

May 2010

Developing Cultural Awareness with International Business Students: A Look at Empathy Breakdown

Thérèse Saint Paul
University of Pennsylvania

Follow this and additional works at: <http://docs.lib.purdue.edu/gbl>

Recommended Citation

Saint Paul, Thérèse (2010) "Developing Cultural Awareness with International Business Students: A Look at Empathy Breakdown," *Global Business Languages*: Vol. 5 , Article 5.
Available at: <http://docs.lib.purdue.edu/gbl/vol5/iss1/5>

Copyright © 2010 by Purdue Research Foundation. Global Business Languages is produced by Purdue CIBER. <http://docs.lib.purdue.edu/gbl>

This is an Open Access journal. This means that it uses a funding model that does not charge readers or their institutions for access. Readers may freely read, download, copy, distribute, print, search, or link to the full texts of articles. This journal is covered under the [CC BY-NC-ND license](https://creativecommons.org/licenses/by-nc-nd/4.0/).

Thérèse Saint Paul
The University of Pennsylvania

DEVELOPING CULTURAL AWARENESS WITH
INTERNATIONAL BUSINESS STUDENTS:
A LOOK AT EMPATHY BREAKDOWN²⁹

Though everyone will agree that in this global age a well-rounded Language for Business course must include a strong cultural component, meeting this requirement is difficult. The challenges of teaching cross-cultural competence to business people are significant.

This paper presents a model of activities in three stages as part of a summer program in France designed for a group of first year MBA students.³⁰ The goals were to attempt a strategy for greater cultural awareness, targeting “low” or “small c” culture, and to promote a more objective perspective on the culture of reference (American). This strategy for culture awareness development — which is referred to as “the experiment” — focused on the crises that arose among students at points of contact between native and target cultures and it aimed at empathy enhancement.

CONTEXT

These cross-cultural activities took place during a two month immersion course in France (Paris primarily). The program abroad was intense and included French for business, civilization/culture and grammar courses. In addition to visits to cultural sites such as museums, the students met with the top management of a group of French companies (large and medium-sized) as well as American companies established in France. The students had varied backgrounds but similar

²⁹First presented at the Eastern Michigan University/CIBER conference on Language and Communication for World Business and the Professions in San Diego, CA (March 1999) under the title: “Teaching Cultural Awareness to Business Students: Portrait of an Experiment.”

³⁰The author thanks the Class of 2000 from the Lauder Institute/the Wharton School of Business and the staff at the Chambre de Commerce et d’Industrie de Paris (Department of Education and International Exchange) for their cooperation in this experiment.

profiles and shared similar learning styles³¹ and goals. They were results-oriented: their business background and corporate work experience emphasized pragmatism, a characteristic already inherent in the American philosophy of education, as Kramsch pointed out (187). This element was particularly important to the mindset of this group of students, who also displayed a sharp sense of individualism. All students had already experienced life in France or in a French speaking country, and some had extended stays in Belgium, Switzerland and France.

The students' acquired and perceived language and cultural competencies were far from homogeneous. Mostly Americans (some from international parents), they had an average level of oral proficiency in French which qualified them as advanced learners on the ACTFL Oral Proficiency scale (*intermediate high* to *superior* level of linguistic competence). Their level of cultural competence however was difficult to measure.

Cultural competence is here defined as a blend of linguistic ability, cultural knowledge and empathy towards the target culture. More precisely, according to the guidelines elaborated by the American Association of Teachers of French Commission, cultural competence consists of a core of cognitive abilities, behavioral skills and the affective capacity for dealing with intercultural differences in a constructive spirit (Nostrand, Gundstrom, Singerman, 5). This theoretical outline establishes four levels of cultural proficiency and represents a useful indicator for the evaluation of the individual students.³² Our approach

³¹A form of social learning in a specific cultural and organizational context. Collective learning is a process of legitimizing certain kinds of learning through cultural schemata or prototypes of meaning. Thus the Germans view learning through the schema of "order," the Americans through "freedom," the Japanese through "shame" and the French through "status" (Izaak, ch 1). The concept is here used to characterize the American corporate and organizational *culture* which predominates in business schools and which influences and predetermines the MBA students' mindset. The author adds that the American style is pragmatism mixed with freedom and individualism.

