cultural scholars recommend (Bhawuk *et al.*, 2005; Tsui, Nifadkar, & Ou, 2007). Movement away from this North American bias remains difficult due to a lack of theories from other cultural contexts (Easterby-Smith and Malina, 1999; Frese, 2005). Moreover, much of the research on cross-cultural management issues commences and culminates with considerations of culture at the national level (McSweeney, 2009a, 2009b; Tsui, Nifadkar, & Ou, 2007). While this constitutes a legitimate starting point for any study of international management, exclusive reliance upon the national model may mask intracultural differences for global managers doing business in multicultural societies. In addition, the national model of culture contributes to grouping cultures as clusters based on cross-cultural similarities. While we also acknowledge the validity of this approach in suitable contexts, we offer a similar caution that cultural clusters fail to highlight subtle, yet important, intercultural differences that may be important in international business and management (e.g. Egri, Khilji, Ralston, Palmer, Girson, Milton, Richards, Ramburuth, & Mockaitis, 2012). In this article, we call attention to the Australia and New Zealand context as an example of the national model of culture falling short with respect to both grouping cultural clusters and multicultural variation within one national culture. We hope to point out to researchers how consideration of these two cultural contexts can refine thinking on cross-cultural management research by underscoring issues that have not been previously addressed.

THE FAILURE OF THE NATIONAL MODEL OF CULTURE

Equipped with the knowledge that understanding cross-cultural differences is paramount to successful international business and management, we turn to the ways in which we most frequently understand culture. International business management and organisational studies most frequently employ the national model of culture to differentiate cross-cultural differences. However, McSweeney (2009a, 2009b) argues that this model of culture erroneously assumes within culture uniformity and fails to account for dynamic change. Cultures, he argues, are not coherent, stable, and pure as the national model of culture might suggest. Rather, they are dynamic with both cultural and non-cultural influences continuously shaping them.

We wish to enter into this discussion by using Australia and New Zealand as our examples of cultures. We argue that models that differentiate cultures along national boundaries should be expanded to consider differences within cultural clusters as well as differences within single cultures. In the case of the former, there are no studies to the best of our knowledge that highlight potential problems of grouping cultures into clusters. Our suggestion here is that while these groupings are a legitimate starting point for understanding cross-cultural differences, these clusters may also mask important differences between cultures. Cross-cultural training acknowledges that often the most difficult intercultural differences to overcome are the ones that are closest to one’s home culture (Mead & Andrews, 2009). These are precisely the differences for which cultural clusters may fail to account. Thus, dissecting these points of differentiation with respect to cultural clusters becomes crucial for cross-cultural management and international business.

Regarding the latter, only a handful of articles point out the importance of intracultural variation. Lo and Michailova (2010) discuss the importance of accounting for subcultures and intracultural variation as a means of further understanding cultural differences. In terms of empirical work, there are some findings regarding the importance of considering intracultural variation. For example, Realto, Allik, and Vadi (1997) found significant variance in

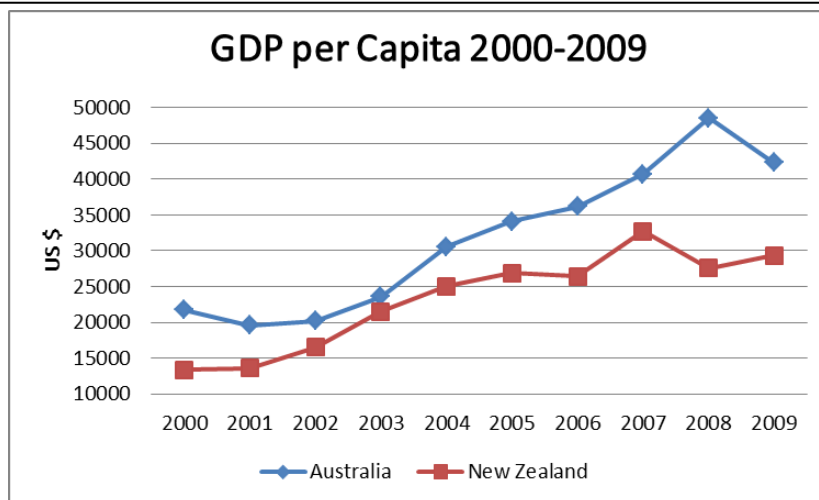
collectivism in different sub-populations of Estonia. Similarly, Vandello and Cohen (1999) demonstrated varying patterns of individualism and collectivism within the United States. Au (1999, 2000) demonstrated that cultural means, upon which the national model of culture is founded, differ significantly from intracultural variation, thereby suggesting that intracultural variation is a construct worth studying. Lenartowicz, Johnson, and White (2003) underscore the error of conflating nation and culture by finding greater similarities between cultural subgroups across political and linguistic borders (Brazil and Uruguay) than within. All of these studies make the similar point that the national model of culture does not fully account for the range of human behaviours and values that are typically argued to characterise a given culture.

