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# **ОБРАЗОВАНИЕ И НАУКА В XXI ВЕКЕ**

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# DEALING WITH CULTURAL CLASHES

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**Abstract :** This article describes cultural clashes and how to resolve this problem in the society. As all know cultural conflicts in negotiations tends to occur for two main reasons. First, it's fairly common when confronting cultural differences, for people to rely on stereotypes. Stereotypes are often pejorative (for example Italians always run late), and they can lead to distorted expectations about your counterpart's behavior as well as potentially costly misinterpretations. You should never assume cultural stereotypes going into a negotiation. Instead of relying on stereotypes, you should try to focus on prototypes—cultural averages on dimensions of behavior or values. There is a big difference between stereotypes and prototypes. For example, it is commonly understood that Japanese negotiators tend to have more silent periods during their talks than, say, Brazilians. That said, there is still a great deal of variability within each culture—meaning that some Brazilians speak less than some Japanese do.

Thus, it would be a mistake to expect a Japanese negotiator you have never met to be reserved. But if it turns out that a negotiator is especially quiet, you might better understand her behavior and change your negotiating approach in light of the prototype. In addition, awareness of your own cultural prototypes can help you anticipate how your counterpart might interpret your bargaining behavior. It's not just about being aware of their culture, but also how yours might be viewed.

**Key words:** Culture, multiculturalism, inequality, culture change, cultural divides, identity and conflict.

## **Introduction**

Not only do countries have unique cultures, but teams and organizations do, too. Before partaking in any negotiation, you should take the time to study the context and the person on the other side of the bargaining table, including the various cultures to which he belongs—whether the culture of France, the culture of engineering, or his particular company’s corporate culture. The more you know about the client, the better off you will do in any negotiation.

In this cross cultural conflict negotiation example, we see that the negotiator has learned after the fact that her Indian counterpart would have appreciated a slower pace with more opportunities for relationship building. She seems to have run into the second issue: Using time efficiently in the course of negotiations is generally valued in the United States, but in India, there is often a greater focus on building relationships early in the process. By doing research on the clients cultural prototypes, they can adjust their negotiation strategy and give themselves a better chance at creating a valuable negotiation experience for both themselves and their counterpart.

As this business negotiator has observed, cultural differences can represent barriers to reaching an agreement in negotiation. But remember that differences also can be opportunities to create valuable agreements. This suggests that cross-cultural conflict negotiations may be particularly rife with opportunities for counterparts to capitalize on different preferences, priorities, beliefs, and values.

## **Main part**

U.S. Americans are calling out the role of “culture” today as they struggle to make sense of their increasingly diverse and divided worlds. To say “It’s cultural,” or “It’s a culture clash,” or “We need a culture change” is becoming idiomatic. People invoke culture as they confront pressing issues in business, government, law

enforcement, entertainment, education, and more, and as they grapple with power and inequality in the institutions and practices of these domains (e.g., racism, sexism, classism, homophobia, imperialism). Headlines and social media feeds are populated daily with news of culture clashes or cultural divides that take place both within organizations and across society. From gender clashes between men and women in the workplace, to race clashes between the police and communities of color in American suburbs and cities, to political clashes between conservatives and liberals around the nation, cultural differences and cultural misunderstandings are consistently in the spotlight (Armacost, 2016; Vance, 2016; Chang, 2018).

At the heart of these culture clashes are questions about the meaning and nature of social group differences, as well as the ways in which these differences are more often than not constructed as forms of inequality and marginalization (Markus, 2008; Markus and Moya, 2010; Salter and Adams, 2013; Adams et al., 2015; Omi and Winant, 2015; Adler and Aycan, 2018). Given the demographic changes, cultural interactions and hybridizations, and shifting power dynamics that many U.S. Americans confront every day, we ask how psychological scientists can leverage insights from cultural psychology to shed light on these issues. We propose that the culture cycle—a schematic or tool that represents culture as a multilayered, interacting, dynamic system of ideas, institutions, interactions, and individuals—can be useful to researchers and practitioners by: (1) revealing and explaining the psychological dynamics that underlie today’s significant culture clashes and (2) identifying ways to change or improve cultural practices and institutions to foster a more inclusive, equal, and effective multicultural society.

## **Conclusion**

We propose that addressing current culture clashes and divides through more inclusive, equal, and effective institutions and practices will require changing how people encounter and experience the meaning and nature of social group differences themselves (Markus, 2008; Markus and Moya, 2010; Plaut, 2010). At the heart of today’s most timely culture clashes and divides is a pervasive process of devaluing the

less powerful or non-dominant group in contrast with the more powerful or dominant group. In the process, differences are cast as the result of so-called negative and inherent shared behavioral characteristics or tendencies rather than as a matter of divergent life experiences or differential access to resources, power, and/or status—e.g., women = incompetent (versus men = competent), black = criminal (versus white = lawful), and liberals = weak (versus conservatives = strong; e.g., Prentice and Carranza, 2002; Eberhardt et al., 2004; Graham et al., 2012). To analyze how cultural differences are constructed and understood in a given setting, we recommend starting with the following set of orienting questions (Figure 2). These questions are designed to help prospective culture changers map how social differences are constructed within a given culture cycle (e.g., as assets versus deficits, through colorblind versus multicultural ideologies), identify where inequalities exist (e.g., at the ideas, institutions, interactions, and/or individuals levels), and locate places within the culture cycle to intervene. To provide an example, we apply this method to unpack the cultural and psychological dynamics that underlie one culture clash prevalent on U.S. American college campuses today—the clash between underrepresented students (e.g., low-income students and/or students of color) and the mainstream (e.g., middle- to upper-class and White) culture of higher education (Wong, 2015; Wong and Green, 2016).

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