³²Based on the model of the *Proficiency Guidelines* developed by the American Council on the Teaching of Foreign Languages (ACTFL), the AATF determined *stages* of cultural competence acquisition, which relate closely to the ACTFL levels of language proficiency. Similarly, these *stages* define cultural tasks, which the learner must be able to perform.

Stage 1 (*elementary* i.e. practical intercultural skills emphasizing imitation/observation).
Cf. Novice level (ACTFL Oral Proficiency Interview)

Stage 2 (*basic intercultural skills* emphasizing a rudimentary understanding of prominent cultural phenomena). Cf. Intermediate level (ACTFL OPI)

Stage 3 (*social competence* is the ability to function appropriately in a variety of social situations). Cf. Advanced (ACTFL OPI)

dealt with the attainment of the advanced stages of cross-cultural competence, social competence and socioprofessional capability, stages three and four of the guidelines offered by the AATF National Commission on *Acquiring Cross-Cultural Competence* (Nostrand, Gundstrom, Singerman, 3).

Further, the A.A.T.F. framework establishes two main areas of cultural competence. The first, *Understanding Culture*, is relevant to all cultures and concerns:

- the ability to display empathy toward other cultures,
- the ability to observe and analyze a culture
- communication in cultural context.

The second area is culture-specific and refers to *Knowledge of French-Speaking Societies*. It includes a most useful *Inventory of the French Value System*.

As is made clear by the AATF guidelines, empathy is an essential component of cultural competence. Defined as an informed openness toward other cultures, it is an attitude in which the affective element is dominant. Hence, learning or teaching empathy depends on the development of affective qualities, which “cannot be correlated with the progressive acquisition of linguistic skills or cultural knowledge (. . .). Empathy towards another culture may precede language skills and cultural facts whereas superior linguistic ability and cultural literacy may not be accompanied by a very great empathy” (11). Thus, empathy is part of a psychological ensemble or Gestalt and requires holistic evaluation methods such as portfolios and role-play. In order to promote the development of greater cultural sophistication, the AATF Commission suggests designing empathy enhancing pedagogical tasks in “a sequence of increasing complexity,” as this can provide a basis for evaluation (13). This said, the dominant affective component of empathy adds an element of unpredictability to the learning and teaching experience. Answers are far from being ready-made despite the guidelines proposed.

The AATF suggests the following grid of tasks for cultural competence development:

- (1) Cognitive tasks. The learner progresses from:
 - situation-specific knowledge to relational thinking.

Stage 4 (*socioprofessional capability* reveals in-depth cultural knowledge and skills adequate for professional responsibility). Cf. Superior level (ACTFL OPI)

- factual knowledge to conceptualization
 - fixed rules of use to variable rules of use
 - equating of native and target culture concepts to dissociation of the same.
- (2) Affective tasks. The learner progresses from:
- an exclusively native culture-centered perspective to target culture-centered
 - true-false concepts to awareness of multiple truths
 - tolerance of difference to relativizing self and other.
- (3) Behavioral tasks. The learner progresses from:
- reproduction of specific situations to the quest for comparable ones
 - obligatory contexts of use to variable contexts of use
 - ability to function in pre-existent contexts to the ability to create contexts
 - little to no interaction to a high degree of interaction. (13)

In short, based upon the above guidelines, the strategy elaborated for the cross-cultural activities (referred to as the “experiment”) during the immersion in France focused on *Understanding Business Culture*. In particular, we were concerned with:

- manifestations of empathy toward French ways and the ability to recognize and accept the differences in specific situations
- the ability to observe and analyze French versus American business cultural differences and assimilate the results
- the expression of appropriate communication skills such as professional language and business expressions.

The implementation and evaluation of the summer immersion activities unfolded in a three-fold model: preparation (pre-immersion), implementation (immersion) and follow up (post-immersion).