Understanding a national model of culture, or a cultural cluster, may be an appropriate starting point for understanding cross-cultural differences. However, blithely assuming regional similarities or focusing solely upon a national model to the exclusion of an understanding of intracultural variations may be following a path to failure. Only through continued scrutiny will our research efforts accurately reflect cultural differences, whether they are intercultural or intracultural, and the relevant implications for both researchers and managers.

The Significance of Australia and New Zealand in the World Economy

In the globalised economy of the 21st century, areas outside of North America have gained status and influence as the global financial crisis has given certain economies an opportunity to demonstrate their robustness. We turn our attention to the economies of Australia and New Zealand. Recently, the world has turned its attention to Australia during the flooding of Queensland and to New Zealand in the aftermath of the Christchurch earthquakes. However, these countries warrant attention from the rest of the world outside of sympathy and aid in response to natural disasters, particularly with respect to business management. Australia and New Zealand constitute important contexts in which to consider culture's impact on global business and the validity of the national model of culture. These countries are both resource-rich, with reserves of coal, iron ore, fish, and agricultural products, which attract the attention of global traders. Both countries have active participation in the global economy, and both countries have vested interests in effective cross-cultural management efforts: New Zealand, as a major recipient of inward foreign direct investment with a highly diverse population; and Australia, as a major exporter to China, Japan, India, and South Korea. The GDP per capita of Australia consistently ranks in the world's top 15. While New Zealand does not rank as highly, we note that New Zealand's GDP per capita has increased by 120% in the past ten years (WorldBank, 2011), outpacing all other Anglo-American nations, and nearly all of the other industrialised countries of the world. Australia's and New Zealand's GDP per capita growth over the past decade is shown in Figure 1.

Figure 1: GDP per capita growth, 2000-2009



(source: World Bank)

The region's strong economic factors suggest that the Australia and New Zealand will become increasingly important for global business, and social factors reinforce that trend: Australia and New Zealand educate a large percentage of the world's students and have market structures aimed at facilitating global business. Out of the top ten host countries for international students, five are Anglo-American countries: the United States, the United Kingdom, Australia, Canada, and New Zealand, (UNESCO statistics, 2007) and together these five countries host more than 50% of the world's 2.8 million international students, with 23% of these students studying business (Budde-Sung, 2011; Van der Pol, 2009). Australia ranks fifth in the world for the total number of international students it hosts, whilst New Zealand ranks eighth. From these figures for both GDP growth as well as international education, we anticipate that Australia and New Zealand will continue to have a significant impact on global business.

Australia and New Zealand offer attractive bases for high-technology firms and other creative industries, offering exceptionally strong intellectual property protection. According to the 2009 Global IP Index Report, Australia ranks third in the world, after the United Kingdom and Germany, on the protection it offers trademarks; fourth on its protection of patents, and fifth on its protection of copyrights. The same study ranks New Zealand eighth, ninth, and ninth, respectively. The *World Economic Forum Global Competitiveness Report* publishes annual results of managerial surveys on overall perception of the strength of a country's intellectual property protection enforcement. Australia and New Zealand's rankings for the past three years, ranked out of 139 countries, are shown in Figure 2.

Figure 2: Intellectual Property Rankings

	2008	2009	2010
Australia	10	12	14
New Zealand	13	7	7

Clearly, there are important reasons why business management should pay attention to the growing prominence of Australia and New Zealand in the world economy. Not only are these two countries weathering the economic downturn, they also showcase unique, important cultural dynamics that can inform cross-cultural management and practice. Now that we have established reasons why we should pay attention to Australia and New Zealand, we now consider to what we should pay attention with respect to these cultural dynamics.

Refining Thinking Around Culture-The Cases of Australia and New Zealand

To understand the cases of Australia and New Zealand's cultural uniqueness, we first consider the pre-existing East vs. West paradigm that encompasses much of international management research. United States based organisations were the early focal point in post-World War II management and organisational research (Boyacilliger and Adler, 1991). In the 1970s, Japanese managerial thought started to challenge the dominant concepts in American management. This early historical trajectory in management research impressed an East vs. West distinction upon the field. While this dichotomy was valuable, particularly as early cross-cultural models developed, we argue that, at present, too many cultural distinctions are conveniently collapsed under these broad headings when they really should be afforded attention of their own. Despite more recent advances in cross-cultural research, such as the GLOBE study (House, Hanges, Javidan, Dorfman, & Gupta, 2004), residual broad distinctions between East and West still exist. Even the 2011 meeting of the Academy of Management in San Antonio, Texas was themed *West Meets East: Enlightening, Balancing, and Transcending*, capturing broad regional differences but potentially overlooking important differences within regions and individual cultures.

While there are certain characteristics of each of these cultures that can meaningfully link them to one other in cultural clusters, there are also subtle differences that are lost under the distinction of 'West' (e.g. Jabri, 2009), or more specific to the current discussion, 'Anglo.' The most recent and comprehensive inquiry into cross-cultural differences is the aforementioned GLOBE (2004) study on culture, leadership, and organisations. This study examines 62 societies in an effort to broaden knowledge about cross-cultural interactions. In doing so, it compares these societies on nine dimensions of culture (see Table 1). According to both the GLOBE (2004) as well as Ronen and Shenkar's (1985) studies, Australia and New Zealand are both grouped into the Anglo cluster, comprised of Australia, Canada, New Zealand, Canada, the United States, South Africa, England, and Ireland.

TABLE 1: GLOBE Study Cultural Dimensions (Source: Javidan et al, 2006)

Assertiveness	The degree to which individuals should be assertive, confrontational, and aggressive in their relationships with others.
Institutional Collectivism	The degree to which organisational and societal institutional practices reward collective distribution of resources and collective action.
In-Group Collectivism	The degree to which individuals express pride, loyalty, and cohesiveness in their organisations or families.
Future Orientation	The extent to which individuals engage in future-oriented behaviours such as delaying gratification, planning, and investing in the future.
Gender Egalitarianism	The degree to which a society minimises gender inequality.
Humane Orientation	The extent to which individuals in a society are expected to be fair, altruistic, caring, and generous.
Performance Orientation	The degree to which a society encourages its members to innovate, to improve their performance, and to strive for excellence.
Power Distance	The degree to which members of a society expect power to be distributed unequally.
Uncertainty Avoidance	The extent to which a society relies on social norms, rules, and procedures to alleviate unpredictability of future events.