PRE-IMMERSION

The presentation of the cross-cultural experiment and its objectives were given at the end of the one-month preparatory/orientation course in the United States, prior to the summer immersion in France.

The orientation month had as its goals for students to use French and familiarize themselves with the geography, history and economic background of the areas to be visited. Cross-cultural theoretical and practical guidelines were laid out as part of the pre-immersion. A handbook was prepared and included the *Inventory of the French Value*

System, in particular the highest common values of the French (Nostrand, Gundstrom, Singerman, 26–31, 89–96) and useful models such as those developed by anthropologists like Edward T. Hall, Geert Hofstede, T. Trompenaars and Charles Hampden-Turner, or Philippe d’Iribarne, who analyzed cultures from a business angle. In addition, insights from observers of general French culture (Carroll, Riffault, Mermet; Michaud and Kimmel; Bourdieu) were also excerpted and added to the handbook along with many useful tips for getting along in Paris. Video materials (Girod-Branan; Hinshaw; *Cultural Diversity*) on cultural differences between French and Americans were used for group discussions and role-play (practice of key phrases and situational knowledge). On the basis of the above readings, activities and discussions took place. For instance, an exercise devised to determine who was *monochronic* and who was *polychronic* in the class proved to be a worthy practical application of Hall’s well-known theory of socio-cultural differences in perception of time/space.³³ Discussions were held to define concepts such as Culture, a set of values, behaviors and attitudes shared by members of a society. It is a sense of identity, a social pact. *Cultural awareness* is awareness of the impact of culture on communication (O’Sullivan); it is the understanding of states of mind, one’s own and those of the people we meet (Trompenaars and Hampden-Turner). *Cultural sensitivity* integrates the characteristics of culture in general, with experiences in specific organizational, minority, or foreign culture. *Acculturation* is effective adjusting and adapting to a specific culture, whether it be a subculture within one’s own country or abroad.

In addition to such discussions, preliminary research on the companies to be visited (students were assigned two) was also part of the preparation. This research and *résumé* writing, formal business know-how and French business “jargon” kept the students’ attention the most.

At the end of the pre-immersion period, students were cognitively aware of, and had been sensitized to, the cultural adaptations to be made once in France in professional/business areas. Their individual profiles had been identified and they had demonstrated a general empathetic attitude or “good will” toward French ways (stage 4 on the AATF cultural competence scale).

³³ Monochronic people (American culture in general) tend to be time conscious, goal oriented, verbal, and explicit; polychronic people (the French and Latin cultures) are indirect, implicit, non-verbal and they value people more than tasks or time. (Hall)

IMMERSION

The cross-cultural tasks conducted during the immersion stage centered on a logbook or individual journal in which the students recorded their observations and interpretations of their experiences. This technique enabled them to organize, express and reflect upon their feelings and reactions to the foreign environment on a daily basis. Journals were submitted at the end of the summer residency. The objective of this exercise was to appreciate individual cross-cultural sensitivity. This format was inspired by the AATF pedagogical tasks for empathy development. The tasks corresponded to the advanced stages of cultural competencies described, with increasing degrees of emotional involvement. The tasks were simply formulated: students were to record in their journals three sets of separate observations:

- (1) Conversations with three French people from different socio-professional categories.
- (2) Three anecdotes about events, lived or witnessed, that were amusing or surprising.
- (3) Three situations that were puzzling, awkward, infuriating, frustrating, or unknown before.

The focus was on the *affective* element, the individual student's ability to display appreciation of the French perspective, of multiple truths and to relativize self and others (Nostrand, Gundstrom, Singerman 13). It predisposed students to pay attention to the foreign environment, and gave them latitude to do so at their own pace. It also sharpened their observational skills for aspects of "small c" culture (details, manners and practices) easily overlooked.³⁴ The approach accommodated individual preferences and inclinations. This whole exercise represented a very intense educational process, empowering students and enabling a personal reflection to be later shared in class during the post-immersion.