When considering both Australia and New Zealand as part of the Anglo cluster, we risk making erroneous assumptions regarding their similarities. Recent studies have suggested significant differences in values between the nations grouped within the Anglo cluster (e.g. Egri *et al*, 2012). While the cultures of Australia and New Zealand may have more commonalities with each other than they do with countries from other clusters, such as Iran or Brazil (e.g. Smith, Dowling, & Rose, 2011), these commonalities do not eliminate or minimize the differences that do exist between them. The GLOBE (2004) study shows significant differences between the two cultures on humane orientation values, with New Zealand ranking very low, but Australia in the medium-high band. The cultures also differ on the societal acceptance of assertiveness behaviour, with Australia ranking high on assertiveness practices, but New Zealand ranking low. Power distance values differ significantly between the two cultures, with New Zealand placing a very high emphasis on power distance values, but Australia scoring a medium rank on this dimension. The World Values Survey (2008) indicated several cultural differences between the two cultures, with New Zealand being more likely to believe that people can be trusted (49% of New Zealand respondents agreed with this statement, versus 40% of Australian respondents), and Australian respondents being more likely to list religion as being important to them in their daily lives. (48.1% of Australian respondents listed it as ‘important’ or ‘very important,’ versus 40.3% of New Zealand respondents.)

Australia and New Zealand also differ on less-used dimensions, and these differences can impact the way business is conducted in each culture. For example, Trompenaars & Hampden-Turner (2003) found New Zealand to be a highly neutral country in terms of openly displaying emotions at work, whereas Australia was considerably more affective: 69% of New Zealand respondents would not show their emotions at work, but only 48% of Australian respondents would refrain from doing so. Trompenaars and Hampden-Turner (2003) also found New Zealand to be more diffuse in work-life relationships than Australia, meaning that Australians segment out separate spaces for work and personal life more than New Zealanders. Moreover, New Zealand expresses a longer-term orientation than does Australia when considering business goals (Trompenaars & Hampden-Turner, 2003).

Sagiv & Schwartz (2000) found Australia to be more hierarchical than New Zealand. Societies that are more hierarchical tend to value wealth, material success, and power whereas societies that are more egalitarian tend to emphasise equality and social justice (Sagiv & Schwartz, 2000; Schwartz, 1999). This distinction is important in global business, as it directly affects business goals, community expectations of businesses, and motivational issues within organisations. For example, more egalitarian societies would expect companies to contribute more to social goods than would more hierarchical societies, and the organisation of employees within the firm might also differ (Francesco & Gold, 2005). Table 2 highlights some of the cultural differences between New Zealand and Australia.

TABLE 2: Cultural Difference Highlights

Dimension	Australia	New Zealand
Uncertainty Avoidance Practices (GLOBE)	Medium-high	High
Institutional Collectivism Practices (GLOBE)	Medium	High
Assertiveness Practices (GLOBE)	High	Low
Humane Orientation Values (GLOBE)	Medium-high	Very low
Power Distance Values (GLOBE)	Medium	Very high
Gender Egalitarianism Values (GLOBE)	High	Medium
Future Orientation Practice (GLOBE)	Medium-high	Medium-low
Individualism (Hofstede)	High	Medium-high
Neutral (Trompenaars & Hampden-Turner)	Medium	High
Specificity (Trompenaars & Hampden-Turner)	Medium-high	Medium
Egalitarianism (Sagiv & Schwartz)	Medium-low	Medium-high
Societal Trust (World Values Survey)	Medium	Medium-high
Importance of Religion (World Values Survey)	Medium	Low

The clustering of Australia and New Zealand together is often justified by the two nations' proximity on several cultural dimensions as well as on the common background of British colonialism. However, this emphasis on the British ancestry ignores the differences in origins of native peoples. First, the Australian Aboriginals and the New Zealand Māori do not share an origin in a common people group. The Māori are Polynesian, and New Zealand was their last stop; they first migrated through Melanesia, settling in Fiji, Samoa, and Hawai'i long before arriving in New Zealand. (Te Papa Museum, 2011; Murray-McIntosh et al, 1998). By contrast, the Aboriginals descended from Southeast Asian islands, arriving in Australia by traversing islands and exposed landmasses during periods in which the sea levels were lower (Keating & Harle, 2004). Secondly, the Māori are much newer to New Zealand than the Aboriginals are to Australia. The Aboriginals have been in Australia for over 40,000 years, with some estimates suggesting as long as 60,000 years ago. However, the Māori have been in New Zealand for no more than 3000 years. The exact year for the Māori settlement of New Zealand is disputed, with some estimates being only 1000 years, but some archaeological digs have suggested that those sites date back to 800BCE, putting them in New Zealand for under 3000 years. Given both the different cultural origins as well as differing temporal horizons of inhabitation, to cluster these two cultures together based on geographic proximity or other cultural means might obscure significant cultural differences between the cultures of people indigenous to the areas.