In terms of evaluation, the tasks targeted three levels of increasingly compelling and emotionally charged scenarios in order to identify empathy breakdown in individual students.

³⁴Remarks ranged from a distinction between what is private and what is public; what seems important or to the contrary unimportant, such as the lack of paper in public toilets, messy kitchens, people's apparent reserve in some situations and lack of it in others. Other comments mentioned the informality of top French executives; lunch menus shared by managers and workers alike at the same company restaurant, etc...

(1) Conversations with three French people from different socio-professional categories

Examples included a conversation with a baker who made sure that the student tasted a different bread daily; a discussion with a French executive in the “metro” about interrupting a career and going back to school at 30; an encounter on a park bench in the Jardin du Luxembourg describing misunderstandings between a French-speaking African man and an African-American female (the student).

These anecdotes revealed the students’ appreciation of societal differences and appreciation of French perspectives. Since the affective impact was low, students enjoyed describing them.

(2) Three anecdotes about events lived or witnessed that were amusing or surprising

There were anecdotes about narrow Parisian elevators where baggage had to be propped on one’s head since “big” American sizes do not fit; habits in French cafés where chairs are set in rows on the sidewalk for “people watching”; lack of paper in French public toilets and other stories. Students remarked on being overwhelmed by the southern French sense of conviviality: “the “emphasis on food and drink and bawdy songs” exceeded their imagination. The compactness and rich historical diversity of Belgium surprised them; some commented on how surprised they were to hear that a company of international scope rejected the notion of profit. This was the Abbey Brewery of Chimay, where the monks still brew and sell beer in order to maintain their communities and charities. The mixing of religion with alcohol represented another cultural astonishment.

Conversations and anecdotes provided the easiest material to analyze in terms of the pre-immersion theoretical input. The French and American perspective differences were clearly explicit in the students’ comments. They reflected on issues of high and low cultures (understanding of the historical/economic bases for northern and southern French customs and the originality of the French-speaking Belgian culture).

(3) Three situations that were puzzling, awkward, infuriating, frustrating, or unknown before

These scenarios were referred to as culture shocks, such as feeling excluded from a conversation. A student was upset that people at a French company were ignoring her and made no effort to change the topic to include her in the conversation. Another example was anger at unexpectedly high taxi fares. Annoyance and perplexity were expressed in the story of a student's tribulations with the French "customer service" counter. Disappointment arose in several accounts of disconcerted male students hopelessly trying to date French girls.

While the cognitive, affective and behavioral elements of empathy were well supported in tasks (1) and (2), the culture shock illustrated in task (3) showed empathy breakdown. Although students were able to correlate to some degree theoretical input and experience, the feelings of dislike, annoyance, or exclusion which they relayed remained strong. These prevented proper distancing from events. The students' comments indicated that they were better able to handle cultural stress by avoiding judgment and placing the event in a French perspective while admitting their own bias, *only* when the affective element was not overly triggered. When culture clashes occurred, emotions ran high and students failed to attribute the full weight of the communication gap to a cultural problem. Instead they saw it as a personal failing. It seemed that when confronted with real-life conflicts which affected them emotionally, students' behavior showed an inability to reach high levels of cultural competence. This placed students on average at stage 1 or 2 on the cultural competence scale, due to the low degree of empathy displayed. It was clear that students resisted questioning their own culturally-based assumptions, when these conflicted with their feeling of security in the foreign environment. This activity indicated that above all, overcoming the students' resistance to the process of intercultural *decoding*³⁵ was our ultimate task.