Intra-Cultural Variation

Regarding intra-cultural variation, we return to the GLOBE (2004) study, which labels the Anglo cluster as Australia, English-speaking Canada, New Zealand, the United States, White South Africa, England, and Ireland. Clearly, there is acknowledgement in this study that multiple cultures are represented in certain countries. Considerations are made in this cluster for English, as contrasted to French, speaking Canada as well as White, as contrasted to Black, South Africa. However, we note that even within this cultural cluster, certain other cultures are not afforded the same consideration. A quick glance reveals that the Aboriginal culture in Australia and the Māori culture in New Zealand are not accounted for in this same model of national culture. In the same way that we argue that Australia and New Zealand differ partly as a result of differences between the Aboriginals and the Māori, we use these cultures again here to make the point that models that consider culture only at the national level may mask cultural diversity within national borders. Intracultural variation can be significant in global business. Tsui, Nidfankar, and Ou's (2007) first recommendation with respect to refining cross-cultural

management research is to consider the configural properties of culture. However, the further argue that current models of culture do not account for this configural nature of the human experience. With respect to Australia and New Zealand, as well as other cultures, this experience is worth considering. Beyond the obvious omission of Aboriginal and Māori cultures in the national models of culture, there are further intracultural distinctions of which we should be aware when considering Australia and New Zealand.

Australia's Aboriginal people are one of the oldest cultures in the world, dating back at least 40,000 years on the Australian continent. As a culture, it has proven to be strong, resilient, and persistent. Because Australia was colonised by the British, it was often expected that the indigenous economic values would be replaced by European profit-seeking economic values of individualistic capitalism (Ellanna et al, 1988, Schaper, 1999). However, that has proven not to be the case, with traditional Aboriginal economic values persisting into the modern era. In the Aboriginal communities, wealth belongs not to the individual, but to the group. The maintenance of social obligations, family relationships, and the preservation of the traditional cultural values are often considered to be more important than achieving profits in the Aboriginal subcultures (Ellanna et al, 1988, Schaper, 1999), representing a stark contrast to Australian individualistic economic values. Pelzer (2010) notes that the Aboriginal concept of land ownership continues to differ from that of the Anglo-Australian concept of exclusive land rights, with the Aboriginal concept of ownership encompassing both rights of use as well as responsibilities of care. This difference could be explained through a lens of individualism and collectivism, with the English-influenced Australian concept of land ownership as conferring exclusive rights of use for the individual owner or owners, and the Aboriginal concept as a tool through which the collective can benefit. "The Aboriginal Australians'...present consciousness of origin is very different from ours and it has no equivalent nowadays in western thought... (the culture's) strong link to a past which is acknowledged as still influencing the present, and the growing awareness that life as hunters and gatherers includes a high responsibility for the land inhabited as well as action for its preservation, offer transitions into a different world of thinking" (Pelzer, 2010: 357). Boroditsky & Gaby (2010) also found that certain Aboriginal people's conceptualisations of time and direction differ from that of Anglo-Australia, further emphasising cultural differences between the Aboriginal people and the Anglo-Australians.

With respect to New Zealand, interactions between the Māori and the European New Zealanders, called Pākehā in the Māori language, have created a distinctive New Zealand culture. At the same time, researchers have argued that both cultures showcase within group differences. Durie (1994) describes two different subsets of within group diversity for Māori: The first sub-group is culturally and socially Māori in that members of this group are familiar with various elements of Māori culture (e.g. language and customs). Another sub-group is more of a bi-cultural blend between Māori and Pākehā. Members of this sub-group are ethno-culturally Māori but have acculturated and adapted Pākehā behaviours. According to Williams (2000) there is final, third sub-group who are ethnically Māori but identify more strongly as New Zealanders more generally.