OBSERVATION

Students' self-reflection in their journals was sincere though incomplete. While students took notes of their cross-cultural observations, the facilitator was recording the students' behavior during the immersion. It was interesting to note that some crises and

³⁵Nostrand's definition of "cultural code": social and personal codes intersect to create the "central code" of a culture, a system of major values, habitual patterns of thought, and certain prevalent assumptions about human nature and society which the foreigner should be prepared to encounter" quoted by Kramsch (177).

confrontational issues caused by frustration and misunderstandings did not appear in the journals. These troublesome episodes were not perceived as cultural clashes but as organizational issues, both by students and organizers. All were able to relate these crises cognitively to cultural differences, but affectively they were obliterated, causing behavioral conflicts, judgment and empathy breakdown. This common occurrence could be called *cross-cultural amnesia*. Some examples illustrate this phenomenon:

Example 1

Students manifested extreme frustration and criticism towards the host French institution in the case of computer use (e-mail). Despite the repeated warnings (pre-immersion guidelines) that they should not expect to find in the French schools the number of facilities they were used to back home, students expected to function as they did in the United States. The students were unable to admit the logic of the different social code because it impacted their ability to perform optimally. The organizers/French instructors had little success in bridging that cross-cultural gap.

The following case illustrates a cross-cultural clash in a business interaction, pointing to intra-group variance both in personality and in individual ability for empathy:

Example 2

After a visit at the main Parisian office of a prominent consulting firm, a few students expressed total dismay at the lack of formality in the meeting. According to them, the image of prestige of their school had not been emphasized enough during our visit. The French CEO had indicated that he preferred an “*ambiance décontractée*,”³⁶ and wanted informal presentations and discussions. Despite the overall students’ satisfaction and that of the host in particular, these three or four students remained convinced that our group had failed to show professionalism. They were offended that their personal image and that of their school had been diminished, and were literally convinced that this event would lessen their personal appeal for potential internships or future jobs with that prestigious firm. This caused tension and irritation among the group and with the organizers.

³⁶Relaxed atmosphere

Frustration due to the clash between expectations and performance had affected the students' image of themselves and thus their perceived hope of professional success. These strong key values eclipsed the students' ability to empathize in the given circumstances. Their affective response to culture shock was thus exacerbated in a performance-related situation. Such a feeling had been presented during the pre-immersion stage as part of a video course on cross-cultural differences between French and Americans (*Cultural Diversity at the Heart of BULL*) in which a French executive expressed his frustration in these terms:

He felt his ability to express himself and negotiate was diminished because he was not on his turf, did not speak the foreign language fluently enough, had an uneven grasp of the situation and thus felt so-to-speak *handicapped*: "on se sent handicapé, on se sent inférieur . . ."

This particular observation allowed for a better appreciation of the complexity of elements at play in cross-cultural situations. Students, teachers, and organizers experienced *cross-cultural amnesia* at various times. Empathy-challenging crises led unfortunately to attitudes of entrenchment in one's own cultural ethnocentrism. These resulted in distrust and communication breakdown for all parties concerned. On the whole, the pre-immersion and immersion activities succeeded in promoting an informed reflection on cross-cultural adaptation skills for the majority of the students in the group, as was revealed in the annotated journals. Since empathy breakdown was expressed with more or less poignancy according to the students' receptivity to specific emotional triggers, their cultural competence suffered accordingly on the AATF scale. It was indeed expected that students' ability to *relativize* and distance themselves from both target and native cultures and withhold judgment would be put to the test in France, under the intense pressure of real-life events, in contrast to the lab context of the classroom. This proved valid for students, organizers, and teachers.

POST-IMMERSION

The third part of the *experiment* focused on the follow-up activities during the fall semester, back in the United States. We made use of the cultural data entered in the journals, allowing the students to further reflect upon their individual experience. The activities in the fall semester

focused on (1) interpretation of salient anecdotes from the journals, (2) expansion of cross-cultural understanding through film, and (3) deeper interpretation of sensitive issues encountered during the summer.

(1) Interpretation of salient anecdotes from the journals

Variably presented by the students during peer-sharing sessions or as part of discussions with visiting French students during workshops, these personal accounts or *anecdotes from the journals* were opportunities to explore *high context* culture (Hall). In other words, we examined the extent to which assumptions (based on cultural values) shape the impact of an act or word (Steele). A workshop entitled “The USA Seen by the French” prompted the reading of French and American writers’ and looking at the evolution of the Franco-American relations through history. Such broadening of perspective not only deepened the reflection on French values, but also rekindled the reflection on one’s own culture and how attitudes have been molded by history.

Thus, the pre-immersion and immersion work was fully integrated in these activities, as students were able to talk about their experiences. They welcomed the opportunity to discuss and interpret the culture clashes they had noticed and they benefited from the group’s insights. This appeared to soften their receptivity to the notion of cultural *coherence*, a mix of integrated historical, social events and values, which create a particular mindset, and a cultural *code*. However, not all experiences recorded in the journals were brought into the open, and it was obvious that reserve and embarrassment played an active role in this voluntary peer sharing.

(2) Expansion of cross-cultural understanding through film

A course on *French film* looked at a mix of (high) Culture and (low) culture in various scenarios. The choice of topics promoted an in-depth student reflection on the differences in American and French civilizations: philosophical preoccupations, emphases, tastes, attitudes and responses. The knowledge of history and civilization obtained during the summer was thus activated. Among the classic and more recent films chosen were: *Le Retour de Martin Guerre* (ethics/law/religion); *La Reine Margot* (history/religion/society); *Jules et Jim* (love/friendship); Cocteau’s *Orphée* and *l’Eternel Retour* (passion/love/duty); *Ma vie en rose* (family values); *Tatie Danielle* (old people in society); *L’Argent*

(money and ethics); *La Dentellière* (social class distinction); *Romuald et Juliette* and *Rien de Tout* (world of business in France) and others. This course, complemented by student research and presentations on the topics in parentheses, expanded, consolidated and better integrated cross-cultural understanding.

(3) Deeper interpretation of sensitive issues encountered during the summer

The following activities dealt with the triggers for empathy breakdown identified for the group during the immersion. Anecdotes with a *sensitive content* were selected from the journals, slightly reshaped and rewritten in flawless French, then presented for discussion as anonymous stories and cases in point with the help of the already familiar *Inventory of the French Value System* (Nostrand et al., 26sq.). The goal of the activity was an understanding that each of these conflict situations had a web of complex emotional triggers partly culture-related and partly due to personal shortcomings in the ability to empathize.

If we recall the example given above about the anecdote “*Feeling excluded from the conversation*,” it was explained by reference to a video course (Girod-Branan) indicating how the French love intellectual debate and how this characteristic trait of the French had overshadowed the presence of the foreigner. “*Difficulty dating French girls*” had been a big issue in some students’ agenda. Cultural explanations stressed how gender behavior differed in both societies: it was less a question of the dashing young American males being unappealing than a question of courtship demeanor and expectations. One case of empathy crisis observed by the facilitator during the immersion was clarified with an explanation of the *status of students in French society* in which students are not expected to behave as fully-fledged professionals. In a society where power is very hierarchical, students are treated with benevolence by the working world. If their status is low as students, the prestige of their school amply makes up for it. In addition, the fact that traditionally, university teachers, whether French or American, are less concerned with professionalism than Business school students, added a clash in expectations which students were unaware of.

In addition, scenarios similar to those which gave rise to the empathy crises experienced in immersion were used for role-play and discussion. The fictional framework allowed distancing, which facilitated discussion of sensitive issues. According to each student’s intellectual and

emotional flexibility, in other words, their empathy potential, the method facilitated the exploration of responses to culturally specific, performance-related (business) situations.

Indirect strategies were thus used in the post-immersion phase in order to underline the close interdependence of culture-specific situations (Galloway, Steele), personality traits and professional biases, which shape responses to affective triggers. Resistance to such an ethnological and psychological approach was never totally absent, however. By targeting practical “hands-on” experiences with the use of students’ anecdotes and “real-life” situations through film — the “didactic bait” — the method worked. It provided *high context* culture analysis that was concrete enough to appeal to the students’ pragmatic minds.