In addition, Pākehā like Māori showcase considerable within-group variation (Webster, 2001). However, far less is known about cultural attitudes and values of Pākehā New Zealanders than their Māori counterparts (King, 1991). In spite of differences with respect to the amount of research done on the cultural values of each of these groups, the fact remains that there is documented within-group diversity for both the Pākehā and Māori cultures. The presence of both of these cultures in bi-cultural New Zealand further attests to the intracultural variation found there. Furthermore, there are clear differences in values between Pākehā and Māori. For example, in Māori the word *mua* means both "in front" and "past" (Williams, 1971). Thus, the

Māori culture, the past sits in front. This perspective contrasts sharply with an Anglo-American, linear perception of time in which the past sits behind (McKay & Walmsley, 2003). Ostensibly, there are significant differences between Australia and New Zealand, evidenced clearly by the differences in the indigenous people groups in each nation. Equally important, clear distinctions exist in Australia between the Aboriginal people and the Anglo-Australians and in New Zealand between the Pākehā and Māori. While it is nearly impossible to understand the range of subtle nuances of both the within and between culture differences, it is in the best interest of both researchers and managers to continue in a good-faith pursuit of heightening their cross-cultural understanding and competency. Individuals, whether academic researchers or practicing managers, who wilfully ignore or remain oblivious to these significant cultural differences risk stalling their progress towards effective global management.

CONCLUSION

We are living out the internationalisation of business, commerce, and economics to the point that no country can dismiss the necessity to compete on a worldwide scale (Bhawuk, Landis, & Lo, 2006). Evidence of the global business environment in which we live abounds on all sides sparking debates about country of origin labelling, foreign currency valuations, and international trade alliances. Notions of the 'global village' (McLuhan, 1964) and the 'information superhighway' Gore (1994) no longer remain mirages held captive by the future. They are the current reality.

As Hofstede *et al* (2002) note, globally universal business goals and business values do not exist. Cultural differences persist despite globalisation's impacts, and an understanding of cross-cultural differences remains a vital ingredient in successful business interactions around the world. Management research has the potential to learn many lessons from Australia and New Zealand given both their importance in the world economy and their cultural richness. Increased cross-cultural research on Australia and New Zealand could further elucidate both intra-regional and intra-cultural differences. When research reaches this pinnacle of rigor and sophistication, we will have arrived at more complete, comprehensive cross-cultural understanding. We acknowledge that at a nascent starting point in cross-cultural research, it was necessary to make broad generalisations, such as 'East' and 'West.' We also understand that the national model of culture has helped us to understand cross-cultural differences up to the present. However, we should not blindly continue to group cultures into regions, countries, or other aggregate distinctions for the mere sake of simplicity or tradition. Both theory and research methodologies allow us to explain culture with greater refinement and sophistication. Investigations of culture in organisational studies and business management are a growing, but relatively new, phenomenon. Our understanding of cross-cultural differences has advanced rapidly in recent years, however much work remains to be done. As two of the younger nations in the world, Australia and New Zealand have only recently fallen under more vigorous scrutiny but offer immense possibilities for advancing our knowledge and understanding of culture. Australia and New Zealand offer new, exciting research possibilities due to shared roots in British colonisation and proximity to their respective indigenous cultures. Because of the growing importance of both Australia and New Zealand in international business and the global economy, cross-cultural management cannot afford to fail at gleaning these important insights with respect to these two cultures for their inherent value as well as the ways in which they can inform our understandings of other cultures. We fervently encourage researchers to leverage this timeliness in order to maximise the potential of making important contributions to the body of knowledge. We sincerely hope that researchers focus increasing attention on these two cultures as they are obviously of growing importance in the world economy and global affairs, as well as wielding the potential to reveal important research findings in business management.

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