CONCLUSIONS

It was found that the progression of activities (pre-to post immersion) was an effective model that resulted in increased cross-cultural sensitivity. Observations connected tension and capacity for empathy to personality traits and to the professional mindset, profile and collective learning processes of the given student population. More precisely, they indicated that in this case, empathy breakdown was exacerbated in performance-related business situations. This *experiment* confirmed the need for a holistic appreciation of empathetic manifestations. It examined and helped determine the balance of theoretical and practical components of cross-cultural activities and indicated that planning must take into account the students’ profiles, collective and individual, in order to frame the pedagogical tasks and facilitate the learner’s development toward advanced stages of cross-cultural competence. It can be said that, in general, students showed a genuine attempt at a reassessment of their own, culturally biased values. This may not have been purely in a spirit of intellectual curiosity and appreciation for the other culture, but rather practically, in view of professional success in the foreign environment.

Finally, the *experiment* showed how empathy enhancing tasks identified *cross-cultural amnesia* in different types of cultures. In other words, the strategic approach used for the cross-cultural activities enlarged the issue of cultural misunderstandings to clashes between not only French and American cultures, but business school culture versus traditional academic approaches to language and culture pedagogy. This

has implications for the Language for Business teacher's own *modus operandi*, a worthy topic of investigation in its own right.

WORKS CITED

- Bourdieu, Pierre. *La Distinction, critique sociale du jugement*. Paris: Editions de Minuit, 1979. Trans. as *Distinction: A Social Critique of the Judgment of Taste*. Trans. Richard Nice. Cambridge, MA: Harvard UP, 1984.
- Carroll, Raymonde. *Evidences invisibles: Américains et Français au quotidien*. Paris: Seuil, 1987. Trans. as *Translated Cultural Misunderstandings: The French-American Experience*. Trans. Carol Volk. Chicago: University of Chicago Press, 1988.
- Cultural Diversity at the Heart of BULL*, Video 28-min. Distributor Yarmouth: Intercultural Press, 1992.
- D'Iribarne, Philippe. *La Logique de l'honneur*. Paris: Seuil, 1989.
- Galloway, Vicki. "Toward a Cultural Reading of Authentic Texts," in *Languages For a Multicultural World in Transition*. Ed. H. Byrnes. Lincolnwood, IL: NTC.1992 : 87-121.
- Girod-Branan, Elizabeth. *French Business Culture. A Video Course*. Edge Productions and French Cultural Services, 1993.
- Hall, Edward T. and Mildred Reed Hall. *Understanding Cultural Differences: Germans, French and Americans*. Yarmouth, ME: Intercultural Press, 1990.
- Hinshaw, Jo-Ann. *Radishes and Butter. Doing Business with the French*. Video Distributor Schoenhof's Foreign Books and French Cultural Services, 1996.
- Hofstede, Geert. *Culture's Consequences: International Differences in Work-Related Values*. New York: Sage Publications, 1980;.
- Izaak, Robert. *Managing World Economic Change*. Upper Saddle River, N.J.: Prentice Hall, 3rd ed., 1999.
- Kramsch, Claire. *Context and Culture in Language Teaching*. Oxford: Oxford University Press, 1993.
- Mermet, Gerard. *Francoscopie*. Paris: Larousse, 1995.
- Michaud, Guy and Alain Kimmel. *Le Nouveau Guide France*. Paris: Hachette, 1996.
- Nostrand, L. Howard, Allan W. Gundstrom and Alan J. Singerman, *Acquiring Cross-cultural Competence. Four Stages for Students of French*. AATF National Commission on Cultural Competence. Lincolnwood, IL: NTC.1996.

- O'Sullivan, K. *Understanding Ways: Communicating Between Cultures*. Sydney: Hale & Iremonger, 1994.
- Riffault, Helene, ed. *Les Valeurs des Français*. Paris: Presses Universitaires de France, 1994.
- Steele, Ross and Andrew Suozzo. *Teaching French Culture: Theory and Practice*. Lincolnwood, IL: NTC.1993.
- Trompenaars T. and Charles Hampden-Turner. *Riding the Waves of Cultures: Understanding Cultural Diversity in Global Business*. NY: Mc Graw-Hill, 1998.